




THE BIBLE DICTIONARY

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The Bible Dictionary

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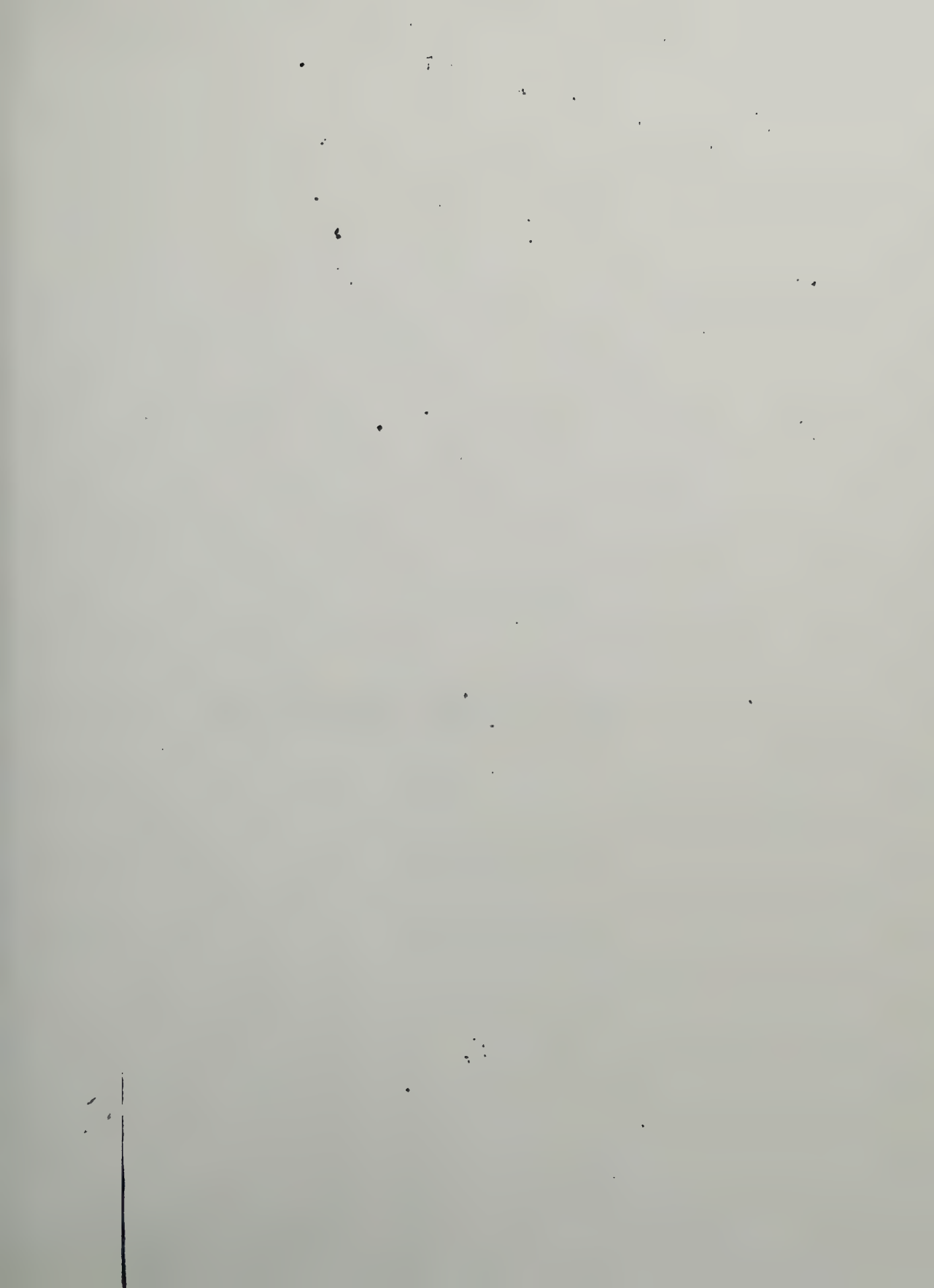
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VOL. II.

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THE
BIBLE DICTIONARY.

ILLUSTRATED WITH

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In Two Volumes.

VOL. II., JAAKAN—ZUZIMS.



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PREFACE.



N issuing the Second and concluding Volume of the ILLUSTRATED BIBLE DICTIONARY, the Editors have not much to add to the statements made by them in the Preface to the First Volume. They may, however, remark that experience has confirmed their conviction of the necessity for such works as the present, and of the principles on which they can be properly constructed.

Two conflicting tendencies exist at the present moment within the circle of religious thought, and every day but serves to deepen their antagonism. On the one side stands the popular religious creed of the orthodox Protestant Churches. In our own country these Churches are yet more strongly united by an almost entire identity of doctrinal belief than they are separated by diversity of opinion on questions of ecclesiastical government and order. Among them the Christian Scriptures stand prominent as the only acknowledged and authoritative rule of faith and practice. By this standard all matters of opinion are absolutely measured. Their teaching has been systematised in creeds and formularies, and constitutes a complete body of doctrine, admitting neither of addition nor of diminution. This body of doctrine is traced back, by an unbroken line of descent, to the days of the apostles, and constitutes the external link of unity between the various branches of the orthodox Church of Christ in all lands and throughout all ages.

On the other side stands the sceptical tendency, which measures all belief by the simple processes of the reason. It is, however, a reason not exercised, in the first place, on the evidences of revelation, and therefore, in its subsequent judgments, allowing room for its Divine and super-human element; but immediately, and from the first, directed to the internal contents of the revelation, and to them alone. It assumes to decide, by its own consciousness or intuition, or by the verifying faculty of the conscience, not only upon the truth of doctrines, but, what is stranger still, upon the reality of historical facts, as if the course of human affairs could be mapped out and measured by any invariable rules of human theory. The natural basis of such a mode of thought is laid in the sufficiency of the reason, and the ever-advancing perfectibility of human knowledge. With no little arrogance, it claims to possess a monopoly of thought and of inquiry, and speaks as if all students but its own disciples were narrow, bigoted, and ignorant. In short, it assumes the indefatigable spirit of modern research to be a domain of its own, instead of being a common ground on which the orthodox believer and the rationalist are working side by side, and on which they are equally prepared to meet. Hence it measures not itself by the Bible, but the Bible by itself. It allows to Christian doctrine neither definiteness nor perpetuity of its own, but treats it as a variable quantity—just what the progressive enlightenment of a particular age may make it, and neither more nor less. The creed of the orthodox Churches is regarded as obsolete, as the natural expression of men's religious opinions eighteen hundred years ago, but as now out of place, and either to be wholly swept away, or to be indefinitely modified, as individual thinkers may decide.

On behalf of the orthodox creed it may be confidently asserted, that an irresistible mass of evidence attests the Bible to be a Divine book, and Reason herself concludes that it is more probable that the human consciousness should err, than that all the primary principles of evidence should be wrong. We are bound in common consistency either to reject evidence in all things, or to

accept it in all things, because the force of evidence is in itself, and in the common laws of the human mind, not in the nature of the thing evidenced. If the laws of evidence are no safe guide in things religious, they are no safe guide in things secular. To deny them is to uproot the first foundations of all human knowledge whatever. We are reduced, therefore, to this alternative : either to accept the Divine character of the Christian revelation, and admit the probability of the human consciousness being wrong, or to hold the infallibility of the human consciousness, and to admit the fallibility of a Divine revelation. On the ground of Reason herself we should unhesitatingly accept the first half of the alternative.

But we are not reduced to any such difficulty. All truth is of God, and as God is one, so truth must be one. It is impossible that any real opposition can exist between God's Word and God's works ; therefore impossible that any can exist between reason and revelation, between science and Scripture, between nature and grace. We fearlessly search for truth wherever it can be found. We are indeed, for this reason, the more cautious and severe in the investigation of truth. We neither admit loose theories, nor hasty generalisations from imperfectly known facts, nor confident assumptions into the place of acknowledged truth. But truth itself we accept wherever it can be found, convinced that so far from being opposed to the Christian revelation, it will ever be its obedient handmaid and most reverent witness. Hence, on the side of popular orthodoxy we accept the plenary authority of the Bible and the objective perpetuity of revealed truth ; but we reject its exclusive attention to the sole letter of the Scriptures, and all its narrow suspicion of human progress and knowledge. On the side of free criticism we accept its independent spirit, and avail ourselves thankfully of all its multiplied resources ; but we deny that it has ever invalidated a solitary truth of God's Word, and we utterly reject its proud impatience of dogma and its rockless irreverence.

It must be admitted that it is a difficult task for one man to follow a course like this with undeviating consistency throughout all the varied and intricate subjects entering into Biblical study, and therefore claiming a place in a Bible Dictionary. To the great mass of Christians engaged in ordinary callings, and able only to give a small portion of time to such questions, the task would be simply impossible. But what is impossible to any one mind may be practicable to a combination of many minds. Where each student takes his own special branch of inquiry, and treats it with a general uniformity of object and principle, a complete manual of sound information on all Biblical subjects may be the result. With this object the present publication was commenced, and on these principles it has been concluded.

We therefore rest the claims of this publication upon public support on three grounds—orthodoxy of doctrine, literary excellence, and cheapness of price. While its pages contain the most recent information on every subject treated, and have been written after careful study of modern controversy, they will be found not to contain a single article calculated to shake faith. The utmost care has been taken in this direction, and the Editors venture to hope that all which is valuable in modern criticism has been retained, and all that is false and dangerous in it has been rejected. The minister, the Scripture reader, the Sunday-school teacher, and the private student of the Bible, will find here every information they can want to meet the most advanced forms of modern unbelief ; but no taint of unbelieving doubt will be found to pollute the student's mind, no tone of profane irreverence to shock the student's conscience. The necessity has at the same time been kept in mind of rendering the publication as cheap as possible, and so bringing it within the reach of large masses of persons debarred from the purchase of costly books of reference.

CASSELL'S ILLUSTRATED BIBLE DICTIONARY.

J

JA'AKAN, the probable ancestor of "the children of Jaakan," near whose wells (Beeroth) the Israelites encamped before (or after) they came to Moseroth [Numb. xxxiii. 31; Deut. x. 6]. [See **BENE-JAAKAN**.]

JAAKO'BAH, a *supplanter*; one of the "princes in their families" among the Simeonites [1 Chron. iv. 36, 38].

JA'ALA, or **JA'ALAH**, an *ibex*. "The children of Jaala" are mentioned among the descendants of Solomon's servants, in the list of those who returned from Babylon with Nehemiah [Ezra ii. 56; Neh. vii. 58].

JA'ALAH. [See **JAALA**.]

JA'ALAM, *hidden*; a son of Esau [Gen. xxxvi. 5, 14]. In ver. 18 he is called "duke Jaalam," being probably head of a tribe. [See **DUKE**.] The name occurs also in 1 Chron. i. 35.

JA'ANAI, *respondent*; one of the chiefs of the tribe of Gad [1 Chron. v. 12].

JA'ARE-OREGIM, a Bethlehemite, father of Elhanan, who in 2 Sam. xxi. 19 is stated to have slain Goliath the Gittite, the words "the brother of" not being in the original. Yet as it is expressly said in 1 Chron. xx. 5, that "Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite," there is probably an omission which has been correctly supplied by our translators. Many fanciful theories have been devised for the purpose of identifying Jaare-oregim with Jesse, and Elhanan with David. The true explanation seems to be that Jaare is put for the Jair of 1 Chron. xx. 5; and that Oregim—i.e., "weavers"—has been introduced by the oversight of a copyist from the next line, where it occurs again in the phrase, "a weaver's beam."

JA'ASAU, *made of the Lord*; a son of Bani, an Israelite, and one of those who married strange wives [Ezra x. 37].

JAA'SIEL, *made of God*; son of Abner, a Benjamite chief in the time of David [1 Chron. xxvii. 21]. It would thus appear that David allowed Abner's family to retain their influential position.

JAAZANIAH, *heard of the Lord*. 1. The son of Hoshaiah, a Maachathite, one of Zedekiah's captains, to whom Gedaliah promised safety under the Chaldean rule [2 Kings xxv. 23, 24; Jer. xl. 8]. He was after-

wards threatened by Jeremiah for coming hypocritically to inquire of the Lord [Jer. xlii. 1, 20—22]. In the passages referred to in Jeremiah he is called Jezeaniah. 2. The son of Jeremiah, the head of the house of the Rechabites [Jer. xxxv. 3], who were commended and blessed by God for their obedience to the commands of their ancestor Jonadab [vs. 18, 19]. 3. The son of Shaphan, one of the ancients of the house of Israel whom Ezekiel in vision saw offering incense in "the chambers of his imagery" [Ezek. viii. 9—11]. 4. A prince of the people, threatened by Ezekiel with punishment for giving wicked counsel to his countrymen [Ezek. xi. 1].

JA'AZER, or **JA'ZER**, *fenced about*, according to Fürst; but explained by Gesenius, *which Jehovah aids*. The former explanation is the more probable, as the place appears to have existed before the time of the exodus, and was in the territory of the Amorites [Numb. xxi. 32; xxxii. 1; Josh. xiii. 25; Jer. xlviii. 32]. It was on the east of the Jordan, and near Gilead; was captured by the Israelites, and rebuilt by the tribe of Gad [Numb. xxxii. 35]. The Levites afterwards possessed it. It is regarded as a Moabite city by some of the prophets; the country dependent upon it is called "the land of Jazer," and mention is also made of "the sea of Jazer," of which nothing is known, though probably a large pool is meant. The position of Jazer is uncertain, but is supposed to be at Seir, between Gilead and Heshbon [Van de Velde, "Memoir," 323].

JAAZTAM, *comfort of the Lord*; a descendant of Merari, the son of Levi, and the founder of a separate branch of that line [1 Chron. xxiv. 26, 27].

JAA'ZIEL, *comfort of God*; one of the Levites of "the second degree," who took part in the musical service before the ark when it was brought up from the house of Obed-edom [1 Chron. xv. 16, 18].

JABAL, *a stream*; a son of Lamech and Adah, "the father of such as dwell in tents and have cattle" [Gen. iv. 20]. Abel having been the first shepherd, Jabal was probably the first keeper of herds as well as of flocks, and the first who led a migratory or nomad life.

JAB'BOK, *an outpouring*; a river or brook which runs from the east to the north of Gilead, and falls into the Jordan. It is now called Wady Zerkah. On its bank Jacob wrestled with the angel [Gen. xxxii. 22—24]. It was called the border of the Ammonites [Deut. iii. 16]; but in the time of Moses it was the limit of the domain of Sihon, king of the Amorites

[Josh. xii. 2]. In some parts of its course the stream is dried up at certain seasons, but not in its lower portion.

JA'BESH, *dry*. 1. The father of Shallum, king of Israel [2 Kings xv. 10, 14]. 2. The same as Jabesh-gilead [1 Sam. xi. 1; 1 Chron. x. 12].

JA'BESH-GILEAD, the principal city of Gilead, and probably called Jabesh from its position upon a dry mountain. At the time of civil strife, when the Benjamites were almost destroyed, an assault was made on Jabesh-gilead, to punish the city for its supineness, and to procure from it wives for the surviving Benjamites [Judg. xxi. 8—14]. On this occasion all the male inhabitants and married women were slain. When threatened by the Ammonites, the place was delivered by Saul [1 Sam. xi. 1—11]. On the death of Saul and his sons, the men of Jabesh-gilead recovered their bodies, which they burned, and afterwards buried their bones, and fasted seven days [xxxii. 11—13]. For this they were commended by David [2 Sam. ii. 5]. Dr. Robinson thinks Jabesh-gilead was at Deir, a ruin near Wady Yabis, to the south-east of Beth-shan, and on the other side of the Jordan ["Bibl. Res.," iii. 319, 320].

JABEZ, *causing sorrow*. 1. The name of a man of the tribe of Judah, honourably mentioned for his piety [1 Chron. iv. 9, 10]. 2. A city of Judah, inhabited by scribes [1 Chron. ii. 55].

JA'BIN, *intelligent*. 1. A king who reigned at Hazor, the capital of all the kingdoms in the north of Canaan. Jabin organised a considerable confederacy against Joshua. The forces collected were "even as the sand that is upon the sea shore in multitude, with horses and chariots very many." They encamped at the waters of Merom. Hero Joshua, by the Divine command, surprised and utterly routed them; the troops were dispersed in different directions, the horses were houghed, and the chariots were burned. From the pursuit of the enemy Joshua, "at that time," turned back upon Hazor, which was taken and burned, the king and all the inhabitants having been put to the sword [Josh. xi. 1—14]. According to Josephus ["Antiq.," v. 1, 18], the forces under Jabin and the confederates amounted to thirty myriads of hoplites, ten thousand horse, and twenty thousand chariots, and they encamped at Berotho, a city in Upper Galilee, not far from Kedesh, where the battle took place. Some critics identify Jabin (1) with Jabin (2). 2. A king in the northern part of Canaan. His capital was Hazor, a city on the southern slope of Hermon, not far from the waters of Merom. He had nine hundred chariots of iron, and for twenty years he "mightily oppressed the children of Israel." He was on friendly terms with the house of Heber the Kenite. His general Sisera was at length defeated by Barak, at the foot of Mount Tabor, on the banks of the Kishon. According to Josephus ["Antiq.," v., 5, 4], Barak went on to Hazor, slew Jabin, who came out to meet him, and razed the city. Jabin was certainly destroyed by the Israelites, who thus recovered their freedom [see Judg. iv., v.; Ps. lxxiii. 9].

JABNEEL, *which God built*. 1. A town of Judah [Josh. xv. 11], supposed to be the same as Jabneh. 2. A town on the border of Naphtali [Josh. xix. 33].

JARNEH, *which God caused to be built* (Gesenius); a town or city of the Philistines, supposed to be the same as Jabneel (1), and called by the Greeks Jamnia [2 Chron. xxvi. 6]. It was dismantled by Uzziah,

and is often mentioned in the apocryphal books of Maccabees as a place of importance. Pliny, Josephus, and later writers speak of it. A village called Yebna, near the sea, is probably on or near its ancient site, ten or eleven miles south of Joppa.

JA'CHAN, *afflicted*; one of the chiefs of the tribe of Gad, who dwelt in Bashan [1 Chron. v. 13].

JA'CHIN, *he will establish*. 1. The right-hand pillar of the two which Solomon set up "in the porch of the Temple," that on the left being called Boaz [1 Kings vii. 21], emblematical, some say, of the pillar of fire and of the cloud. As it is said in 2 Chron. iii. 17, that "he reared up the pillars *before* the Temple," it seems doubtful whether they were employed architecturally to support the roof of the porch, or whether they stood detached, like obelisks in front of the entrance to an Egyptian temple. Josephus ["Antiq.," viii., 3, 4] says, "Solomon set them at the entrance of the porch." It has been thought that there may have been an inscription upon each pillar, and that the name was given to each from the first word. These pillars stood till they were broken up by the Chaldees, and the brass carried to Babylon [2 Kings xxv. 13, 16]. 2. A son of Simeon, who came into Egypt with Jacob [Gen. xlii. 10; Exod. vi. 15; Numb. xxvi. 12]. 3. The head of the twenty-first order, or course, of priests [1 Chron. xxiv. 17]. 4. A priest dwelling at Jerusalem in the time of Nehemiah [Neh. xi. 10]. He is also mentioned in 1 Chron. ix. 10.

JA'CHINTES, **THE**, a family of the Simeonites, descended from Jachin (2) [Numb. xxvi. 12].

JACINTH, or **HYACINTH**, *ῥάινδοξ*, occurs in Rev. ix. 17 as the name of a colour, and in Rev. xxi. 20 as that of a precious stone. As a colour, it is probably a sacred kind of blue [see BLUE]; as a precious stone, it is not so easy of identification; some have considered it the same as the amethyst; others have identified it with the "ligure" [see LIGURE] of Exod. xxviii. 19, which Gesenius considers to be the opal. If the jacinth was a puce-red stone, with brown and yellow varieties, it is said to occur not unfrequently in collections of antique gems.

JA'COB, *a supplanter*; the second son of Isaac, and twin-brother of Esau [Gen. xxv. 26]. In early life he was "a plain man dwelling in tents," and to the last showed no signs of enterprise or remarkable genius. But in God's providence he became the founder of the Jewish nation, and as such has attained a celebrity which is irrespective of his personal character. He was his mother Rebekah's favourite child, and her instructions influenced him on some important occasions. The first act recorded of him shows a certain artfulness in his disposition, which reappeared on other occasions. One day Esau came home hungry from hunting, and was induced to sell his birthright to Jacob for a mess of pottage [Gen. xxv. 29—34]. On a later occasion Jacob carried out the instructions of his mother, and obtained from Isaac the blessing which was intended for Esau [xxvii. 1—40]. In consequence of this he was compelled to flee, and in accordance with his mother's wish, went to Haran, to his uncle Laban. Before leaving, Isaac blessed him, and directed him to seek a wife of the daughters of Laban [vs. 41—46; xxviii. 1—5]. On his way to Haran Jacob had a remarkable dream and vision, in which God promised him abundant blessings [xxviii. 10—22]. He was well received by Laban, for whose daughter Rachel he engaged to serve seven years, but Laban substituted

her sister Leah for her. Jacob agreed to serve another seven years for Rachel, whom he at last secured. In addition to these wives, he took Bilhah and Zilpah as handmaids, or concubines, and by the four had twelve sons and a daughter [xxix.; xxx. 1—24; xxxv. 16—19]. By a stratagem Jacob was enabled to leave Laban with his family, and a considerable amount of wealth; but Laban followed him, and endeavoured to recover at least the household gods which he had superstitiously revered, and which Rachel had taken away. An agreement, however, was concluded between them, and Jacob prosecuted his journey [xxx. 25—43; xxxi.]. At Mahanaim he was met by angels from God, but as he approached his native land he became afraid of Esau, whose anger he endeavoured to appease. Near the brook Jabbok the mysterious visit of the angel with whom he wrestled occurred [xxxii.]. His interview with Esau was affectionate, and on reaching Succoth he erected a residence, but afterwards went to Shalem, near Shechem, where he pitched his tent, bought a piece of ground, and reared an altar to God. After the unhappy occurrences arising out of the violence done to his daughter Dinah, Jacob was admonished to remove to Bethel, but before he went he purified his family of the idolatrous practices it had brought with it from Haran. Bethel was the scene of new manifestations of the Divine favour, but when Jacob removed thence, his beloved wife Rachel died, after giving birth to Benjamin, and was buried near Bethlehem. Isaac was still living, and Jacob visited him at Hebron, where he died, and was buried by his two sons [xxxv.]. Jacob resided in Canaan, but whether at one fixed spot is not clear; at one time, he seems to have been settled at Hebron [xxxvii. 1, 14]. The cruelty of his other sons in the abduction of Joseph was a source of much grief to him [xxxvii.]. The famine which followed, and the consequent journeys of his sons into Egypt, also caused him anxiety; but, at length, he was cheered by the assurance that Joseph was alive, and in honour; and at his request, he undertook a journey into Egypt [xlii.—xlv.]. On the way to Egypt he received a new manifestation of God's favour at Beersheba, and at length entered into Egypt with all his house, and was gladdened by the sight of his long-lost son [xlv.]. In Egypt he was kindly received by Pharaoh, by whose appointment he settled in the land of Goshen, and remained there till his death, seventeen years afterwards [xlvii.]. Before his death he blessed the sons of Joseph, gave directions that he should be buried at Hebron, and pronounced the solemn prophetic blessing over his sons [xlvii. 27—31; xlviii.; xlix.]. After his death he was conveyed in state to Hebron, and buried in the cave of Machpelah, according to his own direction [l. 1—13].

In the subsequent books of the Bible the name of Jacob occupies a very prominent position, although it is most commonly employed of his natural descendants, the Hebrew nation, or of the people of God, wherever they may be. Still more frequent is the occurrence of that other and nobler name which he received when he wrestled with the heavenly adversary—the name of Israel. Abraham was viewed as the father of the faithful; but Jacob, or Israel, became the symbol, or representative, of the Church on earth. The great honour thus conferred on Jacob can hardly be due to the manifestation of extraordinary personal excellences. As a man, he is inferior to Abraham, and he lacks the beautiful simplicity of Isaac. He had strong preferences, and seems to have been wanting in decision and practical energy. His attachment to his mother,

to Rachel, to Joseph, and to Benjamin, shows his preferences; and as for practical energy, it scarcely appears, except in cases where he vindicated his right to be called the "supplanter." At the same time, he was not cruel or violent, and not a single act of unfaithfulness is recorded of him. If he performed no great and generous actions, his sins belonged to the same class; the faults which he committed were characteristic of craft and weakness, rather than of impetuosity and rashness. From a religious point of view, he perhaps merits more commendation, but even here the character of Jacob is not without its drawbacks. He was favoured with marvellous revelations and declarations of God's favour, and occasionally he seems to have been the subject of deep religious feeling. In his later years this religious element appears to have been developed much more than formerly. Yet his cunning behaviour, at different dealings with Esau and Laban, suggests a want of real and solid faith. Nor can we think all was right when he allowed Rachel to steal her father's idols, and to carry them along with her. This looks as if he had at least winked at idolatrous practices. That he did so after this, may almost certainly be inferred from Gen. xxxv. 1—4, which represents him as awaking to a consciousness of duty in this respect, and requiring his household to put away their strange gods—apparently those, or others like them, which Rachel brought away from Haran. The weaknesses, and in some respects the mediocrity, of Jacob did not, however, interfere with the purpose of God. Abraham was the founder of the Ishmaelites, as well as father of Isaac. Isaac was founder of the Edomites, as well as father of Jacob. But the twelve sons of Jacob all combined to constitute the Hebrew nation. Herein he was peculiarly honoured, and this, in fact, is his prime distinction—he was chosen of God to be the direct founder of his people. The revelations, and promises, and blessings so freely bestowed on him must all be viewed in relation to this, which we must call his crowning glory. The Divine purpose was not thwarted by his infirmity, and Divine grace in him, and towards him, preserved him at all times from making shipwreck of faith. This faith, though at times enfeebled, always lived in him, and even when he tolerated the idolatrous practices of his own house, he never appears to have participated in them. In his dying days his spiritual character was fully developed, and the inspired utterances which then fell from his lips shed a lustre upon his name which time will never diminish.

JACOB'S WELL, a well near Shechem, or Sychar, rendered famous by the conversation which our Lord had there with the woman of Samaria [John iv. 1—30]. The well actually exists, and has been often described by travellers. A church was once built over it, but of that very little remains. Dean Stanley says the well is "now neglected, and choked up by the ruins which have fallen into it; but still with every claim to be considered the original well, sunk deep into the rocky ground by 'our father Jacob,' who had retained enough of the customs of the earlier families of Abraham and Isaac, to mark his first possession by digging a well, 'to give drink thereof to himself, his children, and his cattle.' . . . Of all the special localities of our Lord's life in Palestine, this is almost the only one absolutely undisputed" ["Sinai and Palestine," 237, 238]. The well, which is represented in the illustration, is in the valley to the east of Mount Gerizim, at some distance from Nablûs, or Shechem, and surrounded by corn-fields. It has been vaulted



JACOB'S WELL.

over, and a kind of chamber is formed over its mouth. Maundrell, who visited it in 1697, says—"The well is covered at present with an old stone vault, into which you are let down by a very straight hole; and then, removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth, five of which we found full of water." The Scottish Deputation speak of the vault as covered by a large stone in 1839; and observe that Mr. Calhoun had recently found the well thirty-five feet deep, with ten or twelve of water ["Mission to the Jews," p. 212]. Mr. Porter found the vault partly fallen in, and access to the well prevented by the stones ["Hand-book of Pal.," p. 340]. Dr. Stewart found the well open, and much water in it ["Tent and Khan," p. 409]. The author of "Rambles in Syria" says, "Jacob's well is a complete illusion." He observes that the buildings which stood above it are fallen, "and no trace of a well remains" [p. 218]. It is earnestly to be hoped that this interesting relic of ancient times will not be allowed to be obliterated. If the current tradition is correct, and it appears to be unquestioned, this well marks the position of the parcel of ground which Jacob bought of the sons of Hamor, and upon which he erected an altar to the God of Israel [Gen. xxxiii. 18—20]. This piece of ground was given to Joseph [xlviii. 22; John iv. 5]; and here his bones reposed after many years of wandering [Josh. xxiv. 32]. The supposed tomb of Joseph is shown a few yards further north, towards the opposite side of the entrance to the valley of Shechem.

JADA, *he knows*; one of the sons of Onam, of the tribe of Judah [1 Chron. ii. 28].

JAD'AU, *beloved of the Lord*; one of those who had married foreigners, and on Ezra's exhortation divorced them [Ezra x. 43].

JAD'DUA, *celebrated*. 1. Son and successor of Jonathan as high priest, and the last of the high priests mentioned in the Old Testament [Neh. xii. 11, 22], apparently about the time of Darius. If, as is usually supposed, he is identical with the high priest of the same name who was in office when Alexander the Great came against Jerusalem, the name must have been inserted after the time of Nehemiah. Josephus ["Antiq.," xi. 8, 3, 4, 5] relates that Jaddua, in priestly robes, accompanied by the inferior priests in fine linen, and the multitude clothed in white, went out to meet Alexander, who had threatened him with punishment for refusing to send supplies to his army; that Alexander, struck with awe, came forward alone and saluted him; and that afterwards, being shown Daniel's prophecies concerning him, he granted various immunities and privileges to the Jews. The truth of this story is more than doubtful [see Thirlwall's "Greece," vi. 206]. 2. A Levite, who sealed the covenant in the days of Nehemiah [Neh. x. 21].

JADON, *judge*; a Meronothite, who in the days of Nehemiah helped to repair the wall of Jerusalem [Neh. iii. 7]. No such place as Meronoth is known to have existed. [See MERONOTHITE.]

JA'EL, *chamois*; the wife of Heber the Kenite, the clan into which Moses had married. Heber had gone northwards from the rest of his tribe, "unto the plain of Zaanaïm," near Kedesh-naphtali, and was in alliance with Jabin, king of Hazor. When Sisera fled after his defeat near Mount Tabor, Jaël came out to

meet him, invited him into her tent, put a coverlet over him, gave him buttermilk to drink; then, when "he was fast asleep and weary," drove a tent-peg "into his temples," and showed his corpse unto Barak [Judg. iv.]. Her exploit is celebrated in the song of Deborah [chap. v.]. According to Josephus ["Antiq." v. 5, 4], Sisera asked Jael to conceal him, and drank rather profusely of the buttermilk. Jael has been charged with treachery, and with a violation of the hospitality and decorum of the East. But it must be remembered that (1) artifice is always considered allowable in war (compare the common use of the word "stratagem"). (2.) Jael might have thought her alliance with the Israelites by affinity to have a stronger claim than her husband's alliance with Jabin by compact. (3.) Jael had not the high standard of moral action which we have; she was not even subject to the Mosaic code; but she recognised in Sisera the enemy of God's people, the enemy whom God had commanded them to destroy; and it may be fairly assumed that only an overwhelming sense of duty would have nerved her to encounter the risk involved in putting him to death, or to incur the charges which have been brought against her. (4.) We know from Sisera's own mother what would have been the fate of the wives and daughters of Israel if he had won the battle of Mount Tabor. Sisera had at least sanctioned among his troops a system of outrage upon women; his crime brought its condign retribution—he fell by a woman's hand in a woman's tent. Jael avenged the dishonour which had been done to her sex, and saved the women of Israel from insults worse than death. But it does not follow that what is allowed, or even commended, in an imperfect state of things, or under very pressing circumstances, is to be made a general rule of action in a more perfect state of things: we are to imitate the sagacity, not the dishonesty of the unjust steward; the active faith of Rahab, but not the falsehood which she told; Abraham, the father of the faithful, is no precedent for concubinage, nor Jacob for polygamy.

JA'GUR, *dwelling-place*; a town in the south of Judah [Josh. xv. 21].

JAH [See GOD, **JEHOVAH**.]

JAHATH, *union*. 1. A great-grandson of Judah, mentioned in 1 Chron. iv. 2 as the father of Ahumai and Lahad. 2. A great-grandson of Levi [1 Chron. vi. 20]. 3. Another Levite, descended from Gershon [1 Chron. xxiii. 10, 11]. 4. A Kohathite Levite, of the family of Ishar [1 Chron. xxiv. 22]. 5. A Levite, one of the overseers entrusted with the supervision of the repairs effected in the Temple in the reign of Josiah [2 Chron. xxxiv. 12].

JA'HAZ, JA'HAZA, JA'HAZAH, and JAH'ZAH, *trodden*; different forms of the name of a place somewhere to the east of the Dead Sea. It was the scene of Sihon's defeat, but though frequently mentioned in the Old Testament, is unknown to modern travellers [Numb. xxi. 23; Josh. xiii. 18; xxi. 36; 1 Chron. vi. 78; Isa. iv. 4; Jer. xlviii. 21].

JAHAZIAH, *beholder of the Lord*; one of those who assisted Ezra in the matter of the Jews who had married strange wives [Ezra x. 15].

JAHAZIEL, *beholder of God*. 1. A Benjamite, one of those who joined David at Ziklag [1 Chron. xii. 4]. 2. A priest in the reign of David, appointed to take part in the musical services on the occasion of the ark being brought up to Jerusalem [1 Chron. xvi. 6]. 3. A Levite, son of Hebron, named in 1 Chron. xxiii. 19,

and xxiv. 23. 4. A son of Zechariah, and descendant of Asaph, whom the Spirit of the Lord stirred up to encourage Jehosaphat in anticipation of a Moabite invasion [2 Chron. xx. 14]. 5. The father of a family which returned with Ezra from Babylon [Ezra viii. 3].

JAH'DAI, *a captor*; a person whose name occurs in 1 Chron. ii. 47 among the descendants of Caleb.

JAH'DIEL, *gladdened of God*; one of the famous and mighty chiefs of the tribe of Manasseh [1 Chron. v. 24].

JAH'DO, *united*; a Gadite, named in the genealogy of 1 Chron. v. 14.

JAH'LEEL, *hope of God*; one of the sons of Zebulun, and the founder of the family of the Jahleelites [Gen. xlv. 14; Numb. xvi. 26].

JAH'LEELITES. [See **JAHLEEL**.]

JAH'MAI, *protector*; a grandson of Issachar, and one of the chiefs of the tribe [1 Chron. vii. 2].

JAH'ZAH. [See **JAHAZ**.]

JAH'ZEEL, *sharer with God*; one of the sons of Naphtali, and founder of the family of the Jahzeelites [Gen. xlv. 24; Numb. xvi. 48]. In 1 Chron. vii. 13 the name is written Jahziel.

JAH'ZEELITES. [See **JAHZEEL**.]

JAH'ZERAH, *Jehovah is protector*; one of those whose descendants were employed in the work and service of the house of the Lord [1 Chron. ix. 12].

JAH'ZIEL. [See **JAHZEEL**.]

JA'IR, *lightgiver*. 1. A man who was descended from Judah on the side of his father, and from Manasseh on that of his mother, and who is therefore called a son of Manasseh [Numb. xxxii. 41]; and from his mother's father a son of Machir [1 Chron. ii. 23]. The conquest of Argob, effected by him, is mentioned under HAVOTH-JAIR. 2. A Gileadite, one of the judges, and perhaps descended from the preceding. He had thirty sons [Judg. x. 3—5], who possessed thirty cities, called Havoth-jair. 3. A Benjamite, the son of Shimei, and the father of Mordecai [Esth. ii. 5]. 4. The father of Elhanan, one of David's heroes [1 Chron. xx. 5]. He is also called Jaare-oregim. In this instance the name differs from the three former, and signifies a *woodman*, or *forester*.

JA'RITE. Ira the priest is so called, but why is uncertain. There may have been a place called Jair [2 Sam. xx. 26].

JA'IRUS, a ruler of the synagogue, whose only daughter our Lord restored to life [Matt. ix. 18; Mark v. 22; Luke viii. 41].

JA'KAN [1 Chron. i. 42]. [See **AKAN**.]

JA'KEH, *obedient*; the father of Agur [Prov. xxx. 1]. [See **AGUR**.]

JA'KIM, *established*. 1. One of the sons of Shimbi, a Benjamite, mentioned in 1 Chron. viii. 19. 2. The chief of one of the courses of priests settled by David [1 Chron. xxiv. 12].

JA'TON, *abiding-place*; one of the sons of Ezra [1 Chron. iv. 17].

JAMBRES. This person is mentioned with Jannes by St. Paul in 2 Tim. iii. 8, 9, as withstanding Moses, and as being confuted by him. They are also named in the Talmud and in the Targum of Jonathan on Exod. vii. 11, as the magicians who owned themselves

defeated at the occurrence of the third plague [Exod. viii. 19], and who "could not stand before Moses" [ix. 11]; they are said to have been sons of Balaam. Theodorët says that St. Paul learned their names by tradition; and we find traces of this tradition elsewhere. Thus they are mentioned by the Pythagorean philosopher Numenius [Euseb., "Præp. Evan.," ix. 8]; Pliny [xxx. 1] speaks of Jamnes and Jochabel, but the state of the text is very doubtful; Apuleius ["De Mag. Orat.," p. 94, edit. Bipont] has "vel is Moses vel Jannes."

JAMES, in Greek *Ἰάκωβος* (*Jakubos*), the same with the Hebrew name Jacob. Two persons, at least, of this name are referred to in the New Testament—viz., (1) James the son of Zebedee and Salome [Matt. iv. 21; Mark i. 19]; and (2) James the son of Alphaeus [Matt. x. 3; Mark iii. 18; Luke vi. 15]. These two persons are distinguished from each other in Scripture both by their parentage and age; James the son of Alphaeus being designated "James the less" [Mark xv. 40]. From the fact that James the brother of St. John is always named first, the probable inference has been drawn that he was the elder son of Zebedee. Very little is recorded concerning him. He was called by Jesus at the same time with his brother John [Matt. iv. 21, 22], and ever afterwards held a prominent place among the disciples of Christ. With Peter and John he was admitted to an intimacy with his Master not shared by the other apostles, as appears from the narrative of the restoration to life of Jairus's daughter [Mark v. 37], from the account of the Transfiguration [Matt. xvii. 1], and from what occurred in the garden of Gethsemane [Matt. xxvi. 37]. Both he and his brother John seem to have been naturally of a vehement and ambitious spirit. Their burning zeal was commemorated by the appellation given them by Christ [see *BOANERGES*], and was illustrated in their wish to call down fire from heaven to destroy a village of Samaritans who had refused to receive their Master [Luke ix. 52–56]. Their ambition again was indicated by the request which they presented to Christ through their mother Salome [Matt. xx. 21; Mark x. 35], that they might occupy the two chief places in that earthly kingdom of the Messiah which they expected soon to see established. The name of James appears in the list of the apostles given by St. Luke after our Lord's ascension [Acts i. 13], and he was engaged for some time subsequently in preaching to the Jews in and around Jerusalem. But his labours were soon cut short by a violent death. He was the first of the apostles who suffered martyrdom, being beheaded by order of Herod Agrippa I. [Acts xii. 2] (circ. A.D. 44). St. James is the patron saint of Spain, and on this account many legends respecting him have been fabricated by Spanish ecclesiastical writers, but these are altogether unworthy of consideration.

2. In proceeding to some account of James the son of Alphaeus, we enter on very difficult ground. The question is, whether he is the *only other* James referred to in the New Testament, or whether there was a *third* person of that name in the apostolic Church, to whom some of the statements of Scripture are to be applied. The opinion of scholars is very greatly divided on this point. Neander declares ["Planting and Training of the Church," p. 350, English edition] that "the question is one of the most difficult in the apostolic history." He has a long and able note on the subject, and to that we would refer our readers for an ampler discussion of the question than our space will permit.

We can simply mention the passages of Scripture which bring before us a different James from the son of Zebedee, and notice some of the most prominent difficulties which these involve with respect to both sides of this difficult controversy. In addition to the references in the Gospels already alluded to, we find a James, other than the brother of St. John, named in the following passages—Acts i. 13; xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. i. 19; ii. 9, 12; James i. 1; Jude 1. On the one side, it has been thought that the title which the writer of the Epistle of James assumes when he merely styles himself "a servant of Jesus Christ," implies that he must have been a different person from the son of Alphaeus, who was one of the apostles. And it is a still weightier consideration on the same side, that St. John informs us [vii. 5] that the brethren of our Lord continued unbelievers, at a time when it is certain that James the son of Alphaeus already held a distinguished place among his followers. This of itself is thought sufficient to prove that the James referred to in Gal. i. 19 could not have been the same with James the son of Alphaeus, who was ranked from the first among the apostles. [See APOSTLE, BRETHREN OF CHRIST.] But, on the other side, it is somewhat difficult to believe that the James, who is introduced by St. Luke [Acts xv. 13] as holding such an eminent position in the church at Jerusalem, was a person of whom nothing had formerly been said, and of whose conversion no mention whatever has been made. The narrative of the evangelist certainly is fitted to lead us to identify the second James, of whom he speaks, with the son of Alphaeus, and, as a matter of course, with the person described by St. Paul as the brother of our Lord. The most natural explanation, too, of the Apostle's language [Gal. i. 19] is that he does there intend to reckon the James, of whom he speaks, among the apostles, and, of course, to identify him with the son of Alphaeus, although we cannot but admit that the language used is not conclusive. On the whole, we must be content to leave the question unsettled. Certainty seems impossible, and, happily, it is not a point of any great importance. Those who wish to examine it further will find it discussed by Neander in the note above referred to, by Credner in his "Introduction" [sect. 210], and by Alford in his "Prolegomena to the Epistle of James" [sect. 1]. These three eminent critics, with many others, decide in favour of *three* Jameses; while, on the other hand, Lardner, Schneckenburger, and most of our English writers, hold that all the statements of Scripture respecting a James different from the son of Zebedee are to be referred to the son of Alphaeus. We hesitate to pronounce a decided opinion on either side; but, assuming that the latter view is the correct one, we proceed with our account of the life of St. James the Less, so far as known to us from Scripture and early ecclesiastical tradition. It is clear, from the narrative in the Acts, that he held a pre-eminent place in the Church at Jerusalem. He presided in the council held to consider on what terms the Gentiles should be admitted to share in the privileges of the Gospel. He is named *first* by St. Paul [Gal. ii. 9], and is again referred to [ver. 12] in terms which prove the position of dignity and authority which he occupied. According to an account of Hegesippus, preserved by Eusebius ["Hist. Eccles.," ii. 23; iv. 22], he was commonly known, both among Jews and Gentiles, by the honourable appellation of "James the Just." Dean Stanley, building on the early traditions regarding him, describes

James as having been "like the ancient saints, even in outward aspect, with the austere features, the linen ephod, the bare feet, the long locks, and unshorn beard of the Nazarite" ["Sermons on the Apostolic Age," p. 295]. There can be no doubt that this apostle retained through life much of the spirit of the ancient dispensation, and was, on this account, a most suitable person to preside in the Church at Jerusalem during the transition period between Judaism and Christianity. Hence, also, the high place which he held in the estimation even of those Jews who never embraced the Gospel. Yet to the favourable but mistaken judgment they had formed regarding him he at last owed his death, if we are to believe the account of Hegesippus. According to that earliest of Church historians [Eusebius, ii. 23], the Jews, misled apparently by the leaning which James had always shown to the Mosaic institutions, entreated him to use his influence with the multitudes assembled in the Holy City at the feast of the passover, and dissuade them from accepting the prevailing notions respecting Christ. For this purpose he was stationed on a pinnacle of the Temple, that he might be heard by all. But, instead of acting as they desired, the Apostle took advantage of the opportunity to proclaim the glory of Jesus as the Christ, and to depict the majesty in which he will hereafter appear to judge the world. Upon this the scribes and Pharisees rushed up and threw him down from the position he occupied, after which they stoned him to death, while, like his Divine Master, he breathed a prayer for their forgiveness. Several other particulars, which savour much of the marvellous, are recorded in the passage above referred to in Eusebius, and are expressly taken by him from the work of Hegesippus, who was a native of Palestine, and lived not long after the apostolic age. There is probably some exaggeration mixed with the truth in these accounts; but that James the Less died a martyr for the Christian faith about A.D. 63, is confirmed by the testimony of Josephus ["Antiq.," xx. 9, 1].

JAMES, THE EPISTLE OF, is ranked by Eusebius ["Hist. Eccles.," iii. 23] among the *Antilegomena*, or disputed books of the New Testament. As has been noticed in a previous article [see CANON], it was not till the fourth century that a general agreement was arrived at in the Church in regard to the canonical books. Several of the epistles were for a time doubted of or rejected by some, though never wanting recognition in one part or another of the Church. Among these controverted books was the Epistle of James, and it is necessary, therefore, to notice, first of all, the grounds on which we maintain

ITS CANONICAL AUTHORITY.—Referring to the time when the canon, as we now have it, was completed, we find that the doubts which had been entertained respecting the Epistle of James at last died entirely away, and it was by universal consent enrolled among the authoritative writings of the New Testament. This fact of itself goes far to substantiate its claims to a place among the canonical books. We may say respecting it, as well as the rest of the *Antilegomena*, that the unanimity with which it was at length received into the canon, after having been for a time the subject of difference of opinion, is a most satisfactory evidence of the right which it has to be ranked among the books of Scripture. Had not the validity of its claims been felt irresistible, we may be sure that the same caution which led to the expression of doubts regarding it, would have continued to operate in excluding it from

among the canonical writings. But besides this, we can appeal to direct early evidence in its favour. It is not, indeed, much referred to by the early fathers. This is probably to be accounted for on the ground that it is of a practical, rather than doctrinal, character, and did not, therefore, offer much material for quotation in the defence or illustration of Christian truth. Origen, however, expressly quotes it, and there are almost certain allusions to it in the writings of Clement of Rome, Hermas, and Irenæus. But the weightiest evidence in its favour is, that it formed part, from the first, of the Syriac Peshito version of the New Testament. This is conclusive as to its canonical authority, for that version was formed very soon after the apostolic age, and in a part of the Church where the Epistle of James would be most speedily and accurately known. The one great reason which gave rise to doubts regarding it, was the difficulty of deciding to which of the Jameses it is to be ascribed. As has been pointed out in the preceding article, there is much obscurity resting on the question as to the persons of this name who are referred to in the New Testament. But so far as the authority of the Epistle is concerned, it matters little what opinion is embraced on the point in controversy. All scholars agree that it is not to be ascribed to the elder James, the son of Zebedee. The only question then is, whether it belongs to James the apostle, son of Alphaeus, or to another James, referred to in Scripture as the brother of our Lord. If the former view be adopted—to which we incline—then its apostolic authority follows as a matter of course. And if the latter view be deemed preferable, it will still hold good that the Epistle came from the hands of an apostolic man standing in the closest relationship to our Lord, and occupying a place of the very highest eminence in the early Church. On either supposition, no further argument is needed to vindicate its claims to be received as an inspired and authoritative portion of the New Testament canon.

NATURE AND SCOPE OF THE EPISTLE.—As is plain to every careful reader, the Epistle of James is of a somewhat peculiar character. The name of our Redeemer is but twice mentioned in it [i. 1; ii. 1], and it treats but sparingly of the distinctive doctrines of the Gospel. It has even been thought, by some, to oppose the cardinal doctrine of justification by faith alone. The statements of St. James [ii. 14—26] have been imagined to run directly counter to the teaching of St. Paul on the subject of faith, and some have gone so far as to say that the writer of the Epistle had a polemical object in view in its composition, and wished expressly to contradict the doctrine of the great Apostle to the Gentiles. It is well known how far a feeling of this kind carried Luther, in the estimate which he formed of this Epistle. Jealous of that great and precious doctrine of a free justification through the merits of Christ alone, which he had been honoured to bring anew before the eye of the Christian world, and too rashly concluding that St. James's language was opposed to that doctrine, he was bold enough to speak of the writing before us with contempt, and at one time denied its claim to be listened to as of canonical authority. But there is in reality no ground for supposing any fundamental difference to have existed between the teaching of the two Apostles. The God of infinite wisdom and grace, no doubt, employed the peculiar tendencies and culture of St. James to bring out a somewhat diverse aspect of the Gospel from that which was presented by St. Paul. It is clear, however, from the narrative in the Acts

[xxi. 17, &c.], that St. James himself was in substantial accordance with St. Paul in regard to the way of salvation, although, from his training and position, he was naturally led to feel a deep sympathy for those who still clung with somewhat undue tenacity to the institutions of Moses. And his Epistle does, in fact, form a most interesting as well as precious *nexus* between the Old and the New Dispensation. Its keynote is Christian, but its teaching is meant to be ethical, rather than dogmatic; and hence the apparent contrariety to Pauline doctrine in the second chapter. St. James is there led, in accordance with his own temperament, and with the special object he had in view, to insist on the *practical* character of true saving faith. He sets himself to oppose such persons as, in the language of St. Paul himself, "received the grace of God in vain," and thought they might "continue in sin because grace did abound." The two Apostles do, to a certain extent, guard, with equal earnestness, against the same perversion of evangelical truth; and, in so far as the object of their writings is different, they are to be regarded not as fighting *face to face* against each other, but, as it were, *back to back* , St. Paul having it in view specially to oppose one class of enemies of the Cross, and St. James another. The object of this Epistle, then, was not polemical, so far as the teaching of Paul was concerned, but only so far as that teaching was perverted into antinomian laxity and licentiousness. In a very animated and interesting manner does St. James mingle earnestness with tenderness, and threatening with encouragement. His Epistle must have been specially useful at the time when it was written, on account of errors into which the early Jewish believers were particularly prone to fall; and from the peculiar aspect of Christian truth which it presents, it is enduringly precious, as constituting an essential part of the grand *whole* of doctrine and duty set before us in the New Testament.

STYLE, DATE, AND DESTINATION OF THE EPISTLE.

—The elegance and beauty of the Epistle of James have been noticed by almost all critics. Its comparative purity from Hebraisms is remarkable, and has been deemed by many writers a point of no little difficulty. Thus, for instance, Winer ("Realwörterbuch," article "Jacobus") says—"It is inexplicable how this Palestinian Christian came to possess such a choice, and even eminent Greek style;" and Alford declares ["Proleg. to James," sect. iv.], that "the Greek style of this Epistle must ever remain, considering the native place and position of its writer, one of those difficulties with which it is impossible for us now to deal satisfactorily." But this point has been set in quite a new light by Roberts ("Discussions on the Gospels," part i., chap. vii.). He maintains, for reasons stated in the previous chapters of his work, that "nothing could be more natural than that even the Palestinian James should write in the style which characterises his Epistle;" and thus the difficulty, which has in this respect been so much felt by Biblical scholars, altogether disappears. As to the place where the Epistle was written, there can be no doubt that it was Jerusalem. The date has been somewhat controverted, but cannot have been earlier than A.D. 45, or later than A.D. 61. There are some remarkable coincidences of expression between this Epistle and the first of St. Peter [comp. James i. 2 with 1 Peter i. 6, 7; James i. 10 with 1 Peter i. 24; James iv. 6, 10 with 1 Peter v. 5, &c.], and these may not improbably be owing to the familiarity of the Apostle Peter with the Epistle before us. The connection between the Epistle of James and

the Sermon on the Mount, as reported by St. Matthew, has also been frequently pointed out: it may suffice to refer for comparison to the following passages:—James i. 2 with Matt. v. 10—12; James i. 4 with Matt. v. 48; James ii. 13 with Matt. vi. 14, 15; James iv. 4 with Matt. vi. 24, &c. The sacred writers may thus be regarded as bearing tacit, but conclusive, evidence to the authority of each other's writings. Finally, as to the readers primarily addressed by St. James, it seems most natural to regard these as the scattered Jewish believers *beyond* Palestine. Attempts have been made to show that by "the twelve tribes" in the *dispersion* [James i. 1], may be meant those dwelling *in* as well as *beyond* Palestine; but the use of the term *διασπορά* (*diaspora*), "the dispersion," in the New Testament [John vii. 35; 1 Peter i. 1], seems to fix the expression as definitely denoting Jews living outside of Palestine. [See DISPERSION.]

JAMIN, *right hand*. 1. One of the sons of Simeon [Gen. xlv. 10], from whom descended the family of the Jaminites [Numb. xxvi. 12]. 2. One of the sons of Ram, named in the genealogy of Judah [1 Chron. ii. 27]. 3. One of those who assisted Ezra, and caused the people to understand the Law after the return from captivity [Neh. viii. 7].

JAMINITES, the descendants of Jamin (1) [Numb. xxvi. 12]. [See JAMIN (1).]

JAM'LECH, *ruler*; a prince of the Simeonites, named in 1 Chron. iv. 34.

JAN'NA, *Jannā*, or, according to the Vatican and Sinai MSS., Jannai (*Jannai*); the father of Melchi, and son of Joseph, in the genealogy of our Lord [Luke iii. 24]. It would seem that Jannæus (*Jannaios*) would be the more exact Greek form of the word. We find an Alexander Jannæus king of the Jews in B.C. 104, from whose coins it has been concluded that his name was really Jonathan. If this be so, Janna would probably be a shortened or corrupted form of Jonathan.

JAN'NES. [See JAMBRES.]

JANO'AH, *place of rest*; a place captured by Tiglath-pileser, somewhere in northern Palestine [2 Kings xv. 29]; Van de Velde thinks at Hunin.

JANO'IAH, a place on the border of Ephraim [Josh. xvi. 6]. There is still a village called Janun, or Yanun, a few miles south-east of Nablus, and supposed to mark the site of Janobah. At this spot, and at a little distance, there are ancient ruins [Robinson's "Bibl. Res.," iii. 297; Van de Velde, "Mem.," 323].

JAN'UM, *slumbering*; a city of Judah [Josh. xv. 53]. Nothing is known of it, except that it was in the hill country.

JAPHETH, *may he spread*; one of the three sons of Noah. Like his brothers, he was married, but had no children at the time of the flood; afterwards, he had seven sons [Gen. x. 1, 2; 1 Chron. i. 5]. When the sons of Noah are enumerated, the order always is Shem, Ham, and Japheth [Gen. v. 32; vi. 10; vii. 13; ix. 18; x. 1; 1 Chron. i. 4]; but when a list of their descendants is given, the order followed is that of Japheth, Ham, and Shem [Gen. x.; 1 Chron. i. 5—23]; hence there is a difference of opinion in regard to the order of their birth. It is certain that Ham was not the eldest [Gen. ix. 24]; and although in the authorised version Shem is called "the brother of Japheth the elder" [Gen. x. 21], the Hebrew text may, with at least equal propriety, be rendered "the elder brother of Japheth"—this is the preferable translation. The

descendants of Shem are given last, in order that there may be no interruptions in the genealogy and history of Abraham and his family; only, opportunity is taken to make the remark that, though placed last, Shem was actually the *eldest* brother. The descendants of Japheth peopled Europe and the north-east of Asia, in consequence of which there is a remarkable affinity between the languages of Europe and those of Eastern Asia, with the exception of the Chinese and those allied to it. A wide extent of territory was promised to Japheth in the prophetic blessing pronounced by his father, with the remarkable addition that his descendants would dwell in the tents of Shem—that is, not as conquerors, but in friendly intercourse—and so as to share in the blessings which were first bestowed on Shem [Gen. ix. 27]. The history of the world, and that of the Church, attest the fulfilment of both parts of the prophecy.

JAPHIA, *bright*. 1. A king of Lachiah, one of the five kings of the Amorites who attacked Gibeon, and were defeated by Joshua in the battle of Beth-horon. He was taken prisoner and hanged with his allies [Josh. x. 1–27]. 2. A son of David, born to him in Jerusalem [2 Sam. v. 15]. 3. A town in the border of Zebulun [Josh. xix. 12]. There is some difference of opinion as to the site of this place, but it is the prevailing view that it is represented by the modern Yafa, about two miles south of Nazareth [Porter's "Hand-book," 385; Van de Velde's "Mem.," 324]. There is a monkish tradition that Zebedee and his sons James and John were born here.

JAPHLET, *deliverance*; son of Heber, the grandson of Asher [1 Chron. vii. 32, 33]. Three of his sons are named.

JAPHLETI. This word seems to be the name of a place in Josh. xvi. 3, but its form, which signifies Japhletite, or a descendant of Japhlet, suggests that it refers to a family or clan which occupied a locality on the border of Ephraim. If the family of Japhlet, son of Heber, is meant, it must have settled apart from its tribe; but in the absence of evidence we must leave the question undecided.

JAPHIO, *beautiful* [Josh. xix. 46]; the same as Joppa. [See JOPPA.]

JA'RAH (properly Ja'arah), *forester*; a descendant of Saul, and son of Ahaz [1 Chron. ix. 41]. In chap. viii. 36 the name is written Jehoadah.

JAREB, a word of considerable obscurity, only found in Hos. v. 13; x. 6, in the phrase rendered "king Jareb" in the text, though in the margin the translators have put, "or, to the king of Jareb; or, to the king that should plead." Some think it the name of a place; others, the name of a king; others, an epithet descriptive of a king of Assyria, as "great;" and others, a verb. It is impossible to speak decidedly, but perhaps it may be a real or symbolical name Melchirab, formed like Malchiel, Melchizedek, Malchiram, &c., by the addition of the letter *yod* to the word "king." If this was the prophet's meaning, the word Melchirab will signify the "great king." Mr. Sharpe thinks Jareb stands for Sennacherib.

JA'RED, *descend*; the son of Mahalaleel, and father of Enoch [Gen. v. 15, 18].

JARESI'AH, *the Lord will nourish*; one of the sons of Jeroham, a Benjamite, mentioned in 1 Chron. viii. 27 as one of the chiefs of the tribe.

JAR'HA, an Egyptian servant of Sheshan, a descendant of Caleb, to whom his master, who had no sons, gave his daughter in marriage [1 Chron. ii. 34, 35].

JA'RIB, *an avenger*. 1. One of the sons of Simeon, named in the genealogy of 1 Chron. iv. 24. 2. One of the priests who had married strange wives, and returned with Ezra to Jerusalem [Ezra x. 18]; possibly the same person who is mentioned in Ezra viii. 16.

JAR'MUTH, *an elevation*. 1. A town of Judah, in the plain country. It was a royal city of the Canaanites, and its king Piram was conquered by Joshua at the battle of Beth-horon [Josh. x. 3, 5]. It was one of the towns occupied after the Captivity [Neh. xi. 29]. A village called Yarmuk, or Yarmuth, exists a few miles to the south-west of Jerusalem, and this is supposed by Robinson, Van de Velde, and others, to be the Yarmuth of Judah ["Bibl. Res.," ii. 17; "Memoir," 324]. The objection to this view is, that Yarmuth is in the hill country, whereas Jar'muth was in the plain [Josh. xv. 35]. [See JUDAH, MOUNTAIN OF.] 2. A city of the Levites in Issachar [Josh. xxi. 29], called Ramoth [1 Chron. vi. 73].

JARO'AH, perhaps one born on the new moon; a son of Gilead, of the tribe of Gad [1 Chron. v. 14].

JA'SIEN, *sleeping*; the father of one of the mighty men of David [2 Sam. xxiii. 32]. He is called Hashem the Gizonite in 1 Chron. xi. 34.

JASHER, THE BOOK OF, a book twice referred to in the Old Testament, once in connection with the sun-miracle in Josh. x. 13, and once in connection with David's lamentation for Saul and Jonathan [2 Sam. i. 18]. The uncertainty hanging over these references is very great. It is not evident that Jasher is a proper name at all, and our translators have therefore put in the margin "or, of the upright." The ancient versions do not remove the mystery. In Josh. x. 13, the Septuagint omits the whole clause—"Is not this written in the book of Jasher?" The Syriac renders it, "And, behold, it is written in the book of praises." The Latin Vulgate has, "Is this not written in the book of the just (in libro iustorum)?" The Chaldee Targum has, "Is not it written in the book of the law?" The Arabic is the same as our marginal rendering. If the ancients were so uncertain, we cannot wonder that the moderns have been equally so. The ancient versions of 2 Sam. i. 18 are not all the same as in the other passage. The Septuagint is, "Behold, it is written in the book of the upright." The Vulgate has, "As it is written in the book of the just." The Syriac reads, "Behold, it is written in the book of Ashir," or "of Asher." The Targum renders, "book of the law," as before; but the Arabic singularly paraphrases it, "Behold, it is written in the book of Ashir; that is, in the book of Samuel, the interpretation whereof is, the book of praises." It is improbable that Jasher is a proper name, and hence it seems better to suppose it refers either to the subject or the title of the book to which it applies. Three books in Rabbinical Hebrew have borne this title, but they are all forgeries; and the same is the case with the English ones printed in 1751, 1829, and 1842 ["Eclectic Review," 1842; Bartolucci, "Bibliotheca Rab.,"]. "The Book of Jasher," by Dr. Donaldson, in Hebrew and Latin, published in 1854, is a collection of passages from the Old Testament, to which that learned but eccentric writer gave that name. Thus far, then, we have nothing but guesses as to the character of the

Book of Jasher. That there was such a book seems certain, and that it was poetical is most likely, because both allusions to it imply this, or at least suggest it. Nor can we say when the book was written, for if written in Joshua's time how could it contain references to what happened under David? Only on the supposition that it was a collection which received successive additions, or which comprised pieces of various ages and authors, like the Book of Psalms. Both allusions are, however, parenthetical, and may have been added by Ezra, or whoever finally revised the canonical books of the Old Testament. All that we can fairly say is, that there was a book called the "Book of Jasher," or, rather, of Jashar, which contained the sacred odes commemorative of the sun-miracle in Joshua, and also of the death of Saul and Jonathan. To this last the title of "The Bow" seems to have been prefixed, for in the Hebrew David is simply said to have bidden them "teach the children of Judah the Bow," and not "the use" of the bow, as our translators supposed. The most striking parallel to Josh. x. 13 is to be found in the ode of Habakkuk [iii. 11].

JASHOBEAM, *the people will return*. This name occurs three times in the Bible [1 Chron. xi. 11; xii. 6; xxvii. 2], but it probably belongs, in at least two instances, if not in all, to the same person. He was one of those who joined David at Ziklag, and subsequently distinguished himself by his heroic courage. The Jashobeam of 1 Chron. xxvii. 2 is described as the son of Zabdiel. He presided over the first monthly course of David's army.

JA'SHUB, *he will return*. 1. One of the sons of Issachar [1 Chron. vii. 1], written Job in Gen. xli. 13. 2. A son of Bani, and one of those who had married a foreign wife [Ezra x. 29].

JASHUBI-LE'HEM, exact etymology unknown. This name occurs only in 1 Chron. iv. 22, but whether it be the name of a person or a place it is impossible to decide.

JA'SHUBITES, a family of the tribe of Issachar, descendants of Jashub [Numb. xxvi. 24]. [See JASHUB.]

JASIEL, *God is maker*; one of King David's mighty men [1 Chron. xi. 47].

JASON, *healer*. 1. The host of Paul and Silas at Thessalonica. Jason's house was assaulted in vain by the mob in search of the apostles, and security for good conduct was taken from Jason and others [Acts xvii. 6-9]. 2. A Jason, a kinsman of St. Paul, perhaps the same person, who must in that case have accompanied him to Corinth, joins in saluting the Roman Christians [Rom. xvi. 21].

JASPER, a precious stone mentioned both in the Old Testament and in the New. The jasper was the third stone in the fourth row of Aaron's breastplate [Exod. xxviii. 20]. Ezekiel mentions it among the luxurious adornments of Tyre [xxviii. 13]. It is several times alluded to in the Revelation. He that sat upon the throne was "like a jasper and a sardine stone" [iv. 3]. The light of the New Jerusalem appeared "like a jasper stone" [xxi. 11]; the building of its wall was of jasper [ver. 18]; and the first of its twelve foundations was jasper [ver. 19]. The stone now called jasper is technically described as "an opaque, impure variety of quartz, of red, yellow, and also of some dull colours, breaking with a smooth surface. It admits of a high

polish, and is used for vases, seals, snuff-boxes, &c. When the colours are in stripes or bands it is called striped quartz." It is disputed whether our jasper is meant in Scripture, but it is admitted that the Hebrew and Greek names *yashpeh* and *iaspis* are the same in origin as our word "jasper."

JATH'NIEL, *given of God*; a Levite descended from Korah, a doorkeeper of the house of the Lord [1 Chron. xxvi. 2].

JATTIR, *eminent*; a town in the tribe of Judah [Josh. xv. 48], allotted to the priests [xxi. 14]. Here David had friends, and found shelter before Saul's death [1 Sam. xxx. 27, 31]. It must have been in the hill country, and Robinson has proposed to identify it with a place called 'Attir, about midway between Hebron and Beersheba ["Bibl. Res.," i. 494; ii. 204]. This identification may be accepted as a very probable one.

JAVAN. 1. A son of Japheth, and father of Elishah, Tarshish, Kittim, and Dodanim [Gen. x. 2, 4]. 2. In Hebrew, Syriac, Coptic, Arabic, Persian, &c., Javan is the collective name of the Greeks, among whom it was borne by the Ionians. It is sometimes translated "Greece," or "Grecia," in the English version, and sometimes allowed to remain, as in Isa. lxvi. 19; Ezek. xxvii. 13. [See GRECIA, GREECE.] 3. It is generally admitted, after Winer and other authorities, that the Javan of Ezek. xxvii. 19 is a place in Arabia, but whether a Greek colony, or an Arabian city, is unknown.

JAVELIN, a kind of spear, fitted for throwing. Two Hebrew words are thus translated: *chānūth*, otherwise rendered "spear" [1 Sam. xviii. 10, &c.]; and *rōmach*, also translated "spear" [Numb. xxv. 7; Judg. v. 18]. The last is properly a lance, i.e., a spear which is thrown.

JA'ZER. [See JAAZER.]

JA'ZIZ, *conspicuous*; the overseer of David's flocks [1 Chron. xxxvii. 31]. He is called the Hagerite, but why is not clear; though he may have been a descendant of Hagar, or an Ishmaelite. [See HAGAR-ENES.]

JEALOUSY. A man is said to be jealous who suspects that he is deprived of his rights by another. In the Bible the word not only has this meaning, but signifies anger and zeal mixed with anxiety [Ps. lxxix. 5; 2 Cor. xi. 2]. For the usual sense, see Numb. v. 14, 15, 18, 25. Sometimes envy is meant [Gen. xxx. 1; Ps. xxxvii. 1]; in both which cases the Hebrew word is the same that is translated "jealous" in other passages. The Lord is often said to be jealous, because he will not suffer his glory and honour to be given to another, as by idolatry [Exod. xx. 5]. Jealousy is also ascribed to God in the same sense as zeal [Zech. i. 14; viii. 2]. There is one passage [Ezek. viii. 3, 5] where mention is made of "the image of jealousy." By some it has been supposed that this was an image of Ashtoreth; by others, that it was the image of Tammuz; and by others, that it was the image of Baal. Gesenius, Fürst, and others, however, maintain that it is the Lord's jealousy that is intended, and we think this is right. If so, the sense of the words may be thus expressed: "The image of jealousy, that is to say, the image which provoketh to jealousy." The translators of the version known as the "Breches Bible" render the words, "the idol of indignation, which provoked indignation;" and their note upon the passage is an appropriate

one: "So called because it provoked God's indignation; which was the idol of Baal." This represents the meaning as well as anything which has been suggested [comp. Deut. xxxii. 16, 21; 1 Kings xiv. 22; Ps. lxxviii. 58; 1 Cor. x. 22].

JEARIM, MOUNT; in Josh. xv. 10, apparently identified with Chesalon [see CHESALON]; at any rate, Chesalon must have been in or upon it. The idea conveyed by the word is that of "wooded;" and we still find a woody ridge to the south of Wady Ghurab, a few miles west of Jerusalem; and Keala, or Chesalon, is upon the northern slope of this ridge.

JEATERAI, the son of Zerah, a Levite of the family of Gershom [1 Chron. vi. 21]; he is called Ethni in ver. 41.

JEBERECHIAH, blessed of the Lord; father of the Zechariah mentioned in Isa. viii. 2. The Targum agrees with the Hebrew, but the ancient Greek, Latin, Syriac, and Arabic versions all read Berechiah [comp. Zech. i. 1, 7, and Matt. xxiii. 35]. [See ZECHARIAS.]

JEBUS and JEBUSI, the city of the Jebusites, another name of Jerusalem [Josh. xviii. 16, 28; Judg. xix. 10, 11; 1 Chron. xi. 4, 5]. Whether the city was named from the Jebusites, or the Jebusites from the city, has been questioned, but we prefer the former opinion. The name seldom occurs, and never after the time of David. [See JERUSALEM.]

JEBUSITE, either a descendant of Jobus, or an inhabitant of the city so called. It was the name of a tribe of Canaanites [Gen. x. 16; xv. 21; Exod. iii. 8, 17, &c.]. The spies sent out by Moses speak of them as living in the mountains, or the hill country [Numb. xiii. 29]; and similar is the testimony at Josh. x. 1, at which time Adonizedeo was its king. But the Jebusites were not wholly subdued [Josh. xv. 63; Judg. xix. 11]. This state of things long continued, as we find Araunah the Jebusite giving David his threshing-floor [2 Sam. xxiv. 23; 1 Chron. xxi. 15—23]. Solomon compelled the Jebusites, whose citadel David had captured [2 Sam. v. 7], to pay tribute [2 Chron. viii. 7], and they no more appear prominently. Ezra ix. 1 may be retrospective, like Neh. ix. 8.

JECAMIAH, he will be gathered of the Lord. 1. One of "the sons of Jeconiah," or Jehoiachin, king of Judah [1 Chron. iii. 18]. Yet, as Jehoiachin appears to have been childless [Jer. xxii. 30], it is probable that these "sons of Jeconiah" were introduced into the royal line in default of a direct heir: and as one of them (Salathiel) [1 Chron. iii. 17] was descended from David through Nathan [Luke iii. 27—31], it is likely they all were. 2. A son of Shallum and a descendant of Sheshan, of the tribe of Judah, through his daughter, whom he married to an Egyptian slave [1 Chron. ii. 41, &c.]. Though written "Jekamiah," the two names are identical in the Hebrew.

JECHOLIAH, made strong of the Lord; the wife of Amaziah, king of Judah, and mother of King Azariah, or Uzziah. She was a native of Jerusalem [2 Kings xv. 2]. In 2 Chron. xxvi. 3, her name is given as Jecholiah.

JECHONIAS, the same as Jeconiah in Matt. i. 11, where the name of his father Jehoiakim is omitted in the common text, and he is called the son of Josiah, his grandfather.

JECOLIAH. [See JECHOLIAH.]

JECONIAH, he will be established of the Lord; the eldest son of Jehoiakim, by Nehushta, and his successor as king of Judah [1 Chron. iii. 16; Jer. xxiv. 1; Eeth. ii. 6, &c.]. He is also called Coniah [Jer. xxii. 24, 28, &c.], and Jehoiachin. [See JEHOIACHIN.] After a short reign of three months and ten days, he was taken captive to Babylon by Nebuchadnezzar. After thirty-six years' imprisonment, he was released by Evil-merodach. He died in Babylon [2 Kings xxiv. 8, 12; xxv. 27—30; 2 Chron. xxxvi. 9].

JEDAJAH, (1) praise of the Lord. 1. The son of Shimri, a chief of the tribe of Simeon [1 Chron. iv. 37, 38]. 2. The son of Harumaph, who repaired a portion of the wall of Jerusalem [Neh. iii. 10].—(2). *Known of the Lord;* a different name from the last, though the same in the authorised version. 1. Head of the second of the twenty-four courses into which the priests were divided by David [1 Chron. xxiv. 7]. A considerable number of this course returned from Babylon after the Captivity [Ezra ii. 36]: as they are there called "of the house of Jeshua," there were, perhaps, two priestly families bearing the name of Jedajiah [see Neh. xii. 6, 7, 19, 21]. 2. One of "the captivity" [Zech. vi. 10]. It would appear that he was one of a deputation from the Jews at Babylon, bearing offerings for the rebuilding of the Temple. Of the gold and silver thus contributed, Zechariah was commanded to make crowns for Joshua the high priest [Zech. vi. 10, 11, 14].

JEDIAEL, known of God. 1. A son of Benjamin, probably the same as Ashbel [Gen. xli. 21], the ancestor of a large clan of warriors (17,200) in the time of David [1 Chron. vii. 6, 10, 11]. 2. The son of Shimri, and one of David's mighty men [1 Chron. xi. 45]. He seems to have first joined David at Ziklag, and to have belonged to the tribe of Manasseh [xii. 20]. 3. A son of Meshelemiah, one of the porters of the Temple in the days of David [1 Chron. xxvi. 1, 2].

JEDIDAH, beloved; wife of Amon, and mother of King Josiah [2 Kings xxii. 1]. She was daughter of Admiah of Bozkath, a city of Judah [Josh. xv. 39]. As Josiah was distinguished by his youthful piety, though his father was eminently ungodly [2 Kings xxi. 19—22], it is likely that she was a pious woman.

JEDIDIAH, beloved of the Lord; a name given, through Nathan the prophet, to Solomon, David's second son by Bathsheba [2 Sam. xii. 25]. In token of God being reconciled with David, the child was named Solomon (i.e., "peaceful"), and Jedidiah, because of the Lord's peculiar favour towards him. Perhaps in both names there was a typical allusion to the Messiah. Nearly the same name occurs in Deut. xxxiii. 12.

JEDUTHUN, praising; a Levite whom, with Asaph and Heman, David appointed over the musical services of the house of the Lord [1 Chron. xxv. 1, 3]. Probably he is identical with Ethan [xv. 17, 19]; and if so, he was a Merarite—his colleagues being the one a Kohathite, and the other a Gershonite [xxiii. 6]. Originally appointed on the occasion of the ark being brought from the house of Obed-edom to the city of David [xv. 17, 25], the singers and musicians of the Temple continued ever afterwards divided into the same three courses [1 Chron. xxv. 1, later, in David's time; 2 Chron. v. 12, in Solomon's time; xxix. 14, in Hezekiah's reign; xxxv. 15, in Josiah's days; Neh. xi. 17, in the time of Nehemiah]. The particular duty

of Jeduthun and his sons was to "prophesy with a harp" [1 Chron. xxv. 3]. His name occurs in the title of Psalms xxxix., lxii., lxxvii. Perhaps they were sung by his choir.

JEEZER, a shortened form for Abiezer, *father of help*; a son of Gilead, a great-grandson of Manasseh [Numb. xxvi. 29, 30]. From 1 Chron. vii. 18, he appears to have been nephew, instead of son, of Gilead. He was ancestor of the Jeezerites.

JEEZERITES [Numb. xxvi. 30], who, under the name of Abi-ezrites, assisted their clansman Gideon [Judg. vi. 11, 34; viii. 2] against the Midianites.

JE'GAR-SAHADU'THA, *heap of witness*; the Aramaic or Syriac equivalent of Galed [Gen. xxxi. 45—49]. [See GALEED.]

JEHAL'ELEEL, *he will praise God*; a man whose name, with those of his four sons, occurs among the descendants of Judah in 1 Chron. iv. 16. Nothing is said or known respecting his immediate ancestors, or his posterity.

JEHAL'ELEL (as nearly as possible identical with Jehaleleel); a Levite of the line of Merari, whose son Azariah was among the first to obey Hezekiah's call to restore the Temple worship [2 Chron. xxix. 12].

JEHDEI'AH, *he will be gladdened of the Lord*. 1. A Levite in David's time [1 Chron. xxiv. 20]; he was a son of Shubael, or Shebuel, a descendant of Moses [xxiii. 16]. 2. A Meronothite, who was "over the asses" of David [1 Chron. xxvii. 30].

JEHEZE'KEL, *strength of God* (identical, or nearly so, with Ezekiel); the head of the twentieth of the twenty-four courses into which the Levites were divided by David [1 Chron. xxiv. 16].

JEHI'AH, *he lives of the Lord*; a "doorkeeper for the ark," along with Obed-edom [1 Chron. xv. 24]. The same word is elsewhere translated "porter." Possibly he is the same as Jehiel, or Jeiel, in 1 Chron. xvi. 5.

JEHI'EL, *he lives of God*. 1. A Levite "of the second degree," appointed by their brethren, at David's suggestion, to take part in the musical service of the house of the Lord [1 Chron. xv. 18]. His duty was "to sound with psalteries on Alamoth" [vs. 19, 20]. 2. The chief of the sons of Leadan, "a chief father" among the Levites of the line of Gershon [1 Chron. xxiii. 8; called Jehieli in 1 Chron. xxvi. 21]. His sons were "over the treasures of the house of the Lord" [xxvi. 22]. 3. A Gershonite, perhaps the same as (2), "by whose hand" the precious stones were contributed towards the building of the Temple [1 Chron. xxix. 8]. 4. The son of Hachmoni, and tutor or companion of David's sons [1 Chron. xxvii. 32]. 5. A son of King Jehoshaphat [2 Chron. xxi. 2]; he was put to death by his brother Jehoram [ver. 4]. 6. A Levite, of the sons of Heman, in the time of Hezekiah; a leader in the restoration of the Temple worship [2 Chron. xxix. 14]. 7. Another Levite, or more probably the same as (6); an overseer of the offerings and tithes brought for the service of God, in the time of Hezekiah [2 Chron. xxxi. 13]. 8. A ruler of the house of the Lord, who contributed liberally for Josiah's passover [2 Chron. xxxv. 8]. 9. Father of Obadiah, who returned with Ezra from Babylon at the head of 218 males of the sons of Joab [Ezra viii. 9]. 10. One of the sons of Elam, and father of Shechaniah [Ezra x. 2]; 11. A son of Harim; and 12. A son of Elam, who had to put away

their foreign wives [Ezra x. 21, 26]. 13. The father of Gibeon [1 Chron. ix. 35]. 14. A son of Hothan [1 Chron. xi. 44], one of David's heroes. The two last names are different from the others in Hebrew, and the same as Jeiel.

JEHTELI. [See JEHIEL (2).]

JEHIZK'AH, *strength of the Lord* (the same name as Hezekiah); a head of the tribe of Ephraim, who, with others, at the reproof of the prophet Odod, induced Pekah, king of Israel, to set free a large number of captives he had taken from Judah, and out of the spoil clothed and fed them, besides sending them back on their way home as far as Jericho [2 Chron. xxviii. 12, &c.].

JEHO'ADAH, *the Lord will adorn*; a descendant of Saul through his son Jonathan; his father's name was Ahaz [1 Chron. viii. 33—36].

JEHOAD'DAN, *lord of pleasure*; the wife of Joash king of Judah, and mother of King Amaziah. She was a native of Jerusalem [2 Kings xiv. 2; 2 Chron. xxv. 1].

JEHO'AHAZ, *whom Jehovah holds fast*. 1. Son of Jehu, king of Israel. He succeeded to the throne on the death of his father (B.C. 836) [2 Kings xiii. 1—9]. As a punishment for his idolatry, he was so oppressed by Hazael and Benhadad, kings of Syria, that of his large army, only fifty horsemen, ten chariots, and 10,000 footmen were left. God raised up a deliverer in his son Jehoash [2 Kings xiii. 25]. Nevertheless, he continued in his idolatries, and died after an unhappy reign of seventeen years. 2. Son of Josiah, king of Judah, otherwise, on account of his three months' reign, called Shallum. He was elected to the throne, probably because of his warlike qualities, in preference to his elder brother (B.C. 610). He did evil in the sight of the Lord, and was deposed by Pharaoh-necho, king of Egypt, and carried in chains to Riblah, where he died [2 Kings xxiii. 31—35]. The lamentation of the people over his captivity is referred to in Jer. xxii. 10 and Ezek. xix. 14. 3. The only surviving son of Jehoram, king of Judah. He succeeded to the throne under the name of Ahaziah. [See AHAZIAH.]

JEHO'ASH, *whom Jehovah gave*; the full name of which Joash is the contracted and most commonly used form. [See JOASH (1) and (2).]

JEHOHAN'AN, *the gift of Jehovah*; otherwise by contraction Johanan and John. 1. Sixth son of Meshelemiah, a Korhite, appointed by David to be one of the porters or doorkeepers of the Temple [1 Chron. xxvi. 1]. 2. A captain of 280,000 men in the army of Jehoshaphat [2 Chron. xvii. 15], possibly the same who is mentioned in 2 Chron. xxiii. 1, as the father of Ishmael. [See ISHMAEL (4).] 3. One of the sons of Bebai, moved by Ezra to put away his strange (foreign and idolatrous) wife [Ezra x. 28]. 4. A priest, son of Amariah, who came with Zerubbabel from captivity [Neh. xii. 13]. 5. He, or another of the same name, joined Nehemiah in dedicating the wall of the city with sacrifices and song [Neh. xii. 27, 42].

JEHOI'ACHIN, *whom Jehovah has established*, otherwise called Coniah [Jer. xxii. 24] and Jeconiah [1 Chron. iii. 16]; son of Jehoiakim, king of Judah. He ascended the throne B.C. 599, but reigned only three months and ten days. In 2 Kings xxiv. 8, he is said to have been eighteen, in 2 Chron. xxxvi. 9 eight, years old when he began to reign—a discrepancy some attempt to explain by the improbable supposition that he reigned ten years in conjunction with his

father; another explanation, borne out by some MSS., is, that the proper reading in 2 Kings xxiv. 8 ought to be "eight," instead of "eighteen." [See Keil on "Kings."] It is not likely, however, that a child of eight years would be called a wicked king if he reigned but a hundred days. The Syriac has "eighteen years" in both places, and this may have been the original reading. He began to reign at a most unhappy time. Nebuchadnezzar came to finish the work which the Ammonites, Syrians, and Moabites had commenced. [See JEHOIAKIM.] His generals laid siege to Jerusalem, which easily surrendered. The Temple and palace were robbed of their treasures. Seven thousand men of war, two thousand of the principal people of Judah, and one thousand artificers were, on this and a subsequent occasion, sent to Babylon. According to the account in Jeremiah, the number was but 4,600, a discrepancy reconciled by supposing that the smaller number was sent first, and the remainder afterwards [2 Kings xxiv. 14; Jer. lii. 30]. Jehoiachin was also sent a prisoner to Babylon. Misled by false prophets, the people expected a speedy return from captivity, and that partly accounts for his long imprisonment there. Not till after a period of thirty-seven years was he released by Evil-merodach, the successor of Nebuchadnezzar, and treated with kindness [Jer. lii. 31—34]. Jeremiah gave no encouragement to the expectation of the false prophets. Though Coniah, said the Lord, "were the signet on my right hand, yet would I pluck thee thence" [Jer. xxii. 24]—a prophecy evidently fulfilled. How long Jehoiachin lived after his release from confinement, Holy Scripture does not inform us. Daniel and Ezekiel, who were his fellow-captives, scarcely mention him. Mere apocryphal accounts represent him as becoming the husband of Susanna, and a man of great wealth and importance. He certainly was raised above the other captive kings, and, as the representative of David, may have been highly regarded by the captive Jews. There is one prophecy concerning him that requires notice [Jer. xxii. 30], namely—"Write this man childless . . . no man of his seed shall prosper, sitting upon the throne of David." Now in 1 Chron. iii. we read the names of several of his sons, one of whom, Salathiel, is mentioned in the genealogy of our Lord [Matt. i. 12]. It is evident that this prophecy, as usually understood, could not be fulfilled of Jehoiachin, if he were the natural parent of Salathiel and others. We prefer the explanation adopted by Fürst, that the word rendered "childless" means "without a successor"—i.e., from among his descendants.

JEHOIADA, whom God cares for. 1. Father of Benaiah, the celebrated captain of the Cherethites and Pelethites, and son of a valiant man of Kabzeel [1 Chron. xi. 22]. 2. A leader or chief of the Aaronites (priests), who took 3,500 to David at Hebron. The father of Benaiah was a priest, and therefore most likely Jehoiada (1) and (2) are the same [1 Chron. xxvii. 5]. 3. The son of Benaiah, a successor of Ahithophel as the king's counsellor [1 Chron. xxvii. 34]. 4. A high priest in the last years of Jehoshaphat and the reigns of Jehoram and Ahaziah, and a great part of the reign of Joash. On the death of Ahaziah, Athaliah the daughter of Ahab, and wife of Jehoram, murdered all the princes but one of the royal family of Judah. Jehoiada, aided by his wife, saved Joash alive when a child but one year old. Athaliah usurped the throne, perpetrated those idolatries for which her family was infamous, and even prostituted the sacred vessels of

the Temple to the service of Baal [2 Chron. xxiv. 7]. Meanwhile the people became disgusted; Jehoiada strengthened himself by collecting a quantity of treasure, and by alliance with the chief persons of the city. He filled the Temple with armed men, taking care to do so on the Sabbath-day when the two weekly courses of priests and Levites would be present; and when the people were come to worship, he brought out Joash from his seven years' privacy, put the crown on his head, and proclaimed him king. Athaliah, hearing the sound of trumpets and shouting, went with hasty to the Temple, was taken beyond its precincts, and slain. The all but bloodless revolution gave universal joy, and under the influence of Jehoiada the Temple was repaired, the worship of Jehovah restored, and that of Baal destroyed. Jehoiada died at the age of 130 years, and was honoured with a sepulchre amongst the kings of Judah. His son Zechariah succeeded him in the priesthood, but, with strange ingratitude and impiety, was slain by Joash for reproving the idolatries into which the nation fell after the death of Jehoiada. Some authorities suppose him to have been the Zecharias, son of Barachias, to whom our Lord referred [Matt. xxiii. 35, &c.]. 5. A chief priest in the time of Zedekiah [Jer. xxix. 26], who, instead of Zephaniah, was appointed second to Seraiah the high priest [2 Kings xxv. 18]. 6. A priest, a son of Paseah, who assisted Nehemiah in repairing the "old gate" of Jerusalem [Neh. iii. 6].

JEHOIAKIM, whom Jehovah will set up, otherwise called Eliakim; son of Josiah, king of Judah (B.C. 610). His reign was as unhappy as his conduct was infamous. His father Josiah had thought right to oppose the passage of Pharaoh-necho through his kingdom, while marching against the king of Babylon, to whom he himself was in allegiance. Josiah died of wounds received in battle. The people elected a younger brother (Jehoahaz) to the throne. Necho, on his return, deposed Jehoahaz; and, assuming the Oriental right of a master to change the name of his servants [Dan. i. 7], made Eliakim king, under the name of Jehoiakim, and exacted a tribute amounting to £40,000 of our money [2 Kings xxiii. 34]. Nebuchadnezzar overcame Necho at Carchemish, went to Jerusalem, took Jehoiakim prisoner, and bound him in fetters, intending to take him to Babylon. Jehoiakim having submitted to the conqueror, and engaged to pay a large tribute, was again placed upon the throne. But after three years, hoping for help from Egypt, and seeing that Nebuchadnezzar was engaged in distant wars, he rebelled, contrary to the advice of Jeremiah, against his master. Bands of Syrians, Moabites, and Ammonites were sent to ravage the land [2 Kings xxiv. 1, 2]. His reliance upon Egypt proved delusive. His country was reduced to great misery, while to the horrors of war were added those of famine [Jer. 12; Jer. xiv. 4]. Amid these sufferings he died. The mode of his death is unknown; yet, if he did not come to a violent end, he had a disgraceful burial, fulfilling the prophecy, "He shall be buried with the burial of an ass, and cast forth beyond the gates of Jerusalem" [Jer. xxii. 18, 19; xxxvi. 30]. The writer of the Chronicles speaks of the abominations that he did [2 Chron. xxxvi. 5]; Jeremiah [xxii. 13, 17] describes the idolatries he sanctioned, and the avarice and cruelty of which he was guilty. The tribute imposed upon him by the king of Egypt he laid upon his impoverished people [2 Kings xxiii. 35]. He filled Jerusalem with innocent blood [xxiv. 4]; burned the roll on which the words of prophecy were

written; sought Jeremiah's life [Jer. xxxvi. 23, 26]; and brought from Egypt, put to death, and insulted the corpse of Urijah, a prophet whose words agreed with those of Jeremiah [xxvi. 20, 21]. The meaning of his name, so contrary to his deeds, especially when contrasted with names given in earlier and purer times, forms a sad illustration of the way in which, when a nation is fallen, names fail to represent realities.

JEHOIARIB, whom *Jehovah will defend*, contracted form, Joiarib; head of one of the twenty-four courses into which the priests were divided by David [1 Chron. xxiv. 7], and ancestor of the celebrated Maccabean family. Two of his descendants came from Babylon with Nehemiah [Neh. xi. 10].

JEHONADAB, or **JONADAB**, whom *Jehovah impels*; son of Rechab, chief of one of the families of the Kenites [1 Chron. ii. 55], which had settled near the city of palm-trees (Jericho) [Judg. i. 16]. He first appears as meeting Jehu, when the latter was about to complete the work of vengeance on the house of Ahab and the worshippers of Baal. The two men exchanged salutations, as if previously acquainted with one another, and Jehonadab proceeded with Jehu to Samaria. A solemn assembly, apparently for the worship of Baal, but really for the destruction of Baal-worshippers, was proclaimed. Jehonadab was employed to go through the assembly, and see that no worshippers of Jehovah were present. This, the only active service recorded of him, shows that he approved the conduct of Jehu [2 Kings x. 13, 23]. From Jer. xxxv. we learn further, that he was a prominent man amongst the Rechabites [see RECHAB], and we infer from vs. 6, 7, &c., that he either introduced or re-established the custom of neither drinking wine, planting vineyards, nor living in cities; and the obedience of his sons, notwithstanding temptation, secured for them a blessing, and was also used as a parable against the disobedience of the Israelites.

JEHONATHAN, or **JONATHAN**, whom *Jehovah gave*. 1. One of David's stewards, keeper of his storehouses in fields, villages, cities, and castles [1 Chron. xxvii. 25]. 2. One of the Levites employed by Jehoshaphat to teach the law to the people of Judah [2 Chron. xvii. 8]. 3. A priest, son of Shemaiah, belonging to the second generation of priests, after the return from captivity [Neh. xi. 18].

JEHORAM, or **JO'RAM**, *Jehovah is exalted*. 1. The son of Jehoshaphat, whom he succeeded (B.C. 889). His six brethren, to whom their father had left great wealth and fenced cities, he slew with the sword, and with them many princes of Judah. This was the commencing act of his reign [2 Chron. xxi. 4]. Having married Athaliah, daughter of Ahab, he not only, under her evil influence, fell into idolatry himself, but compelled his subjects to follow his example [ver. 11]. A letter, full of threatening and reproof, sent to him by Elijah, failed to promote his reformation; the events of his reign were, consequently, a series of calamities. The Edomites revolted from him, and he narrowly escaped from their hands. Libnah, a fortified city, revolted at the same time. The Philistines and Arabians came against him, spoiled his palace, and either murdered or took captive his sons, save one. He himself, in exact fulfilment of the prophet's threat, was smitten in his bowels with a painful and fatal disease. After lingering in torment two years, he died, having reigned eight years; and was so hated by his subjects, that they refused him the cus-

tomary honours at his burial, and a sepulchre among their kings [2 Kings viii. 16, 24; 2 Chron. xxi.]. 2. The son of Ahab, and successor of Ahaziah, king of Israel (B.C. 896). Though not guilty of the gross idolatry of Ahab and Jezebel, he did evil in the sight of God, and retained the idolatrous practices of Jeroboam [2 Kings iii. 2, 3]. At the commencement of his reign, Moab, which since the time of David had been subject to Israel, rebelled against him. Aided by Jehoshaphat king of Judah and the king of Edom, he went to quell the rebellion. After seven days' march, they came up to the Moabites in a place where there was no water. Jehoshaphat inquired for a prophet of the Lord. Elisha appeared, and severely reproved Jehoram, but, out of regard for Jehoshaphat, inquired of the Lord for them. The result was, that trenches were dug throughout the valley, and miraculously filled with water. A twofold purpose was accomplished. The wants of the army were supplied, and, by reason of the blood-like appearance of the water, caused either by the rays of the rising sun or the peculiar colour of the water itself, the enemy was deceived; for the Moabites, imagining that the allies had quarrelled—knowing, perhaps, that the Edomites were already ripe for revolt—went in haste and disorder to gather the spoil, and were repulsed with great slaughter. The allies followed up their success, and ravaged the land of Moab, till the king, in his extremity, barbarously sacrificed his son. Then the allies, moved with indignation and pity, returned home. During Jehoram's reign, the land of Israel was constantly invaded by the Syrians. Elisha, whose history is blended with that of Jehoram, gave miraculous information of what occurred in the Syrian camp. The Syrians found it out, and sent an armed band to capture the prophet. At his prayer God smote them with blindness, and he led them into Samaria, and advised Jehoram to treat them kindly and send them home. The result was temporary peace. In the interval Naaman was cured. [See NAAMAN.] Samaria was again subsequently besieged by the Syrians, and reduced to such straits that an ass's head sold for nearly £10 of our money, and half a pint of dove's dung [see DOVES' DUNG] for 12s. 6d. and mothers agreed to eat even their own children. The king attributed the distress to the prophet—who, no doubt, had warned him of it—and sent a messenger to take his life. The messenger returned with a promise that the siege should be raised. So it was. Very soon afterwards, the king of Syria being put to death by Hazael, Jehoram took advantage of the revolution to try and recover Ramoth-gilead. Wounded by the Syrians, he went to Jazreel to be healed, and there was slain by Jehu, and cast on the plot of ground which had been taken from Naboth [2 Kings iii.; vi. 8, 32; vii.; viii. 28, 29; ix. 24—26]. 3. One of the two priests whom Jehoshaphat sent with the Levites to teach the Law throughout Judah [2 Chron. xvii. 8].

JEHOSHAPHAT. [See JEHOIARIB.]

JEHOSHAPHAT, the *Lord is judge*. 1. The son of Asa, king of Judah. He succeeded his father, B.C. 914, and immediately on his accession to the throne, adopted measures for the permanent security of his own territory, and of the places which Asa had wrested from the kingdom of Israel [2 Chron. xvii. 1, 2]. Although his reign was not free from faults, which drew upon him the stern rebukes of the Lord, yet it was marked by a wisdom and piety which rarely characterised the sovereigns of Judah and Israel. In his own kingdom he

was the determined foe of idolatry [xvii. 6; xix. 3], and had not been on the throne three years, before he took steps to have his subjects carefully instructed in the law of God. Persons of distinction and piety were commanded to travel through the kingdom, from place to place, for this purpose [xvii. 7—9]. He thus enjoyed, in a pre-eminent degree, the Divine favour and protection; prosperity crowned his administration. Among his principal tributaries were the Philistines and Arabians, and such was the impression made upon the surrounding nations, that any impulse they might have otherwise had to attack or invade his territory was checked and restrained [ver. 10]. His first retrograde step was the alliance which he made with Ahab, by the marriage of his son to the notorious Athaliah, daughter of Jezebel [xviii. 1]. This event was not only productive of ultimate results of the most disastrous character (see **ATHALIAH**), but it was also the commencement of an intimacy with the idolatrous family of his son's wife, of which the effects are visible in the weak and sinful compliances of Jehoshaphat, and in the shadow consequently cast on what might have been a most happy and prosperous reign. Henceforward, as Professor Blunt observes, "there is a taint of Baal introduced into the blood royal, and a curse for a long time, though not without intermissions, seems to rest upon the land."

One of the immediate consequences of the Israelitish alliance was that visit of Jehoshaphat to Ahab, of which the latter took advantage, in the hope of recovering Ramoth-gilead, and establishing his superiority over his old enemies the Syrians. The events connected with this expedition—which, in accordance with the Divine prediction, terminated fatally for Ahab—are graphically described in 1 Kings xxii. and 2 Chron. xviii. Although Jehoshaphat was present, it does not appear that his forces were actually united with those of Israel on this occasion. His piety stands out in marked prominence even here, though not unmingled with his customary want of firmness, for he hesitated to proceed until the will of God had been consulted, but nevertheless lacked the courage to draw back, when the faithful prophet so emphatically revealed the mind of God. He went up to the battle-field, and weakly falling in with a scheme which Ahab proposed with the covert purpose of protecting himself at the expense of his ally, narrowly escaped with his life [2 Chron. xviii. 31]. "The Lord helped him, and moved them to depart from him." A more direct reproof met the king, on his return to Jerusalem, from the lips of the prophet Jehu, who was commissioned by God to warn him of the consequences of his ungodly alliance with the idolaters [xix. 2]. Vigorously applying himself again to the internal affairs of his kingdom, we next find Jehoshaphat making a royal progress through the land, throwing all the weight of his influence into the work of promoting the worship and service of God, and taking measures for the impartial and prompt administration of justice, by the appointment of judges in the principal cities of his kingdom, and the establishment of an appellate tribunal at Jerusalem [xix. 4—11].

On two occasions during his reign Jehoshaphat was engaged in warfare with the neighbouring country of Moab; once on the defensive, when the Moabites were allied with the Ammonites in an invasion and attack upon his territory; and once in an offensive assault, when with the king of Edom he assisted the king of Israel to punish the Moabites, who on Ahab's death had thrown off the yoke of Israel and refused the

customary tribute. Writers are entirely disagreed as to the order of these events, which are respectively narrated in 2 Kings iii. and 2 Chron. xx. According as we decide in favour of one or the other opinion, will be the cause to which may be assigned the Moabitish invasion of Judah. If this invasion was prior to the allied attack on Moab by the three kings, then it is probable that the lapse of time, and the knowledge that Jehoshaphat had been involved in the defeat of Ahab, had combined to diminish the respect which his neighbours had previously entertained for the power and prowess of Judah, and had emboldened their hopes of success. If, however, the allied attack was antecedent to the invasion of Judah, then we may infer that the latter was an act of retaliation. The sacred narrative supplies no clue whatever to a solution of the question. On both occasions, however, the piety of Jehoshaphat, and the favour with which God honoured him, are strikingly illustrated. In the one instance, his enemies were overthrown and destroyed without his striking a blow, Jehoshaphat having nothing to do but collect the spoil—an operation which occupied three days—and return in triumph to Jerusalem [2 Chron. xx.]. In the other, not only was signal honour put upon Jehoshaphat by the words of Elisha the prophet [2 Kings iii. 14], but for his sake a double miracle was performed on behalf of himself and his allies. The sufferings of their forces from thirst were relieved by an abundant supply of water, and the enemy fell an easy prey into their hands. The terror inspired by these signal interpositions of God was such as to secure Jehoshaphat against further anxiety on account of foreign foes, and the rest of his reign was passed in peace. At an earlier period his attention had been directed to the improvement of the national resources by foreign commerce, and, in conjunction with Ahaziah king of Israel, he had fitted out a fleet for the purpose. But the expedition failed, the prophet Eliezer being expressly commissioned by God to inform him that the disastrous result was entirely due to his having allowed Ahaziah to co-operate in the venture [2 Chron. xx. 35—37]. A second expedition would appear from 1 Kings xxii. 49 to have been undertaken by Jehoshaphat, but with what success is not stated.

During the latter years of his life, Jehoshaphat permitted his eldest son Jehoram to share his throne and assist in the administration of the government [2 Kings viii. 16]; he also liberally portioned his other children [2 Chron. xxi. 2, 3]. He died at the age of sixty, after a reign of twenty-five years [1 Kings xxii. 42].

2. The son of Ahilud, and recorder at the court of David and Solomon [2 Sam. viii. 16; 1 Kings iv. 3]. 3. The son of Paruah, and one of the revenue officers of Solomon [1 Kings iv. 17]. 4. The father of King Jehu [2 Kings ix. 2]. 5. One of the priests who accompanied the ark of the Lord with trumpets on the occasion of its removal from the house of Obed-edom [1 Chron. xiv. 24].

JEHO'SHAPHAT, VALLEY OF, only mentioned by Joel [iii. 2, 12]. If the actual name of a locality, and of that which is now so called—represented in the following page—it is difficult to account for this solitary allusion to the valley of Jehoshaphat. Hence some have supposed the name a symbolical one, forming part of the imagery of the prophecy in which it occurs; and this view is at least as probable as any other, especially if we admit an allusion to the events recorded in 2 Chron. xx. 20—26. That the name is symbolical is favoured by the ideas conveyed by the word Jehoshaphat ("the Lord is judge"). But it has



MOUNT OF CORRUPTION, AND VALLEY OF JEHOSEPHAT.

been more common to consider the name as applicable to the Kidron valley on the east side of Jerusalem. This application may be traced from the fourth century down to our own day, and has been adopted by Jews, Mohammedans, and Christians alike. The origin of the idea seems traceable to the supposition that Joel is foretelling the last judgment [comp. Zech. xiv. 4; and see KIDRON].

JEHOSHEBA, *the Lord's oath*; daughter of Joram king of Judah [2 Kings xi. 2], and wife of Jehoiada the high priest [2 Chron. xxii. 11, where she is called "Jehoshabeath"]. When her mother (or step-mother) Athaliah, on the death of her son Ahaziah, destroyed the rest of the "seed royal," she and her husband concealed the infant Joash, with his nurse, first "in the bed-chamber," and then for six years "in the house of the Lord" [2 Kings xi. 2, 3]. When, through the influence of Jehoiada, Athaliah was deposed, and Joash came to the throne, her sons (among whom was, probably, the Zechariah whom afterwards Joash ungratefully slew [2 Chron. xxiv. 20—22]), assisted at the coronation [xxiii. 11].

JEHOSHUA [1 Chron. vii. 27]. [See JOSHUA.]

JEHOVAH. This Divine name conveys the idea of *being*, and is designed to express the underived self-existence of God, as the Eternal, of whom alone we can say, "From everlasting to everlasting, thou art God" [Ps. xc. 2], and who only can say of himself, "I the Lord, the first, and with the last; I am he" [Isa. xli. 4; compare xliii. 10; xlv. 6; xlviii. 12, and the corresponding places in Rev. i. 11, 17; ii. 8; xxii. 13, where these Divine prerogatives are assigned to the Redeemer]. This word is usually represented in

our version by the word **LORD** (in small capital letters). It first occurs in Gen. ii. 5, in the phrase, "the Lord God;" and it is to be found in almost every one of the succeeding books of the Old Testament. Occasionally it is in a shorter form, **Jah**; and probably the more correct method of writing it would be **Yahveh**, or **Jahveh**. The vowels which have been actually used in the Hebrew form have been borrowed from the word **Adonai**, because the Jews regarded Jehovah as the most sacred and mysterious of the Divine names. For this reason they will not utter it when they meet with it, but say "**Adonai**" instead. In translating it, the word "**Eternal**" is often adopted, as in French. Our translators sometimes allow it to remain, as in Exod. vi. 2, 3, where God says, "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (*El Shaddai*), but by my name **JEHOVAH** was I not known to them." This passage has caused much discussion, as the name Jehovah very often occurs in the Book of Genesis. If we are to understand it literally, we must suppose that although in writing Genesis Moses often uses the word Jehovah, it is because this name had already been given when he began to write that book. But many admit that the name was known before Moses' time, and regard the passage as intimating that the peculiar glory of the Divine majesty, as expressed by that name, was not previously revealed. The profound significance of the name is conveyed in another form in Exod. iii. 14, "I am," and "I am that I am" [which see]. Mr. Tyler, in his "**Jehovah the Redeemer God**," and in his "**Christ the Lord the Revealer of God, and the Fulfilment of the Prophetic Name Jehovah**," has some curious observations upon this name, and its New Testament counterpart "**Lord**."

This writer, viewing the name Jehovah as signifying *He who will be*, considers it to be a foreshadowing of the great New Testament fact of "God manifest in the flesh" for man's redemption. It has been observed by many that the name Jehovah occurs alone in certain portions of Genesis and other books; that in others it never occurs; and that in others it is associated with Elohim, &c. Of these phenomena sundry explanations have been suggested, and the discussion respecting what are called Jehovistic and Elohist passages has given rise to certain theories adverse to the integrity of God's Word, the futility and fanciful character of which have been conclusively demonstrated. The name Jehovah, more or less shortened, occurs in a great number of proper names, either at their beginning or their end. These names are for the most part proper names of persons, and are more numerous after the time of Moses than before, as we should naturally expect. [See GENESIS, GOD, PENTATEUCH.]

JEHOVAH-JIREH, *the Lord will see, or the Lord will provide*. Abraham gave this name to the place where he offered the sacrifice which was substituted for Isaac on Moriah [Gen. xxii. 14].

JEHOVAH-NISSI, *the Lord is my banner*. Moses gave this name to the altar which he erected in Rephidim after the defeat of Amalek [Exod. xvii. 15].

JEHOVAH-SHA'LOM, *the Lord is peace* (or, as in the Septuagint and Vulgate, *the peace of the Lord*); the name given by Gideon to the altar which he erected in Ophrah [Judg. vi. 24]. The word "peace" in this appellation seems to refer to the prosperity for which Gideon confidently looked, and to the gracious greeting which he had received from the Lord [ver. 23].

JEHOVAH-SHAM'MAH, *the Lord is there*. This occurs in the Hebrew text, and in the margin of our version at Ezek. xlvi. 35, as the name of the holy city prophetically described in previous chapters.

JEHOVAH-TSID'KENU, *the Lord our righteousness*. This occurs in the Hebrew text, and in the margin of our version of Jer. xxiii. 6. The prophet is foretelling the coming of the Messiah, the character of his kingdom, and the blessings which he shall bring; and declares "This is his name whereby he shall be called, Jehovah-tsidkenu."

JEHOZABAD, *whom the Lord gave*. 1. The second son of Obad-edom, a porter, or door-keeper, on the south side of the Temple [1 Chron. xxvi. 4, 15]. 2. One of Jehoshaphat's chief captains, commanding 180,000 Benjamite warriors [2 Chron. xvii. 18]. 3. The son of Shomer, or Shimrith, a Moabitess, who, along with Jozachar, slew his master, King Joash, on his bed, in the house of Millo; and was himself put to death by the son and successor, Amaziah [2 Kings xii. 20, 21; 2 Chron. xxiv. 25, 26; xxv. 3]. The name is more commonly contracted into Jozabad. [See JOZABAD.]

JEHOZADAK, or **JOSEDECH**, *the Lord has made just*; the son of that Seraiah who was high priest in Zedekiah's time, the last who officiated in the Temple of Solomon, and who was slain by Nebuchadnezzar at Riblah [2 Kings xxv. 18, 21]. He was never high priest himself, but lived, and probably died, in captivity at Babylon [1 Chron. vi. 15]. But his son Joshua, or Jeshua, became leader of the return from the captivity, along with Zerubbabel [Hagg. i. 1, 12, 14; ii. 2, 4]. He also took part in setting up the

altar [Ezra iii. 2], and in rebuilding the Temple [ver. 8], and became high priest [Zech. vi. 11].

JEHU, *Jah is He*. 1. The son of Jehoshaphat, and grandson of Nimshi [2 Kings ix. 2]. He was the tenth king of the ten tribes, and founder of the fifth dynasty. Jehu was named by the Lord in Horeb as the future king over Israel, and his mission, like that of Hazael and Elisha, was to chastise that kingdom for its sins [1 Kings xix. 16, 17]. When Ahab went down from Samaria to Jezreel, to take possession of Naboth's vineyard, Jehu and a comrade named Bidkar rode after the king, and both of them heard the stern denunciation uttered by Elijah [1 Kings xxi. 17—24; 2 Kings ix. 25, 26]. Under Joram, or Jehoram, son of Ahab, Jehu was one of the captains of the host, and was left by the king in Ramoth-gilead when he retired to Jezreel to be healed of his wound [2 Kings viii. 28, 29; ix. 3, 14, 15]. It was while Joram was at Jezreel, and Jehu at Ramoth-gilead, that the commission originally given to Elijah, to anoint Jehu king over Israel, was carried out [2 Kings ix. 1—10]. The captains of the army espoused his cause with enthusiasm, and Jehu stopping all communication between Ramoth-gilead and Jezreel, set off himself with a company for the latter place. When, after ineffectual attempts to ascertain the purpose of his coming, the king came out to meet him, he shot him through the heart, and commissioned Bidkar to cast the body into the portion of Naboth. [See JORAM.] His destruction of the seventy sons of Ahab, of the brethren of Ahaziah, and the worshippers of Baal, are graphically described in 2 Kings x. The image of Baal was broken down, other images were burned, and the temple which Ahab had erected [1 Kings xvi. 32] was turned into a draught-house. Such was the vigorous commencement of Jehu's reign; but of the remaining twenty-seven years we are told nothing, except that in the course of them "Hazael began to cut Israel short" on the eastern side of the Jordan [compare Amos i. 3]. In consequence of his resolute fulfilment of the purpose of the Lord against the house of Ahab, the promise was made to Jehu that his "children of the fourth generation should sit on the throne of Israel," a longer period of succession than was permitted to any other dynasty of the ten tribes [2 Kings x. 30]. But although Jehu thus regarded himself as the instrument in the hands of the Lord for the punishment of Ahab and the extinction of Baal worship, and although he is on this account commended and rewarded, yet the prophet Hosea intimates that more blood was shed in Jezreel than was necessary [Hos. i. 4]. Jehu speaks of himself as a conspirator against his master, nor does he appear to have felt any scruples about the cruelty and artifice by which he gained the crown and established himself in the government. His zeal against Baal might be partly religious. It was obviously a matter of policy to root out the form of religious worship introduced by the dynasty which he overthrew and succeeded. But the original evil remained untouched during the long remainder of Jehu's reign. The golden calves set up by Jeroboam I. were not displaced from their pedestals at Dan and Bethel. Jehu might be zealous against Baal; but he was not really zealous for the Lord God of Israel, nor for the law which God had given [2 Kings x. 31]. The name of Jehu has been deciphered on the black obelisk now in the British Museum.

2. The son of Hanani the seer, who was himself a prophet, and denounced Baasha, the third king of the ten tribes, for "being like the house of Jeroboam, and

because he killed him," i.e., for killing Nadab the son of Jeroboam [1 Kings xvi. 1, 12]. Jehu also reproved Jehoshaphat king of Judah, after the celebrated battle at Ramoth-gilead, for having helped the ungodly Ahab [2 Chron. xix. 1, 2], and afterwards wrote an account of "the rest of the acts of Jehoshaphat, first and last" [2 Chron. xx. 34]. 3. The son of Obed, in the tribe of Judah, the sixth descendant from the daughter of Sheshan, who had given her in marriage to his Egyptian servant Jarha [1 Chron. ii. 34—38]. 4. The son of Josiabiah, of the tribe of Simcon. He is mentioned among those who were "princes in their families," and perhaps assisted in wresting the fat pasture-land near Gedor from the Hamites in the time of Hezekiah [1 Chron. iv. 35—41]. 5. Jehu the Antothite, either of the family of "Anathoth" [1 Chron. vii. 8; Neh. x. 19], or of the city Anathoth [Josh. xxi. 18], one of the chiefs among the ambidextrous Benjamites who joined David at Ziklag [1 Chron. xii. 3].

JEHUB'BAH, *he will be hidden*; son of Shomer, a descendant of Asher through his son Beriah [1 Chron. vii. 31—34].

JEHUCAL, *he will be made able*; a son of Shelemiah, sent along with Zephaniah the priest by King Zedekiah to entreat the prayers of Jeremiah [Jer. xxxvii. 3]. He was apparently one of the princes of the people [xxxviii. 1 (where the name is written Jucal), 4].

JEHUD, *praise*; a city of Dan [Josh. xix. 45], supposed by Dr. Robinson and Schwartz to be the same with el-Yehudiyeh, a village to the east of Joppa. Van de Velde is disposed to accept this identification ["Memoir," 324].

JEHUDI, *the Jew*; son of Nothaniah, sent to Baruch to ask him to read the roll of Jeremiah's prophecy before them [Jer. xxxvi. 14].

JEHUDIJAH, *the Jewess*. The passage in which this name occurs [1 Chron. iv. 18] is very corrupt, and it is more than doubtful whether it be a proper name at all. More likely it is an appellative, and serves to distinguish the Jewish wife of one Mered, a descendant of Caleb the son of Jephunneh, from his other wife Bithiah, the daughter of Pharaoh. She was mother of Jered, and Heber, and Jekuthiel. She is also called Hodiah [ver. 19].

JEHUSH, *he will gather together*; a man of the tribe of Benjamin, descended, though remotely, from Saul [1 Chron. viii. 39].

JEI'EL, *hidden of God*. 1. A chief of the tribe of Reuben, about the time of the Israelitish captivity [1 Chron. v. 7]. 2. A Levite in the time of David, a porter [1 Chron. xv. 18], or singer in the house of the Lord "with psalteries and harps" [xvi. 5]. 3. An ancestor of Jahaziel, "a Levite of the sons of Asaph," who encouraged Jehoshaphat with a Divine promise of victory over the invading army of Moabites and Ammonites [2 Chron. xx. 14]. 4. The scribe who kept the account of Uzziah's bands of "fighting men"—i.e., predatory soldiers [2 Chron. xxvi. 11]. 5. A Levite of the sons of Elizaphan, who assisted Hezekiah in restoring the Temple worship [2 Chron. xxix. 13]. 6. A chief of the Levites who contributed largely towards the offerings for Josiah's solemn Passover [2 Chron. xxxv. 9]. 7. A son of Adonikam who, with his two brethren, accompanied Ezra from Babylon at the head of sixty men [Ezra viii. 13]. 8. A son of

Nebo who, at Ezra's command, put away his foreign wife [Ezra x. 43].

JEKAB'ZEEL, the same as Kabzeel [Neh. xi. 23]. [See **KABZEEL**.]

JEKAMEAM, *he will gather together the people*; a Levite in the time of David. He was descended from Hebron the son of Kohath [1 Chron. xxiii. 19; xxiv. 23].

JEKAMTAH, *he will be gathered of the Lord*; a son of Shallum and a descendant of Sheshan, a Jerahmeelite [1 Chron. ii. 41]. The same name occurs in chap. iii. 18, as Jecamiah. [See **JECAMIAH**.]

JEKUTHIEL, *the fear of God*; a son of Jehudijah [see **JEHUDIJAH**], wife of Ezra, or Mered. He was the father of Zanoah, or perhaps founder of a city of that name. The text of the whole passage is corrupt [1 Chron. iv. 18].

JEMTMA, *a dove, or a day*; the eldest of the three daughters born to Job after his restoration to prosperity [Job xlii. 14].

JEMU'EL, *the day of God*; a son of Simeon, who went down with Jacob into Egypt [Gen. xlv. 10; Exod. vi. 15]. In 1 Chron. iv. 24 he is called Nemuel.

JEPHTHAH [Heb. xi. 32]. [See **JEPHTHAH**.]

JEPHTHAH, *he will open*, that is, *loose, or set free*; one of the most distinguished of the judges of Israel. [See **JUDGES**.] He belonged to the half tribe of Manasseh, east of the Jordan, and was the illegitimate son of a man called Gilead. On the death of his father, the sons of Gilead's wife expelled him, with the consent of the "elders" of the district; and refused to give him any share in the inheritance, because he was the son of a "strange woman." He therefore crossed the Hebrew frontier into Syria, and dwelt in the land of Tob [see **Tob**], where he collected a band of men, in difficult circumstances like himself, and went with them on freebooting expeditions as their captain, in which capacity he soon became highly distinguished for his prowess and success [Judg. xi. 1—3]. So great was the fame of Jephthah, that when threatened by the Ammonites, the Gileadites sent a deputation to him, requesting that he would become their leader against the Ammonites. After reproaching them for their former treatment of him, he consented to conduct the expedition, on the express condition that, if successful, his leadership was to be permanent [vs. 4—11]. After a spirited expostulation with the Ammonites, he took the field against them, defeated them with great slaughter, and totally subdued them [vs. 12—33]. On being upbraided and threatened by the Ephraimites because he did not ask their assistance immediately before his decisive engagement with the enemy, he replied that he had already asked aid from them, but they had refused it. And as the Ephraimites had invaded Gilead, he fought against and defeated them; he also intercepted them in their flight to re-cross the Jordan, and cut them off with great slaughter [xii. 1—6]. He held the office of judge for six years, but his jurisdiction was no doubt chiefly, if not altogether, confined to the trans-Jordanic tribes and the district in which he lived and ruled was also the scene of his death and burial [ver. 7]. The prophet Samuel refers to him as one of the great men whom God raised up for the defence of his people [1 Sam. xii. 11]; and the author of the Epistle to the Hebrews mentions him among others who were distinguished by heroic actions, performed through trust in God [Heb. xi. 32].

But Jephthah possesses a peculiar celebrity on account of his remarkable vow. Before he marched against the Ammonites, he solemnly but rashly vowed, that if God gave him success, he would offer to God, in a burnt-offering, whatever came out of the doors of his house to meet him, as he returned in peace [Judg. xi. 30, 31]. When, however, he found that his daughter—his only child—had come out to welcome him with triumphant joy, on account of his victorious and safe return, he rent his clothes, and expressed his heartfelt grief as he made her acquainted with the nature of his solemn vow. With heroism that could not be surpassed, the noble-minded girl urged her father to perform his vow, only asking two months' respite that she might go among the mountains with her companions and bewail her virginity—a request which the afflicted father readily granted; and at the end of two months she returned to her father, "who did with her according to his vow" [vs. 34—40]. This strange event has given rise to much discussion. Attempts have been made to explain the vow as if the burnt-offering was intended as an addition to the dedication of something else to God, or as if it was an alternative; but the Hebrew words will not bear any of these constructions, the marginal reading in the authorised version is decidedly wrong, and the words certainly imply that the victim to be offered for a burnt-offering was precisely whatever fell to be the Lord's, according to the vow. A burnt-offering in addition, or as an alternative, would hardly have been considered worthy of special notice; and even if such a thing had been contemplated, it would have afforded sufficient relief to Jephthah; but he saw no way of escape in his extremity. His was not such a case as that of "a singular vow," so that the person could be redeemed for a few shekels of silver [Lev. xxvii. 1—7]. In all probability, Jephthah, in the excitement of the moment, when the rash vow was made, thought of the sacrifice that had once been demanded of Abraham, and hastily concluded that if his own only child should, in the course of events, be pointed out as the victim, he could show himself equal to his great progenitor; and it was only when his daughter actually came out to welcome him that his heart relented, and the greatness of the sacrifice was felt in all its force. It is not enough to say that human sacrifices were inconsistent with the Mosaic law. God had once asked for a human sacrifice, though he eventually interfered to prevent its accomplishment; and, perhaps, when Jephthah rashly placed himself, of his own accord, in such circumstances as might possibly call for so great a sacrifice in the performance of his vow, he had a faint hope of some such interposition. There is nothing whatever said in the history to intimate that the act of Jephthah was approved by God. The vow itself may have been sinful, and its accomplishment a still greater sin, as in the case of Herod Antipas and John the Baptist. The sacred narrative simply records the facts as illustrative of the period, but pronounces no judgment. It was therefore the act of Jephthah, not of God. In this case there would be a judicial dealing manifest in the fact that God did not interpose to prevent the completion of the act, and Jephthah "did according to his vow." He could not have performed his vow by dedicating his child to perpetual virginity. Such a procedure would have had no sanction in the Mosaic law. God had never made such demands of any one: the case would have been even more completely without precedent than a human sacrifice; and besides, if perpetual virginity, and no more, had been the fate of Jephthah's daughter, she

could have lamented it all her life, and would not have required two months' respite to bewail it among the mountains. So she died, and it became a custom for a while in Israel that the women went yearly to bewail (not "talk with," as in the margin, but rather "rehearse the praises of") the daughter of Jephthah four days in the year. Her heroic self-abnegation was the cause of a festival being kept in her honour, at least by the women who had been contemporary with her.

JEPHUN'NEH, *he will be beheld*. 1. Father of Caleb, one of the two faithful spies. He belonged to the tribe of Judah [Numb. xiii. 6]. He is also termed "the Kenazite" [xxxii. 12]. His son Othniel is also called "the son of Kenaz" [Josh. xv. 17; Judg. i. 13, &c.]; and as Kenaz is the name of a son of Eliphaz the son of Esau [Gen. xxxvi. 11], it is supposed that he may have been an Edomite by birth [Numb. xxxii. 12; 1 Chron. iv. 15]. 2. A head of a house of the tribe of Asher, a son of Jether [1 Chron. vii. 38, 40].

JERAH, *the moon*; a son of Joktan, in the fifth generation from Shem [Gen. x. 26]. He was ancestor of a tribe [ver. 31]; and a trace of his name possibly exists in the Arabian fortress Yerakh, in Yemen.

JERAH'MEEL, *he will obtain mercy of God*. 1. A son of Hezron, and great-grandson of Judah [1 Chron. ii. 9, 25, 26, 42]. 2. A Levite, the son of Kish, of the line of Merari, engaged in the service of the house of God in the time of David [1 Chron. xxiv. 29]. 3. The son of Hammelech, employed, along with two others, by Jehoikim to make prisoners of the prophet Jeremiah and of Baruch, but in vain [Jer. xxxvi. 26].

JERAH'MEELITES, descendants of Jerahmeel (1). They were settled, in the early part of David's time, to the south of Judah [1 Sam. xxvii. 10], and were among those to whom David sent a share of the spoils taken from the Amalekite invaders of Ziklag [1 Sam. xxx. 29].

JERED, *descent*. 1. Son of Mahaleleel, and father of Enoch [Gen. v. 15—20, where the authorised version has "Jared;" see also 1 Chron. i. 2]. 2. A son of Jehudijah, or "the Jewess," and father of Gedor—more probably, founder of a town so called. The Jews consider this, and other names which occur in the same passage, as titles of Moses.

JER'EMAI, *exalted of the Lord*; a son of Haashum who divorced his foreign wife at the command of Ezra [Ezra x. 33].

JEREMIAH, *exalted of the Lord*; the name of several persons mentioned in the Old Testament. 1. The father of Hamutal, called "Jeremiah of Libnah" [2 Kings xxiii. 31]. 2. A Manassite chief [1 Chron. v. 24]. 3, 4, 5. Warriors who joined David at Ziklag [1 Chron. xii. 4, 10, 13]. 6. Chief of one of the courses of priests [Neh. x. 2; xii. 1]. He returned from captivity with Zerubbabel. A course of priests is named after him [Neh. xii. 12]. 7. A chief Rechabite [Jer. xxxv. 3].

8. The well-known prophet of the captivity. Jeremiah's prophetic office extended over a period of forty years, and embraced the saddest and most eventful period in Jewish history. Its commencement, indeed, was at a time of signal grace. His call to the prophetic office was in the thirteenth year of Josiah, and he describes himself as then but "a lad," a term applied elsewhere in Scripture to a grown-up young man; but in our version in Jer. i. 6, 7,

rendered "a child;" and probably he continued for a time to reside at his birthplace, Anathoth, for he describes the people there as seeking his life [Jer. xi. 21]; but as this town, now called Anata, is scarcely three miles distant from Jerusalem, the Temple was doubtless the place where Jeremiah's voice was chiefly heard. And to his exhortations we must ascribe some share in the thoroughly earnest endeavours made by Josiah in his eighteenth year to save Jerusalem from its impending doom.

Jeremiah commenced his prophetic office, therefore, under the brightest auspices: it was during the reign of one of the most pious of Judah's kings; possessed, moreover, as a ruler, of greater energy of character than Hezekiah, and one whom the prophet further praises for his upright administration of justice [Jer. xxii. 15, 16]. There occurred, also, in the fifth year after Jeremiah's call, a remarkable event, which evidently had great influence on his whole life and ministry; this was the discovery of the book of the Law in the Temple during the repairs in process there in Josiah's eighteenth year. The denunciations therein contained against the people, should they fall into idolatry, were about to come to pass; and Huldah, in answer to a solemn embassy, declared, that though the king should be spared the sight of these miseries, yet that the evil there written should assuredly take place. In Jeremiah we seem to hear the same denunciations, only spoken with every mark of acute suffering, as by one who saw and felt that the time of their fulfilment was close at hand. And it is remarkable how constantly he leans upon the prophecies contained especially in the Book of Deuteronomy; so much so, indeed, that modern rationalists often assert that book to have been his composition; but untenable as this theory is—for the style of Jeremiah is much too negligent and homely for him to have written a work so spirited—his prophecies yet bear testimony to the impression made upon the writer's mind by the discovery, and from that time he seems to have wholly despaired of saving his countrymen from God's threatened chastisement.

For in the denunciations of Moses and Huldah he saw the certain failure of his ministry. Perhaps, it is generally the case that God's messengers are rejected by the many, and only heard by the few; and this conviction in Jeremiah's case may have been deepened by special commands given to himself. As the prophet of woe, he was to lead a life of extreme asceticism; contrary to the custom of the priests, he was even to remain unmarried [Jer. xvi. 2]; he was not to enter the house of mourning [ver. 5], nor of feasting [ver. 8]. In the early morning he was to begin his admonitions [xxv. 3]; but the word of the Lord was to be mad to him only a reproach and a daily derision [xx. 8]. During the reign of Josiah his sorrows probably arose in great part from seeing the hopelessness of all the king's efforts. There was, indeed, an outward amendment; the worship of Jehovah was publicly observed, and the people even attached a superstitious value to it [vii. 4]; but there was no inward reformation. Immorality and licentiousness generally prevailed [vs. 1—29], and priests and false prophets leagued together to blind the eyes of the people to the terrible consequences of their sins [vs. 30, 31]. To resist these corrupting influences Jeremiah felt himself alone; his kinsmen dealt treacherously with him [xii. 6]; his townsmen threatened him with death by their hands [xi. 21], and taunted him with the failure of his words [xvii.

15]. He had, in addition, mental troubles, doubts whether God really was speaking by him [xx. 7]—doubts, too, of God's justice [xii. 1—4]—so that he even determined to speak no more in God's name [xx. 9]; but in vain, for God's word within him was a burning fire, which he could not stay. But none heeded his warnings; all resisted him. "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me" [xv. 10.]

The first great public grief added to Jeremiah's mental anxieties was the fall of Josiah in battle, "removed from the evil that was to come." Amid the troubles of the succeeding reigns he was not altogether free from the dangers that inevitably beset the faithful servant of God who protests against the sins of those around him, and denounces Divine vengeance against them. From the fourth year of Jehoiakim, when first he committed to writing the substance of his previous prophecies, he was exposed to continual danger—persecuted alike by king and priests, and false prophets and people, and saved only by one or two faithful friends. At the commencement of Zedekiah's reign he had indeed a short period of respite; but when, in defiance of his warnings, the king rebelled against Babylon, Jeremiah became again an object of dislike and suspicion. A letter, moreover, which he wrote to Babylon, and in which he advised the exiles to make every arrangement for a protracted sojourn in their new country [chap. xxix.], caused the false prophets there also to denounce him in letters to the high priest in Jerusalem [vs. 25—29]. He remained, nevertheless, at large until the advance of an Egyptian army caused the Chaldeans, who had come to punish Zedekiah's rebellion, to break up the siege of Jerusalem; attempting then to leave the city, he is accused of deserting to the Chaldeans, and cast into prison [xxxvii. 11—15]. After a time the king ameliorates his condition [ver. 21]; but when he still declares that the Chaldeans would capture the city, the princes determine upon his death [xxxviii. 4]; and having obtained Zedekiah's permission, he is cast into a pit to perish in the mire. A negro eunuch, Ebed-melech, however, intercedes for him, and obtains permission to rescue him; and not only is he placed in milder custody, but allowed to have the company of Baruch [xxxii. 12]. Zedekiah even consults him [xxxviii. 14], but does not dare to follow his advice. Upon the return of the Chaldean army, a feeling of despair seems to have settled upon the minds of all; but Jeremiah, while unhesitatingly declaring that Jerusalem must be taken, yet gives them the consolation of a future return from exile by purchasing of his cousin Hanameel a field at Anathoth [xxxii. 7—12]. But for the present there was no hope. Upon the first approach of the Chaldean army, Zedekiah and the princes had, it seems, made a solemn covenant with God by passing between the parts of an animal offered in sacrifice [xxxiv. 18], and bound themselves to set all Hebrew slaves free, and in other respects to observe the merciful enactments of the Sabbatical year [vs. 9, 14]; but when the successes of Egypt had raised their hopes, they had shamelessly violated this covenant; and Jeremiah indignantly prophesies their speedy overthrow. And the event was in accordance with his words: "In the eleventh year of Zedekiah the city was broken up."

At first Jeremiah fully shared the miseries of a captured city. Although Nebuchadnezzar had given

personal orders that all care should be taken of the prophet, and he was accordingly removed from the court of the prison and entrusted to Gedaliah's charge [xxxix. 11—14], yet when, after the interval of a month, orders were given to destroy the city, Jeremiah was confused with the other prisoners, and we find him "bound in chains" at Ramah. There again recognised, he is at once set free, and has the offer of either being honourably taken to Babylon, or of remaining in the land [xli. 1—5]. He chooses the latter, probably in the hope of being of use to Gedaliah, the new governor, and son of Ahikam, his old and steady friend; but only to see Gedaliah cruelly murdered; and, probably, he was himself among the captives whom the murderer Ishmael was carrying off to the Ammonites when Johanan and the captains came to their deliverance [xli. 10, 16]. [See ISHMAEL (6).] Against his will, and in spite of his predictions, he is carried with them into Egypt [xliii. 1—7], where we find the exiles as violently set against him as the people at Jerusalem had been [xliv. 16, 17], and where, tradition says, he died a martyr's death.

In this there is nothing improbable. On the other hand, the Jews—*anxious*, perhaps, to shield their countrymen from so great a disgrace—affirm that he and Baruch escaped to Babylon, and there died in peace. No mention, however, of his having done so is found in Josephus, who, if he had been aware of the fact, would scarcely have passed it over in silence.

But if Jeremiah's whole life was one of trouble and persecution, very different was his reputation after his death. As the period of seventy years, fixed by him as the duration of the Babylonian empire, drew nearer to its close, the exiles were inspired with hope instead of terror, and they turned to the writings of the prophet with affection and reverence. In the apocryphal Second Book of Maccabees, we find him surrounded with a halo of glory. He is the nation's patron saint, who in the time of her trouble hid for her the ark and holy vessels [2 Macc. ii. 1—9], and who in the likeness of "a man with gray hairs, and exceeding glorious, and of a wonderful and excellent majesty," appeared to Judas Maccabeus, and girt him with a golden sword [xv. 13—16].

Very similar to this is the respect in which he was held in our Saviour's time. He is "the prophet" in John i. 21, whose re-appearance the Jews expected, in company with Elijah, to restore to them their national glory. There were many, even, who held that our Lord himself was Jeremiah [Matt. xvi. 14]; and so entirely does his name become a representative one, that it is perhaps used for the whole cycle of the prophetic books—as, where Zechariah's prophecy of the thirty pieces of silver is quoted as having been spoken by "Jeremy the prophet" [Matt. xxvii. 9]; and among the early Christians he still held the same high place, and was regarded by them as one of the two witnesses described in Rev. xi. 3. And well does he deserve this place, as one who "out of weakness was made strong;" for though naturally of a timid and desponding nature, which acutely felt not merely its own trials, but the accumulated miseries of the nation, yet never did Jeremiah conceal God's message, or shrink from delivering it. While bitterly repeating Job's agony of despair [Jer. xx. 14—18], not once did he allow his own griefs and sufferings to interfere with his duty of speaking unto the people the words which God commanded him.

JEREMIAH, BOOK OF. The Book of Jeremiah, though destitute of signal grace of style, is one of the

most interesting in the Old Testament, partly from the insight it gives us into the state of things existing at Jerusalem in the great crisis of its history, but chiefly from the personal character and sufferings of its writer. His writings bear the impress of his character. Too earnest to give way to mannerism or artificiality, his style is negligent and full of repetitions. Destitute neither of poetic feeling, nor imagination, as his prophecies against the heathen testify, in his denunciations of the Divine vengeance upon his countrymen he is too oppressed with sorrow to care about their outer form; and as if distrusting himself, he constantly leans upon the words of those who preceded him, and especially upon the threatenings in the Book of Deuteronomy, so strangely found during Josiah's reign, and so immediately about to be fulfilled.

To commentators the Book is further interesting, from the extreme difficulty of arranging its contents in chronological order, and also from the fact that in the Greek translation called the Septuagint a somewhat different arrangement is found from that which exists in the Hebrew, and which seems to suggest the idea that the Jews in Egypt possessed an earlier and less perfect copy of Jeremiah's prophecies than that which finally became current in Judea. But these circumstances marvellously agree with the history of the prophet's life. His days were not spent in the calm retirement of study, but in perpetual trouble. [See JEREMIAH.] We find, then, in his history no period of leisure when he could himself have collected and arranged his prophecies; and after his death Baruch, to whom probably we owe the present book, did not venture to do more than bring into one volume the scattered remains of his beloved master.

We have in chap. xxxvi. the account of that first writing of Jeremiah's prophecies in a book, which formed the basis of the present text; and possibly the first twenty-four chapters are in the main the same as the contents of the roll described in ver. 28, but not entirely so, as they bring the history down to a later period.

The narrative also throws light upon the manner in which generally the prophecies were preserved; for in the account given by Baruch to the princes of the writing of the roll, the word which he uses, "He pronounced all these words unto me with his mouth" [xxxvi. 18], would be properly applicable to the reading of them from some written record, but not to their repetition from memory. We conclude, therefore, as in itself is most probable, that the prophets recorded in writing the predictions which they were commissioned to utter; and probably from time to time they circulated in writing among their contemporaries either single prophecies or collections such as that in Baruch's roll, and in most cases themselves finally arranged these separate materials into a systematic whole. In Jeremiah's eventful life, and amidst the troubles of the nation, he seems, as above stated, to have found no leisure for this task; and the present book wears the appearance of being composed of a number of small collections, in each of which a sort of arrangement can be traced, depending not upon order of time, but upon similarity of subject, as if each group had been published for some special object, and to impress some one lesson or truth upon the unwilling minds of the Jews.

1. The first group consists of chaps. i.—xxiv., being for the most part the same as the roll read to Jehoiakim. Of these chapters the first records the appointment of Jeremiah to the prophetic office; while the next

nine [chaps. ii.—x.] contain a summary of his labours during the reign of Josiah. The friendly relations with Egypt described in the second chapter plainly belong to that period of Josiah's reign when, Nineveh having been captured by Cyaxares, Egypt was the only powerful neighbour whose friendship Judea had to cultivate. More important is it to notice how entirely Jeremiah's heart was set upon producing a reformation in the people's lives and consciences. The king could reform the external rites of religion; the people alone could make that reformation vital and acceptable to God; and they would not. Regarding the Temple service only as a charm [vii. 4], their lives were spent in the grossest wickedness [vs. 8—11]. Their affections, moreover, were entirely given to idolatry. The very children in the streets made mimic sacrifices, while at home the women kneaded their cakes to Astarte, the queen of heaven [ver. 18]; and in times of grief and trouble, men and women sought to propitiate their evil deities by "burning their sons and daughters in the fire" [ver. 31]. If to many it seem incredible that in the very time of Hezekiah and Josiah such dark and bloodstained rites still, even by stealth, prevailed [Isa. lvii. 5; Jer. vii. 31], they should remember for how many centuries after the conversion of Constantine a powerful party still existed in the Byzantine Court devoted to heathen worship, and how many high officers of the empire suffered the penalty of death for taking part in secret sacrifices. What wonder, then, if these orgies exercised a still more powerful fascination over the Jews in the time of the nation's decay, and that rites so cruel, coupled with an ever increasing licentiousness of morals, brought the righteous judgment of God upon the sin-stained people.

The next section [chaps. xi.—xvii. 18] we can scarcely be wrong in referring to the reign of Jehoiakim, because, in addition to his former accusations, the prophet now charges the Jews with a public breach of their covenant with God. It is especially in this portion that Jeremiah constantly refers to the denunciations in the Book of Deuteronomy; and even in the term which he applies to the famine [xiv. 1], he uses a word which occurs elsewhere only in Deut. xi. 17, as if, directly and indirectly, he would impress upon the people that the time had now come when the curses pronounced by Moses upon idolatry would surely come to pass.

In the third section [chaps. xvii. 19—xx.], which belongs to the same period—the reigns of Jehoiakim and Jehoiachin—we have many interesting details of Jeremiah's sufferings; while in the last [chaps. xxi.—xxix.], which belongs to Zedekiah's reign, we see his doom closing rapidly over that miserable king; but beyond is the hope of a glorious restoration, when a king shall reign "in whose days Judah shall be saved, and Israel dwell safely" [xxiii. 6].

2. In the second group [chaps. xxv.—xxix.] we have a collection of *special* prophecies, among which the most remarkable is that in chap. xxv., which contains the whole substance of Jeremiah's teaching. In it Nebuchadnezzar is described as Jehovah's servant, to execute vengeance, not on Judea only, but upon all the neighbouring states; and this vengeance is to last for seventy years, and then must Babylon herself drink of the cup of the Divine anger. In the face of this prophecy we cannot understand the position of those who deny to the prophets a knowledge of futurity. As exact as Isaiah's summons of Cyrus by name, as exact as Ezekiel's description of the flight and capture of

Zedekiah, it gives the date, extent, and duration of the Babylonian empire. The seventy years began in the fourth year of Jehoiakim (B.C. 607), when Nebuchadnezzar, acting as his father's lieutenant, won the great battle of Circesium [xxv. 1; xlii. 2]. They end in B.C. 538, when Cyrus captured Babylon. The nations doomed to servitude are enumerated in xxv. 18—26; nations then free, and many of them great and powerful monarchies. And the authenticity of the prophecy is undoubted: upon it rested the high estimation which Jeremiah held among the exiles, when, as the seventy years wore away, it became a prophecy of hope. The other chapters of this group show that these predictions were uttered at the risk of the prophet's life, while false prophets, high in favour with the people, clamoured for his punishment, and even wrote from Babylon to chide the high priest for "not putting him in prison and in the stocks" [xxix. 26].

3. The next group [chaps. xxx.—xxxiii.] is God's message of mercy. The central fact in it is the purchase by Jeremiah in his prison of a field at Anathoth, of which he had the right of redemption; and under the Divine direction he now foretells, as clearly as Isaiah had done before, the certainty of the nation's return, and the reign of the Messiah.

4. The next group [chaps. xxxiv.—xlv.] contains the records of various historical events, arranged in no further order than that chaps. xxxiv.—xxxix. were prior to the fall of Jerusalem, and chaps. xl.—xlv. subsequent to it. They were probably first collected in Egypt, and had only existed previously as separate prophecies. Among them the earliest is the description of the roll written by Baruch, and one of the most interesting is Jeremiah's interview with the Rechabites, a nomad family driven to Jerusalem for refuge by the approach of the Chaldean army, in Jehoiakim's seventh or eighth year. But very instructive, as regards the person who collected Jeremiah's prophecies, is the position of chap. xlv. It is a message of comfort to Baruch, distressed by the persecutions which followed the writing of the roll. Why, then, was it not placed immediately after chap. xxxvi., to which it belongs? We answer, that it was a private prophecy, never published by Jeremiah, but given by him to Baruch; and when, with reverent hand, Baruch collected his master's prophecies, he did not venture to insert one specially addressed to himself among them, but put them together, either as the materials came to his hand, or as Jeremiah had from time to time published them to the people, while modestly, at the end, he appended the words of comfort spoken to himself.

5. For the last group, chaps. xlv.—li. form a separate portion, containing the predictions uttered against foreign nations, and which, as in Isaiah and Ezekiel, are collected into a distinct section. Of these chaps. xlv.—xlix. were probably composed in the fourth year of Jehoiakim, soon after the publication of chap. xxv., of which they are an enlargement; but chaps. l., li. belong to the fourth year of Zedekiah. With these the cycle of the Divine vengeance is complete. The judgment which Babylon executed upon others now overtakes herself. And already, in chap. xxv. 26, this had been obscurely hinted at. For who is the king of Sheshach? It has been suggested that the name signifies "Babel," but is written in cipher, the key to which is, that instead of *alpha* the last letter of the alphabet is used; instead of *beth* the last but one; and so throughout. In Hebrew this cipher, invented apparently by Jeremiah, is called *atbash*, because *t*, the final letter of the alphabet, is

put for *a*, *sh* for *b*, and so on; and in this way *BaBeL* becomes *SheShaK*, the vowels in Hebrew not being written, and even the signs for them not having been invented in the time of Jeremiah. Another instance of this cipher is said to be chap. li. 1, where the phrase which reads so awkwardly in English—"them that dwell in the midst of them that rise up against me," and still more awkwardly in Hebrew—"the dwellers in the heart of my standers up"—explained by this key, is "the Chaldeans who dwell there." And thus, then, these chapters complete the course of the Divine vengeance as sketched by Jeremiah in chap. xxv.; and he sends them to Babylon by the hand of Seraiah, the brother of his beloved disciple Baruch, to comfort the exiles, to whom he is to read them, and then "bind a stone to the roll, and cast it into the midst of Euphrates."

At the end of this chapter we read, "Thus far are the words of Jeremiah." What follows is an historical addition, bringing the history down to a time about twenty years later than the capture of Jerusalem, and chiefly taken from the Second Book of Kings. And as the collector carefully distinguishes between this record and Jeremiah's own writings, so everywhere he shows the deepest love and reverence for the prophet whose writings he was gathering together. More daring hands would have broken up these small groups, and where so many prophecies are dated, would have attempted some kind of arrangement. But he has left us Jeremiah's "words" as he from time to time published them; and from the prophecy spoken to Baruch being put so modestly at the very end, instead of in the place to which it belongs, we feel no doubt that it was Baruch who performed this last duty for the prophet, whom he had so faithfully served and stood by in all his troubles. If, moreover, he first commenced his pious labours in Egypt, it will account for the existence there of a less perfect text, to which the Alexandrian Jews who made the Septuagint translation clung with a sort of patriotic affection; while subsequently in Babylon, in company with his brother Seraiah, like himself a loving disciple of the prophet, he would find the materials for the more perfect copy which we possess in the Hebrew text.

The authenticity of the Book of Jeremiah has never been seriously attacked. In recent times, however, it has shared with the whole Bible the "free handling" of the new critics; and, in fact, their position soon obliged them to this course: for Jeremiah's habit of leaning upon older writers makes him a valuable witness to their genuineness. The attempt, then, has been made to discredit (1) all such passages as refer to the last twenty-seven chapters of Isaiah; or (2) such as came true, such predictions being assumed to have been always spoken after the event; or (3) such as are not found in the Septuagint. As, moreover, Jeremiah shows great knowledge of Deuteronomy, he is accused, in concert with Hilkiah, of forging the book, and the whole narrative of its discovery in the Temple is treated as a pious fraud. The serious refutation of these wild theories is scarcely necessary, especially as they are of subsidiary importance; for if the last twenty-seven chapters of Isaiah are genuine, the objections to Jeremiah would cease to be of interest even to the critics themselves.

To Jeremiah has also been ascribed in modern times the composition of no less than thirty of the Psalms, viz., Ps. v., vi., xiv., xxii.—xlii., lii.—lv., lxix.—lxxi. As regards many of these psalms, the arguments drawn from internal evidence are interesting, even if too

slight to be convincing; and certainly, if Ps. xxii. were written by one who in so many respects was a type of our Lord's suffering ministry, it would make the description of our Saviour's agony fraught with fresh meaning. But while we should be unwilling to refuse such theories a patient hearing, we would yet warn our readers that they are ingenious rather than trustworthy; and though everything has a value which makes us more closely study God's holy Word, yet that its saving truths are ever those most plainly revealed, and which require only a devout faith for their acceptance.

JEREMIAH, LAMENTATIONS OF.—The Lamentations of Jeremiah are not to be confounded with the work of a similar name referred to in 2 Chron. xxxv. 25, as composed by him upon the death of Josiah, and which, like so many of the writings still in existence among the Jews when the Books of Chronicles were composed, has long since perished. The contents of this later work plainly show that it was an outpouring of grief for the capture of Jerusalem, even though a reference possibly is made to Josiah in chap. iv. 20, for with that pious king's death all hope of Jerusalem's safety disappeared.

The arrangers of the Jewish Bibles class Lamentations among the five *megilloth* or rolls, and place it between Ruth and Ecclesiastes; and the *megilloth* again form part of the *chetubim*, or poetical books, the third great division of the Hebrew Scriptures. In modern times it is restored to its proper place after Jeremiah's prophecies, and many critics even regard Jer. lii. as an historical introduction to it.

The personal references in chap. iii. 5—27 so plainly belong to Jeremiah, that it seems scarcely necessary to refute Bunsen's assumption, unsupported as it is by a tittle of evidence from ancient times, that Baruch was the author; but we may proceed at once to consider the nature and contents of this book.

It consists, then, of five elegies, of which the first, second, fourth, and fifth refer to the final destruction of the city by Nebuchadnezzar; while the third relates to the writer's own sufferings. The first four are alphabetical, the verses beginning with the letters in regular order; but in the first and second elegies each letter has three sentences attached to it; in the third the initial letter is three times repeated, forming three verses, each consisting of two sentences; while in the fourth each verse is divided into four parts, but shorter than those of chaps. i. and ii. In the fifth elegy there are twenty-two verses, according to the number of the letters of the Hebrew alphabet; but the initial letters do not follow one another in order, and each verse consists of two parts.

That sorrow should express itself in so highly artificial a form may at first sight seem unnatural, but probably it was a relief to the writer's mind to have his thoughts called away from his sufferings to the observance of these minute restraints; and the earlier composition of the Lamentations upon Josiah's death may possibly have familiarised Jeremiah with this method of composition, which is found also in many of the later psalms, and was probably, therefore, highly esteemed by the prophet's contemporaries.

The time of the composition of this work was apparently the month which intervened between the capture of the city and its destruction [2 Kings xxv. 3—8]. During this period Jeremiah was dwelling "among the people," under the charge of Gedaliah [Jer. xxxix. 14], and in comparative security. We

learn from Lam. ii. 9 that Zedekiah was captured, the Temple profaned and plundered [i. 10; ii. 6, 7, 20], and no festivals celebrated there [i. 4], but the town and Temple still stand [i. 2, 4; ii. 8—13, 21; iv. 1, 5, 18; v. 2, 14]. Famine, as the natural consequence of so long a siege, still prevails [i. 11, 19; ii. 19, 20; iv. 3—5, 9, 10], and Jeremiah is himself the spectator of this misery [ii. 11; iii. 51].

The internal evidence of the book not only, therefore, agrees with the fact that Jeremiah, according to the universal opinion of ancient time, was its author, but also fixes the date of its composition; while its contents enable us to appreciate the depth of that grief for the misfortunes of his nation which so characterises the prophet, and in which he was the type of Him who, in the full foreknowledge of the second destruction of the city, wept over it and bewailed its unbelief. [For some notice of the reference to Jeremiah in Matt. xxvii. 9, see ZECHARIAH, BOOK OF.]

"the moon," which may have been worshipped by its founders. Jericho is first mentioned in Numb. xxii. 1, in a phrase, "the plains of Moab on this side Jordan by Jericho," which is repeated with little variation eight or nine times in that book. The land of Moab is spoken of as "over against Jericho" in Deut. xxxii. 49, and Pisgah is similarly described [xxxiv. 1]. From the third verse of this chapter Jericho would seem to be called the "city of palm trees," an epithet which occurs in Judg. i. 16; iii. 13, but certainly not of the same place. Fürst believes that the first reference in Judges is to a place in the Sinaitic peninsula, but others think En-gedi is meant. [See EN-GEDI.] The second passage in Judges is applied by Fürst to Jericho, which was still called "the city of palm trees" in the time of Ahaz [2 Chron. xxviii. 15]. Before the Israelites went over the Jordan, Joshua sent two men to Jericho to inspect the place. At that time the city had a king, who heard of the arrival of the



REPUTED SITE OF JERICO.

JEREMIAS [Matt. xvi. 14]. [See JEREMIAH (8).]

JEREMOTH, *high places*. 1. A Benjamite, and one of the heads of the tribe [1 Chron. viii. 14]. 2. A Merarite [1 Chron. xxiii. 23], called Jerimoth in chap. xxiv. 30. 3. One of the sons of Heman, and the chief of one of the courses of singers designated to the service of the Lord's house [1 Chron. xxv. 22]. In ver. 4, his name also is written Jerimoth. 4, 5. Two of those who had married foreign wives [Ezra x. 26, 27].

JER'EMY. [See JEREMIAH.]

JERIAH, *fear of the Lord*; a descendant of Kohath, named in 1 Chron. xxiii. 19; xxiv. 23. He was chief of the house of Hebron, and is called Jerijah in chap. xxvi. 31.

JERI'BAI, *adversary*; one of David's valiant men [1 Chron. xi. 46].

JERICOHO (in Hebrew pronounced *Yerichô*), a celebrated city which fell within the limits of the tribe of Benjamin. The name is usually thought to signify *the fragrant*; but another explanation connects it with

strangers and their mission, and sought for them in order to punish them. The city had walls and a gate, and Rahab's house, where the men lodged, was upon the wall—a circumstance which facilitated their escape. The spies betook themselves to the hills, and returned to Joshua when the danger was past [Josh. ii. 1—4]. Joshua hereupon took the people over the Jordan opposite Jericho [iii. 16], and encamped in its neighbourhood [iv. 19], where they kept the passover [v. 10]. The city was at once besieged, and soon after the walls were miraculously thrown down; the city and its inhabitants were destroyed, a solemn imprecation being pronounced upon the person who should attempt its restoration [chap. vi.]. In the distribution of the country, the southern border of Ephraim and the northern border of Benjamin passed near Jericho, but the city was assigned to the latter [Josh. xvi. 7; xviii. 12, 21]. We hear no more of it till David's time [2 Sam. x. 5], at which period it cannot have been a regular city, because its restoration was effected by Hiel the Bethelite in Ahab's reign [1 Kings xvi. 34]. Notwithstanding the judgments which befell the new



FOUNTAIN OF ELISHA, NEAR JERICO.

builder, Jericho soon returned to prominence. It was one of the stations of the sons of the prophets [2 Kings ii. 4, 5, 15, 18]. The army of Nebuchadnezzar defeated and took Zedekiah in the plains of Jericho [xxv. 5]. Some of its inhabitants returned from captivity [Ezra ii. 34], and assisted in rebuilding the walls of Jerusalem [Neh. iii. 2]. Jericho is several times mentioned in the Apocryphal books; thus, in the book of Ecclesiasticus, Wisdom says, "I was exalted like a palm-tree in En-gaddi, and as a rose plant in Jericho" [see also 1 Macc. ix. 50; xvi. 11, 14; 2 Macc. xii. 13]. The references to the place in the New Testament are not numerous, but they are interesting, as showing that it was one of the places visited by the Redeemer [Matt. xx. 29; Mark x. 46; Luke xviii. 35; xix. 1], into one of whose parables it is introduced [Luke x. 30]. Jericho is also mentioned by Josephus, Strabo, Ptolemy, Justin, Pliny, and by many of the older Christian writers. Some of these allusions are to historical events, and some to the wonderful fertility of this locality in ancient times. We find a Christian church at Jericho, with a bishop, in the reign of Constantine and afterwards; but the place decayed; and although it has lingered on to our own day, it is a miserable village, called er-Riha by the people. We give a view on the previous page of the supposed site of the city. There is reason to think that Jericho, like our own St. Albans, has shifted its position in the course of time, and that it once stood near to what is now called the Fountain of Elisha, seen in the above illustration. Modern Jericho is uniformly described by travellers as without a single feature to recommend it, and as occupied by a few degraded and ignorant people, "not only poor but profligate," as Mr. Porter says. [See HIEL.]

JERIEL, *God fearer*; a descendant of Tola, of the tribe of Issachar [1 Chron. vii. 2].

JERIJAH. [See JERIAH.]

JERIMOTH. 1. A Benjamite, mentioned in 1 Chron. vii. 7. 2. Another Benjamite chief, named in 1 Chron. vii. 8. 3. One of those who joined David at Ziklag [1 Chron. xii. 5]; which two of these are identical is unknown. 4. A Levite. [See JEREMOTH (2).] 6. [See JEREMOTH (3).] 6. The son of Azriel, of the tribe of Naphtali [1 Chron. xxvii. 19]. 7. One of the sons of King David [2 Chron. xi. 18]. This is the only place in which he is mentioned. 8. One of the overseers to whom Hezekiah entrusted the tithes and offerings of the people [2 Chron. xxxi. 13].

JERIOTH, *tent-curtains*; one of the wives of Caleb [1 Chron. ii. 18]. There is evidently some fault in the text, but we have no positive means of rectifying it.

JEROBOAM, *the people increases*. 1. The first king of the ten tribes (B.C. 975—954). His father was Nebat, an Ephraimite of Zeredathah, a city in the plain of the Jordan [2 Chron. iv. 17]. The courage and industry of the young Jeroboam commended him to the favour of Solomon while he was fortifying Jerusalem, and he was made "ruler over all the charge of the house of Joseph." At this period of his life the prophet Ahijah of Shiloh met him in a field outside Jerusalem; and rending into twelve pieces the new garment that was on Jeroboam, gave him ten of the pieces, and foretold that God would make him king over ten out of the twelve tribes of Israel. Jeroboam rose against Solomon. "Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon." Egypt had already afforded a refuge to Hadad [1 Kings xi. 17, 18]. When Rehoboam went to Shechem to be made king, Jeroboam was summoned from Egypt by the congregation of Israel, and with them petitioned Rehoboam for an alleviation of the service imposed on them by Solomon. The rough answer of Rehoboam occasioned

the revolt of the ten tribes, who betook them to their tents, and summoning Jeroboam to the congregation, made him king over Israel. Fortifying Shechem on the western side of his new kingdom, and Penuel on the eastern side, Jeroboam resided at first in the former city, but afterwards he seems to have made Tirzah his residence [1 Kings xiv. 17]. Fearful lest the religious feelings of his new subjects should prove, in the end, too strong for their political bias, Jeroboam resolved to set up an independent form of worship in his own kingdom, so as to preclude the people from the necessity of going to the capital of the rival kingdom. Accordingly, having set up a golden calf in Dan, and another in Bethel, he publicly proclaimed them as the gods which had brought Israel out of Egypt [comp. Exod. xxxii. 4; Neh. ix. 18]. Dan had long been a centre of idolatry in the north [Judg. xviii. 30, 31], and the people were easily attracted there [1 Kings xiii. 30]. Bethel, in the southern part of the new kingdom, had associations of a very sacred character. There the king erected an altar, and himself officiated in the idolatrous rites. The Levitical priests were ejected, and a non-Levitical priesthood was established, open to any one who would present himself for consecration [2 Chron. xi. 15; xiii. 9]. A feast similar to that of Tabernacles was held in the eighth month instead of the seventh. A solemn protest, however, was made against the calf-worship which Jeroboam had devised, by a man of God from Judah, who suddenly appeared during the celebration of the idolatrous services, denouncing the altar, and foretelling its future defilement. The protest, however, and the threefold miracle which confirmed it [1 Kings xiii. 3], produced no effect. Jeroboam had another warning. On the sickness of his child, he sent his wife, disguised, to consult the now aged and dim-sighted Ahijah at Shiloh. Neither her disguise, nor his own failing eyes, prevented the prophet from recognising his visitor. He foretold the immediate death of the child, the future overthrow of Jeroboam's dynasty, and the final dispersion of the ten tribes [1 Kings xiv. 1—17]. Thus he who had first announced the elevation of Jeroboam, foretold also the extinction of his race, and the overthrow of his kingdom. The child died, as Ahijah had said, "and all Israel mourned for him." The public grief on this occasion indicates that the people had looked forward to the continuance of the new dynasty.

The war which was carried on between Jeroboam and Rehoboam was probably of a desultory character, as the latter was forbidden to invade the ten tribes [2 Chron. xi. 1—4]. Abijah, the son of Rehoboam, gained, however, a decisive victory, notwithstanding the inferiority of his forces, and a skilful ambushment by which Jeroboam attacked him before and behind; the result being that he recovered several important portions of territory, including Bethel, Jeshanah, and Ephraim. This reverse of Jeroboam was followed, not long after, by his death [2 Chron. xiii. 20], after a reign of twenty-two years. His youth of signal promise, his manhood of apparent success, his political sagacity and military exploits ended in defeat and discomfiture; he sunk into his grave, struck by the hand of God. The public warning he had received at Bethel, the domestic visitation which befell him at Tirzah, were unavailing to turn him back from his self-chosen idolatrous and fatal path; he warred and he reigned, but even the very means which he adopted to secure the affections of his subjects alienated the more pious among them [2 Chron. xi. 13—17].

As he and his kingdom left God, so God left him and them. Josephus speaks expressly of Jeroboam's policy as the beginning of evil to the Hebrews, and to it he traces the captivity of the ten tribes ["Antiq.," viii. 8, 4].

JEROBOAM II., the son and successor of Joash, or Jehoash, king of the ten tribes [2 Kings xiv. 16]. Jeroboam was fourth in descent from Jehu, and the last but one of that dynasty. Joash had enriched himself by the plunder of the Temple and treasury at Jerusalem [2 Kings xiv. 14], and had three times beaten Benhadad III., the king of Syria [xiii. 25]. These advantages Jeroboam improved. "He restored the coast of Israel from the entering of Hamath unto the sea of the plain;" "he recovered Damascus;" and perhaps made Moab tributary. He appears to have been a bold and politic ruler, and may be fairly identified with the saviour promised in 2 Kings xiii. 5, "according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah" [xiv. 25—27]. The words of Jonah's prophecy have not come down to us, but it is clear that the boundaries of the kingdom were recovered to the north-east and south-east; the ten tribes reached their culminating point [xiii. 5]; a new census of the trans-Jordanic tribes seems to have been made [1 Chron. v. 17]; and the prosperity of the kingdom lasted till the death of the king, after a reign of forty-one years, from B.C. 825 to B.C. 784, according to the received chronology. This computation makes it necessary to suppose an interregnum (or perhaps a state of anarchy) between Jeroboam and Zachariah, lasting about eleven or twelve years. Accordingly, Thénius assigns fifty-one years and Ewald fifty-three years for the duration of Jeroboam's reign.

"Never did the kingdom of the ten tribes appear more flourishing." But the contemporary prophets Hosea and Amos, whose mission was almost entirely confined to the kingdom of Israel, bear witness to the evils which were festering under the fair-seeming outside. Bethel was indeed "the king's chapel" and "the king's court" [Amos vii. 13]; but idolatry was eating out the religious heart of the country, while repletion fostered the growth of pride, licentiousness, avarice, and oppression. The Lord denounced "the house of Jeroboam" by Amos [ver. 9]. This prophecy Amaziah the priest of Bethel altered, attributing to Amos words which the prophet had not really said [vs. 10, 11]. Jeroboam himself died a natural death, but after the death of his son his kingdom, which had been held together by his strong hand, fell to pieces, the corruption of the people rendering them an easy prey to the Assyrian spoiler.

JEROHAM, *beloved*. 1. The grandfather of Samuel the prophet [1 Chron. vi. 27]. 2. A Benjamite, whose descendants are named in 1 Chron. viii. 27. 3. The father of Ibneiah [1 Chron. ix. 8]. 4. The father of Adaiah [1 Chron. ix. 12]. 5. A man of Gedor, whose sons joined David at Ziklag [1 Chron. xii. 7]. 6. The father of Azareel, a Danite, and chief of his tribe [1 Chron. xxvii. 22]. 7. The father of Azariah, who assisted Jehoiada in restoring King Joash [2 Chron. xxiii. 1]. 8. The father of Adaiah, who assisted in the work of the house of God [Neh. xi. 12]. The genealogy of this Jeroham is so entirely different from that of (4), that although the name of the son is the same, we cannot infer them to be identical.

JERUB'BAAL, *adversary of Baal* [Judg. vi. 30—32]. [See GIDEON.]

JERUB'BESHETH, *adversary of shame*; another name of Gideon [2 Sam. xi. 21]. [See GIDEON.]

JERUEL, THE WILDERNESS OF. The usual explanation of Jeruel is *fear of God*, but Fürst says it should be the *foundation or town of God*. The name only appears as that of the wilderness to the south or south-east of Jerusalem [2 Chron. xx. 16]. From the mention of Ziz, and Tekoa, and Berachah in the narrative, the general position of the wilderness of Jeruel is certain. It lay somewhere between Tekoa and En-gedi. Probably the motley host which came against Jerusalem passed along the valley which skirted this portion of the wilderness country. The valley is now called Wady el-Ghar, and the wilderness of Jeruel must be looked for on its northern side. The peculiar interest of the place arises from the providential deliverance with which its name is connected. [See JEHOSEPHAT, TEKOA, ZIZ.]

JERUSALEM. This name is in Hebrew written יְרוּשָׁלַיִם and יְרוּשָׁלָם, both pronounced *Yērūshā'ālm*; but in the Chaldee portions of the Old Testament it is יְרוּשָׁלֵם (*yērūshēlēm*). In Greek and Latin the word is also variously written. The Hebrew name is in the dual form, which sometimes occurs in the names of places; in this instance, however, all the consonants are regarded as radicals, and no satisfactory explanation of the dual form can be given. As it regards the meaning of the word, it is now generally admitted by scholars that it signifies the *foundation* or the *habitation of peace*, that is, *the city of peace*, though some prefer to explain it *the vision of peace*. The city has, in different ages, borne a variety of names, and even in the Bible it has several designations. Salem, mentioned in Gen. xiv. 18, was perhaps its name in the time of Melchizedek, and it is certainly so called in Ps. lxxvi. 2. Isaiah [xxix. 1, 7] calls it Ariel. Jebus, or Jebusi, the city of the Jebusites, was its name in the days of Joshua and the Judges [Josh. xv. 8; xviii. 16, 28; Judg. xix. 10, 11], and this name continued in use till David's time [1 Chron. xi. 4, 5]. Some have thought that Jerusalem is itself a corruption of Jebus-Salem, but it is a theory unsupported by facts. Jerusalem is also termed "the city of David," "the city of Judah," "the holy city," "the city of God" [2 Kings xiv. 20; 2 Chron. xxv. 28; Neh. xi. 18; Ps. lxxxvii. 3]. To this day it is called el-Kuds, or, "the holy," in most countries of the East. No city in the world has received more honourable appellations; our Saviour himself called it "the city of the great King;" and the inspired penman treat it as a type of heaven, which is "Jerusalem that is above," the "new Jerusalem" [Gal. iv. 26; Rev. xxi. 2].

Before proceeding to the interesting topographical details connected with Jerusalem, we shall endeavour to exhibit a succinct outline of its *history*. Its foundation is not recorded; but the earliest inhabitants of it, concerning whom we have any information, were the Jebusites, a race of Canaanites [Gen. x. 15, 16]. If Salem was its name, and Melchizedek its king, we may trace it in Abraham's days; but it is very uncertain whether Abraham knew anything of it. Even the connection of the "land of Moriah" with Jerusalem is strongly disputed [Gen. xxii. 2]. One thing is certain, that neither as Jebus nor as Jerusalem is the city ever mentioned in patriarchal times, nor until Joshua had made important progress in his invasion of the land [Josh. x. 1—27]. At that time, it had over it a king Adonizedec, who formed an alliance with

four other petty rulers to attack Gibeon for coming to terms with Joshua. The Israelitish commander's aid was asked, and given with such effect that the allied forces were utterly routed, and the kings at their head captured and hanged. Yet Joshua took no steps to seize Jerusalem; and when, in the division of the land, it fell upon the border of Judah and Benjamin, its Jebusite occupants remained in possession [Josh. xv. 8, 63; xviii. 28]. After Joshua's death, the children of Judah attacked Jerusalem, "and had taken it, and smitten it with the edge of the sword, and set the city on fire;" and they took thither Adonibezek, who died there in captivity [Judg. i. 4—8]. This success of Judah seems to have been partial and temporary, for we read in the very same chapter that "the children of Benjamin could not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day" [ver. 21]. With this may be compared the statement in chap. xix. 10—12. The fact was, that the Jebusites retained the stronghold of the place. It was not till David's time that they were dislodged. How the Jebusites fancied their position impregnable, and how David got possession of the fort, may be seen in 2 Sam. v. 6—9; 1 Chron. xi. 4—8. This victory put David in possession of the castle of Zion, which received the special appellation of "the City of David." The seat of government was now transferred from Hebron to Jerusalem, which was fortified, repaired, and enlarged.

The distinct history of Jerusalem may be said fairly to commence with its complete reduction by David. It at once became the capital of the kingdom, and assumed an importance which it cannot have previously possessed. David erected there for himself a splendid palace [2 Sam. v. 11]. The Philistines soon after marched against Jerusalem, but were defeated before they had time to attack it [vs. 17—21]. A second attempt had a like result [vs. 22—25]. The next great event was the removal of the ark to the city from Kirjath-jearim, and its location in a tent which David had prepared for it. Some time after this, the king conceived the project of erecting at Jerusalem a magnificent temple for Divine worship. Though not permitted to carry out this pious design, he was allowed to collect materials for it [2 Sam. vii.]. Nearly at the close of his life, the pestilence which God sent, as a chastisement for the numbering of the people, furnished the occasion for selecting the site of the Temple. The site was the threshing-floor of Araunah the Jebusite, where an altar was erected and sacrifice offered; the same spot is also called Mount Moriah. Except for a time during the rebellion of Absalom, David remained at Jerusalem to the end of his days; at Jerusalem also he was buried [1 Kings ii. 10].

Under Solomon the city became yet more conspicuous. The three great works of this king were, "his own house, and the house of the Lord, and the wall of Jerusalem round about" [1 Kings iii. 1]. In various ways he enlarged, beautified, and strengthened the city, of which he was the great improver. Solomon died and was buried in Jerusalem, and Rehoboam succeeded him. The revolt of Jeroboam and the ten tribes diminished the influence of the city, but it continued as the metropolis of the two tribes. Its glory was tarnished by the idolatry of Rehoboam and some of his successors, which provoked the Divine judgments against the city. Thus even in Rehoboam's reign, Shishak king of Egypt came against Jerusalem, and plundered its Temple and palaces of their treasures [1 Kings xiv. 25, 26]. This event took place 975 B.C.,

and is commemorated by an Egyptian monument still existing. In Jehoram's reign, the Philistines and Arabians attacked and spoiled Jerusalem [2 Chron. xxi. 16, 17]. During subsequent reigns its internal history wears a chequered aspect, which is very much determined by the character of the successive rulers, as idolatrous or otherwise. Thus while Ahaziah and his mother Athaliah were in power, there was confusion and the decay of religion; but when the successful revolt of Jehoiada had placed Joash upon the throne, the institutions of idolatry were abolished, and the Temple and its ordinances were restored [2 Chron. xxiii. 1—21; xxiv. 1—16]. After Jehoiada died, Joash relapsed into idolatrous practices; and, to turn away Hazael, king of Syria, from Jerusalem, stripped the Temple and the palace of their treasures and gave them to him [2 Kings xii. 17, 18; 2 Chron. xxiv. 17, 18]. Joash was slain by his own people in the court of the Lord's house, and Amaziah his son succeeded; but during his reign Jerusalem was sacked by the Israelites under Jonah king of Israel [2 Kings xiv. 13, 14; 2 Chron. xxv. 17—24]. At that time 400 cubits of the city wall were demolished. Azariah, or Uzziah, made some additions to the defences of the city [2 Chron. xxvi. 9]. In the wicked reign of Ahaz, Jerusalem was besieged by Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, with no other success, than to frighten Ahaz into an alliance with Tiglath-pileser, king of Assyria, to whom, in fact, he gave the treasures of the Temple and of the palace [2 Kings xvi. 5—8; 2 Chron. xxviii. 20, 21]. This worthless monarch took the utensils of the sanctuary and cut them in pieces, shut up the Temple, and built pagan altars at every corner in Jerusalem. He died B.C. 726, and was followed by Hezekiah, who no sooner reached the throne than he re-opened the Temple and repaired it, and restored the priests and Levites and the ordinances of true religion. Idolatrous buildings, and rites, and objects were removed, and it seemed as if Jerusalem would return to its ancient piety and glory [2 Chron. xxix.—xxxii.]. Hezekiah added to the fortifications of the city, and improved its water supply [2 Kings xx. 20]; but when menaced by the king of Assyria, he stripped the Temple and the palace of their wealth once more, and surrendered them to the enemy; Jerusalem itself escaped [2 Kings xviii. 13—xix.]. After the death of Hezekiah (B.C. 698), Manasseh's idolatry led to the reproduction in Jerusalem of the abominations of Ahaz, and the same state of things continued under Amon [xxi.]. The accession of Josiah brought about a change for good, and the Temple and its services were restored [xxii.], while idolatrous objects and practices were put away [xxiii.]. In the reign of Jehoiahim, Nebuchadnezzar, king of Babylon, came and plundered the Temple, and took the king away captive, about B.C. 607. Under his successor, Jehoiachin, Nebuchadnezzar again sent to Jerusalem, spoiled the Temple once more, and not only devastated the city, but removed an immense number of captives [2 Kings xxiv. 1—16; 2 Chron. xxxvi. 5—10]. The rebellion of Zedekiah against Nebuchadnezzar led to a two years' siege of Jerusalem, which issued in its complete overthrow, and the destruction at once of the Temple, the city, and the kingdom. This catastrophe is assigned to B.C. 588, but the seventy years of the Babylonian captivity are usually dated from B.C. 606. It is supposed that the series of final disasters to Jerusalem involves a capture of the city by Pharaoh-nechoh, about B.C. 610 [comp. 2 Kings xxiii. 31—35; 2 Chron. xxxvi. 8, 4; 11—21].

During the period of captivity Jerusalem lay desolate; but in B.C. 536 Cyrus, king of Persia, issued an edict, authorising the Jews to return to rebuild the Temple, and restored the vessels which Nebuchadnezzar had taken away. The great king uses the remarkable words, "The Lord God . . . hath charged me to build him a house at Jerusalem" [Ezra i. 2], as though he had received a special revelation to that effect. Josephus, indeed, says that Cyrus learned the will of God by reading the prophecies of Isaiah concerning him [Isa. xlv. 28; xlv. 1—13], and adds the remark that Isaiah gave these predictions one hundred and forty years before the Temple was demolished ["Antiq.," xi. 1, 2]. The first caravan of returned captives consisted of about 50,000 persons in all, and they had no sooner arrived, than zeal for the restoration of the Temple began to show itself. Under their leaders, Jeshua and Zerubbabel, the work progressed for a time, but was afterwards impeded by hostile schemes, until the decree of Darius removed remaining obstacles, and the Temple was at last finished (B.C. 515). From the prophecies of Haggai and Zechariah we gather that not a few of the returned exiles were anxious for the erection of their own houses in state and splendour, but were not sufficiently zealous for the restoration of the Temple and of the public works. Hence, when Ezra, and afterwards Nehemiah, came to Jerusalem, they found much yet remaining to be accomplished. Ezra's first work (B.C. 457) was the regular constitution of religion; in fact, his labours bear distinctively the character of a religious reformation. With Nehemiah it was different; the desolation of Jerusalem, and the unfortunate condition of the people, moved him. The affecting narrative of what preceded and followed his arrival at Jerusalem is one of the most graphic ever written. He at once set about rebuilding the wall, and finished it, in spite of much obstruction. In conjunction with Ezra and others, Nehemiah did a great work for Jerusalem, which now, once more, fairly took its place among important cities. The chronological difficulties connected with Nehemiah's first and second administrations are considerable, but need not now be discussed.

Here the Old Testament records of Jerusalem end, and for four centuries or more we are dependent on Josephus, and casual information, such as is to be gathered from the Apocryphal books. The Persian rule was as merciful as could be expected, but one of the Persian generals, Bagoses, out of revenge for a murder committed in the Temple, not only profaned the Temple, but for seven years compelled the Jews to pay a tribute of fifty shekels for every lamb offered in the daily sacrifice [Josephus, "Antiq.," xi. 7, 1]. Alexander the Great spared Jerusalem, which Josephus says he visited, and having been shown the predictions of Daniel concerning him, offered sacrifice in the Temple, and treated the priests and the city kindly ["Antiq.," xi. 8]. Ptolemy, one of Alexander's successors, is also said to have offered sacrifice at Jerusalem after he took possession of it ["Antiq.," xii. 1]. In the year B.C. 246, Ptolemy Euergetes visited the city, and offered many sacrifices and gifts in the Temple; and the same is recorded of Ptolemy Philopator about five-and-thirty years later, although he imprudently attempted to enter the most holy place. Antiochus the Great also published a decree in favour of the Temple. Under Antiochus Epiphanes, Greek luxury invaded and corrupted the city, especially through Jason, who acquired the high priesthood by base means. Soon after, the sacrilege and extortion of the governors

caused an insurrection, which seems to have been satisfied by the death of the principal offender, Lysimachus. Instigated by Jason, who had fled from Jerusalem, but returned again, Antiochus Epiphanes came and took the city and plundered it, with immense slaughter of its inhabitants, and the expatriation of multitudes into slavery. He also spoiled and polluted the Temple. Continued cruelties, extortions, and profanations drove the Jews to revolt, and inaugurated the heroic struggles of the Maccabees. The worship of God was restored by Judas Maccabeus about B.C. 164, three years after the holy Temple had been impiously dedicated to Jupiter Olympius. Judas resolved to expel from the citadel the Syrian garrison, which was still stationed there, and which cruelly harassed those who visited the Temple. The attempt was not successful, and an army from Antioch laid siege to the city, which capitulated at length on honourable terms—terms which Lysias, who commanded the hostile forces, disregarded so far, that he destroyed the wall which protected the Temple as soon as he entered the city. It is impossible here to enumerate all the incidents connected with Jerusalem in these troubled times; but in B.C. 143 the Jews obtained their independence, and were governed by their own rulers for eighty years. Jerusalem was besieged by Antiochus Sidetes about B.C. 135, and only secured peace on hard conditions. Pompey the Roman captured Jerusalem in B.C. 63, and demolished the city walls. From this time the city and kingdom became tributary to Rome. Twenty years after its conquest by the Romans, the walls of Jerusalem were rebuilt by Antipater, and the city was soon fortified as before by a decree of Julius Cæsar. The city was plundered by the Parthians (B.C. 37), and besieged by Herod two years later. The result of this siege was the establishment of Herod as king of the Jews, and the abolition of the Asmonean dynasty (B.C. 34). Herod built a theatre and an amphitheatre at Jerusalem, and introduced games including combats between men and wild beasts, to the great annoyance of the Jews. In B.C. 21 he founded a new palace upon Mount Zion; he then built a castle called Herodium; and in B.C. 16 he began the erection of a new Temple, which was not finally completed for many years. Herod was succeeded by Archelaus soon after the birth of Christ, and in A.D. 12 Judea became a Roman province, under a Roman procurator. Under the jurisdiction of Pontius Pilate, the procurator, Jesus Christ was crucified. Regal authority was once more restored in the person of Herod Agrippa (A.D. 38), and he, having become king of all Palestine, went to Jerusalem and offered gifts and sacrifices in the Temple (A.D. 42). Like his grandfather, he was fond of building, and added materially to Jerusalem, erecting a new quarter, called the "new city," on the hill Bezetha. He generally resided at Jerusalem, observing Jewish laws and customs, and died A.D. 45. After him a procurator, Cuspius Fadus, was appointed, and before long Herod Agrippa's son was permitted to assume regal dignity, although the procuratorship was continued in the persons of Tiberius, Cumanus, Felix, Festus, Albinus, and Florus. Herod's temple was finally completed in A.D. 64, and two years later commenced the famous Jewish war which led to the destruction of the Temple, city, and nation. For the records of this war, and the great siege of Jerusalem, our chief authority is Josephus, on whom we must necessarily depend for most of the details. Some curious and valuable matter is also contained in Tacitus ["Hist.," ii., v.] We may add references to Suetonius

["Titus," v.] and Dion Cassius [book lxxvi.] for additional allusions to the fall of Jerusalem. Titus and the Roman forces conquered the city after unparalleled efforts on both sides, and a terrible amount of suffering within the city. The destruction of Jerusalem is universally assigned to A.D. 71. Several of the classical authors speak of Jerusalem: most of these are cited by Cellarius ["Geog. Antiq.," iii. 13], and by Reland ["In Palest.,"].

The subsequent history of Jerusalem must be still more rapidly indicated. Ælius Adrianus, who succeeded Trajan, rebuilt Jerusalem, which he called Ælia Capitolina; and he erected there a Temple of Jupiter on the site of the Temple of God, forbidding the Jews, on penalty of death, even to come to the city. This provoked the rebellion of Cozba, or Bar-cocab, which was a fanatical outbreak, and was suppressed only after immense bloodshed [Jahn's "Heb. Com.," sec. 162]. Other authors make Domitian the restorer of Jerusalem under the name of Capitolias; and some say that Bar-cocab, or Bar-chocheba, revolted and assumed the title of Messiah, before Adrian built his Temple. In any case, the impostor collected sufficient forces to enable him to seize Jerusalem and many other places; and his claim to be the Messiah, "the star of Jacob" (Bar-chocheba means, "son of a star"), was admitted by many, including the great rabbi Akiba [Munk's "Palestine," p. 605; Milman's "Jews," iii. 18]. Meanwhile, Christian converts settled at Ælia, and the names of eminent bishops of Ælia, or Jerusalem, begin to appear in history.

The conversion of Constantine to Christianity powerfully affected the fortunes of Jerusalem. His mother Helena and himself devoted much wealth and attention to the erection of churches in Palestine. The most famous of these churches is that of the Holy Sepulchre, finished in A.D. 335. Pilgrimages to Jerusalem now became fashionable, and were a source of influence and riches. Julian the Apostate encouraged the Jews in their desire of rebuilding the Temple, and contributed liberally for this purpose. It is recorded that the work was stopped by repeated outbreaks of fire from the ground, which were viewed as expressions of Divine disfavour. This last fact is attested by Ammianus Marcellinus [lib. xxii. 1], as well as by sundry Christian authors. At the Council of Chalcedon, in A.D. 451, the bishop of Jerusalem was honoured with the title of "patriarch." Eighty years later, the Emperor Justinian repaired the Church of the Holy Sepulchre, and built a new one dedicated to the Virgin Mary, supposed by many to have stood where the mosque el-Aksa now stands, if this be not the very mosque itself. By that time there is abundant evidence of the superstitious veneration attached to many places in Jerusalem. But a change was impending, and in 614-15, the city was taken by the Persian general Shaharbarz, whom Chosroes II. had sent against it. The slaughter of multitudes of Christians, and the devastation of their churches, was one of the distressing results of this capture, "by the united efforts of Jews and Persians," says M. Munk, who adds that the Jews "revenged themselves upon the Christians for the cruel persecutions and all the humiliations by which they had been oppressed for ages. It is said that 90,000 Christians perished in this capture of Jerusalem" ["Pal.," p. 612]. Jerusalem was soon restored by the zeal of the Emperor Heraclius, and flourished again until A.D. 636, when it was besieged by the Mussulmans, under Kaled and Abu-Obeida. The city capitulated to Omar, who had

arrived from Medina, and who granted peace on honourable terms. Omar ordered a mosque to be built on the site of the Temple.

From this time the lot of the Christians in Jerusalem was far from enviable; but we must omit the details of the history of the city under its Mohammedan masters, and pass at once to the period of the Crusades. Six hundred thousand Crusaders started from Europe in A.D. 1096, but only fifty thousand reached the borders of Palestine, which they did in May, 1099. On June 7 of that year they sat down before Jerusalem, which they entered on the 15th of July, massacring the inhabitants without distinction of age or sex. Godfrey of Bouillon was appointed head of a new Christian kingdom, but died after a year's rule, and was succeeded by his brother Baldwin I. The kingdom thus established by superstitious fanaticism maintained its existence, partly with honour and partly with dishonour, through many struggles until, in 1187, Jerusalem was once more surrendered to Moslem authority, and thus, with little interruption, it has continued to the present day. In 1219, the Sultan Malek Kamel ordered the demolition of the walls and towers, except those of the citadel and the Great Mosque. Soon after, he even offered to rebuild the fortifications, and to restore Jerusalem and other places on certain conditions, which the Christians refused. However, in 1229, Jerusalem was ceded to the Christians, on condition that it remained unfortified; but ten years later they began to fortify it, and again lost it. In 1243, the Christians once more took possession, but only for a short time; and since then it has always been in Moslem hands. From its final surrender to the Mohammedans it became politically unimportant, but has always been prominent as the centre of attraction to Jews, Mohammedans, and Christians, all of whom regard it as a holy city. Pilgrims especially have left us notices of it in the fourteenth and two following centuries, since which time it has become better known in Europe. Jerusalem has formed a part of the Ottoman empire since 1519. Its actual walls were erected in 1542. The Church of the Holy Sepulchre was burned in 1808, but was rebuilt on the same model. It is unnecessary for us to pursue our record further. The annals of the sacred city can, with few interruptions, be traced back to a period many centuries before Rome was founded, or Grecian civilisation existed. At any rate, from the days of Joshua to our own, and perhaps from Abraham's time, it has been the habitation of living men. Many forms of idolatry have prevailed there, and the Crescent now towers above the Cross: but there David sang, and prophets prophesied; there Jesus the Son of God, our Saviour, taught, and wrought his miracles, and shed his blood for our redemption; there the Church was first planted, and the shadows of the Law were superseded by the Gospel light; there myriads of holy men have lived and died. No city in the world has been honoured of God as this has, and yet none has witnessed greater sins, greater cruelties, or greater sufferings. Of the chequered past we have said but little, compared with what might have been said; of the present we may almost exclaim with the prophet, "How doth the city sit solitary!" To the future we may be permitted to look forward with hope; and, indeed, many believe that Jerusalem is destined to enjoy an amount of glory and happiness far beyond anything in the bygone ages.

STATISTICS OF THE CITY.—A few words only must suffice on this subject. We have absolutely no means

whatever of ascertaining the actual population of Jerusalem at any early period. At David's census (B.C. 1017) the men of Judah were 600,000, but how many of these dwelt in Jerusalem we know not. After the Captivity the number must have been comparatively small; but Hecateus of Abdera, who lived in the reign of Ptolemy Lagos, speaks of Jerusalem as about fifty furlongs in circumference, and inhabited by 120,000 men, or thereabouts [Josephus "Against Apion," i. 22]. Possibly the actual population of the city had seldom or never been greater than 120,000. But when we come to the times of Josephus, we find numbers which at first sight create considerable difficulty. It must be remembered, however, that there was—(1), the stated population; (2), the troops for the defence of the city; (3), in times of danger great multitudes fled thither from the country for refuge; and (4), at some festivals, as the passover, myriads went there for religious purposes. Dr. Whitty, in his interesting work on the "Water Supply of Jerusalem," demonstrates that the greatest possible resident population could at no time have exceeded 202,882, and probably it was never ordinarily so many. In more recent times the numbers have, of necessity, greatly fluctuated: Dr. Robinson estimated it a few years ago at 11,000, viz.:—Mohammedans, 4,500; Jews, 3,000; and Christians, 3,500 ["Bibl. Res." i. 421]. Josephus estimated the circumference of the city at thirty-three furlongs; and Dr. Whitty makes the total area of the ancient city nearly 480 acres, and of the modern city nearly 214 acres.

TOPOGRAPHY OF MODERN JERUSALEM.—The most striking view of the city is to be had from its eastern side. Coming up from the Jordan valley past Bethany, and crossing the top of Olivet, as you wend your way down the slopes of the mount, you come to a certain angle, where the city bursts at once upon your sight—a most glorious prospect—just where our Saviour saw it on that memorable visit when he stopped and wept over the doomed city. Few travellers, however, enter it for the first time from this side. Generally, they arrive from the west, along the road from Jaffa. To the Biblical student, who has read and meditated so much concerning the Holy City, the first glimpse, from whatever point he catches it, is a most thrilling one—a moment never to be forgotten. Having reached the Jaffa gate, we shall most probably meet a medley company of Arabs, Fellaheen, with their asses, who have come to the city from the neighbouring villages to sell their produce, and Bodouin, with their peculiar and picturesque head-dress—their prancing horses fastened to a peg in the ground—and pouring forth the Arabic gutturals from the very depth of their throats. At present we shall not enter the city, but from this point we will walk leisurely around it, pointing out objects of interest as we meet with them.

But before starting, let us take a general glance at the situation of Jerusalem. This comparatively level mountain top, upon which we now stand, is a kind of table land, some 2,200 feet above the level of the Mediterranean, running into a narrow point at its south-eastern end. Upon this point Jerusalem is built. It is not flat, but consists of elevations and depressions which can be defined, notwithstanding the vast amount of rubbish which covers the place—the ruins of the ancient city. With the exception of the northern side, it is surrounded by deep valleys, or rather ravines, confined by hills rising to a much higher elevation than that upon which the city is built. Thus, the Mount of Olives, the Mount of



JERUSALEM, FROM THE MOUNT OF OLIVES. (FROM A PHOTOGRAPH.)

Offence, the Hill of Evil Counsel, seem to form a sort of high and eternal wall of defence to it. It was to this feature of its topography the psalmist referred, when he said, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" [Ps. cxxv. 2].

Although Jerusalem thus stands on the top of the mountain, and at a high elevation above the level of the sea, still, as the mountain chain is lower here than it is in the north and further south, Jerusalem is not the highest city in Palestine. Saphet in the north, and Hebron in the south, are much higher; the former situated at an elevation of 2,770 feet, and the latter at that of 2,800 above the sea.

From the south, and beyond the walls of the city, a deep depression runs in a northerly direction up to the Damascus gate, dividing the city into two. The southern end of this valley, including about one-third of the Temple enclosure, is called the Tyropæon, and the remainder northward the Mill Valley. The ridge of hill on its eastern side is divided into three—the northern portion called Bezetha; the middle, comprising the Haram, or Temple enclosure, Moriah; and the southern division, outside the wall, Ophel. The Tyropæon, at the point we have indicated, is supposed by many to make an angle, and, taking a westerly direction to the Jaffa gate, divides the western ridge into two hills, the southern called Zion, and the northern, Acra. Both ridges have a gentle declivity to the valley, the eastern being somewhat the steepest. The western is the highest of the two; consequently the city on that side is higher than the Temple mount.

The highest point in the city is in the north-western corner, within the limits of Acra.

We will now go round the city, beginning at the Jaffa gate. On our right, about 670 yards distant north-west, is a large tank, 316 feet long by 219 feet broad, and 18 feet deep. By Europeans it is called the Upper Pool of Gihon, but by the natives Birket el-Mamilla. It is an artificial pond, and is generally considered to be one of the ancient reservoirs. Here commences the Gihon valley. Somewhere near this Upper Pool the Assyrians pitched their camp [2 Kings xviii. 17]; and here the prophet Isaiah was commanded to meet King Ahaz [Isa. vii. 3]. Proceeding down the rugged path, with the city on our left, we come to a causeway crossing the narrow valley, and carrying over it the aqueduct constructed by Solomon, as is generally supposed, to bring water from his pools beyond Bethlehem to the Temple mount. In the year 1835 this aqueduct was partially destroyed. A little lower down, some 750 yards from the Upper Pool, we come to the Lower Pool of Gihon (Birket es-Sultan), in part excavated out of the rock, and partly brick. It measures 592 feet in length, with a mean breadth of 260 feet, and some 40 feet deep. Being out of repair, it seldom or never holds any water.

Following the path, which becomes still more rugged as the valley contracts, we leave on our left, built on the summit of Mount Zion, the English Protestant schools, and close by them the English burying-ground. Shortly after, the valley narrows into a mere glen, being hemmed in by the steep declivity of Mount Zion on the one hand, and the rocky side of the Hill of

Evil Counsel on the other, where it assumes the name of Valley of Hinnom; but is called by the natives, Wady er-Rababi. Somewhere in this glen—probably at its lower entrance—were performed the horrible rites of Molech [2 Kings xxiii. 10; 2 Chron. xxxiii. 6, &c.]; one of its ancient names was Tophet [Isa. xxx. 33; Jer. vii. 31], signifying, according to some, “pleasant valley” [see “Mus. of Class. Antiq.,” May, 1853—Supplement], on account of its favourable character for garden purposes; and the present cultivated plots, growing olive and other fruit trees, may be the remains of its former beauty. On the right, up on the mountain, just overlooking the valley, is Aceldama, or “the field of blood,” identified by tradition with the sad fate of the traitor Judas [Matt. xxvii. 3, &c.; Acts i. 8, 19]. A kind of square chamber, sunk in the earth, is shown as the charnel-house wherein strangers were buried; and even the tree upon which Judas hung himself is pointed out to the credulous faithful. Lower down, on the side of the hill, are several ancient tombs hewn out of the rocks. Some of these were evidently of first-class workmanship, and extremely old, some possibly dating back to a period previous to the taking of the city by David. The valley at its lower entrance opens into the Valley of Jehoshaphat, or the Kidron, and their junction forms a kind of triangular plain, from two to three hundred yards long on each side. Here, in all probability, were situated the king’s gardens [Neh. iii. 15; Song of Sol. vi. 2, 11]. The upper part is still distributed into gardens, watered from the Pool of Siloam; and the whole area might be made a most fruitful and flourishing plantation.

Following the path past the north-eastern corner of the Hill of Evil Counsel, we soon come to one of the most ancient and interesting objects around Jerusalem, the Well of Job, or rather Joab (Beer Eyub). In Scripture it is called En-rogel, “the fuller’s fountain.” It existed, and was even famous, in the time of Joshua, and was specified as a mark on the boundary line between the tribes of Benjamin and Judah [Josh. xv. 7; xviii. 16]. It was here Jonathan and Ahimaaz stayed, when Absalom had taken possession of Jerusalem, that they might carry the news of the proceedings to David [2 Sam. xvii. 17]. And it was here, also, Adonijah made a feast when he aspired to usurp the throne of his father [1 Kings i. 9]. The covering of rough stone-work over the well, and the tank of similar workmanship beside it, have remained for ages much in the same present condition, and are probably of ancient date. The well itself is not a spring, as the term *ayin* would lead us to suppose; but an artificial well, partly hewn out of the rock, and partly built. A section of it is given in Whitty’s “Water Supply of Jerusalem,” furnished by Mr. Finn, late H.B.M. Consul at that city, from which we learn that the well is 130 feet in depth, being built for the first 40 feet of modern small-worked masonry, followed by 30 feet of large rough-squared masonry, the remaining 60 feet having been hewn out of the natural limestone rock. This well drains the valley, and contains a large supply of water.

Returning from En-rogel, and keeping to our right, we pass a piece of ground used by the neighbouring farmers in harvest time as a threshing floor, where, as in ancient times, the oxen still tread out the corn [Hos. x. 11]; but more commonly the threshing is done by means of a wooden car, without wheels, which is dragged over the grain by the oxen. Further on we come to a large mulberry tree, where, according to

tradition, Manasseh caused the prophet Isaiah to be sawn asunder; and, owing to its old and decayed appearance, being supported by a wall of loose stones, the pilgrims readily believe the legend. We have now arrived at the bottom of the depression already referred to as the Tyropoeon of Josephus, dividing Mount Zion on the left from Ophel on the right, and running nearly in a straight line northwards to the Damascus gate. Passing under the rocky face of Ophel, we come to the traditionary Pool of Siloam (*Ayin Siluan*). It is a kind of oblong tank, partly hewn out of the rock, and partly built with masonry, measuring 53 feet in length, 18 feet in width, and 19 feet in depth. The water flows into it along an open channel from a small artificial cave a few yards distant. This cave is entered by a few steps. The water enters it by a conduit tunnelled through the rock from the Fountain of the Virgin, higher up the valley. The stream, after passing through the pool, has, a few yards off, been partly dammed by the people of the adjoining village of Siloam for the purpose of washing their clothes, and then divided into small streams to irrigate the gardens below. It is doubtful, however, whether this be the Scriptural Siloam; that fountain, most likely, stood lower down, within the valley of the Tyropoeon.

Continuing our course northward, and before descending into the valley, we may have a fair view of the singular village opposite, on the brow of the Hill of Corruption, Kefr Siluan, or “village of Siloam.” The dwellings are principally caverns in the rocks, faced with masonry, where the people and their flocks live promiscuously.

And now we are fairly in the Valley of Jehoshaphat, or, more correctly, *Wady Yehoshafat*. It is not a valley, according to our European idea, but a narrow, barren glen. It is difficult to know how the name of Jehoshaphat became connected with this wady. It may be from the Jewish idea that this glen will be the scene of the fulfilment of Joel’s prophecy [Joel iii. 12]; but the prophet speaks not of a *náchal*, but an *emek* (עמק), a broad, sweeping valley. And the brook Kidron has no existence, except after a heavy winter shower, when a temporary stream, or rather rill, is formed, which, however, dies away quickly. With these trifling exceptions, the stony bed of the Kidron is always dry.

Opposite the village, under the rocky side of Moriah, we come to the Fountain of the Virgin, so called from a silly monkish legend, but designated by the natives, *Ayin um eddurage*, “the fountain mother of steps.” It consists of a moderate cavern, the bottom of which is some twenty-five feet below the surface of the ground, and is reached by descending two flights of twenty-six steps cut in the rock, worn by the bare feet of the natives as smooth as polished marble. The bottom of the cave which forms the well is about fifteen feet in length, and six in width. The water flows into it with perfect silence, and nothing could be more descriptive of it than the words of the prophet, “the waters of Shiloah that go softly” [Isa. viii. 6]. The flow is not constant, but irregular. The traveller may possibly find it quite dry; and yet in a few minutes it may have risen even beyond its ordinary limits. This singular phenomenon, though attributed by the faithful to miraculous agency, is explained upon the principle of a natural syphon. We have already mentioned that this fountain is connected with the Pool of Siloam by a remarkable conduit cut through

the very heart of the rock in a zigzag form, measuring some 1,750 feet, whilst the distance, in a straight line, is only 1,100 feet.

Continuing along our rugged path, on our right are innumerable gravestones, covering the side of Mount Olivet. It is the Jewish burial-ground, where many generations of the children of Abraham are at rest. Beneath, and close to our path, is a group of tombs, perhaps the most remarkable around Jerusalem, attributed by tradition to Zechariah, James the Just, Absalom, and Jehoshaphat. As we pursue our path, the valley becomes more cheerful; the rocks and tombs give room to a thin sprinkling of olive and other trees. A few minutes more will bring us to what, according to tradition, is the most solemn and interesting spot around Jerusalem—the Garden of Gethsemane. It is situated at the foot of Olivet, not a hundred yards from the bed of the Kidron; and until lately, the traveller had the pleasure of enjoying it in all its natural simplicity. It was a stony plot of ground, some fifty paces square, surrounded by a low wall of loose stones, and enclosing eight olive trees of considerable antiquity, but certainly not so old as many in Palestine. Believing them, however, to be the identical trees under which the Saviour and his disciples sat, pilgrims have for ages knelt and kissed them with tears. But now, for some years past, the Latins have contrived to surround it with a high and well-built wall, and to adorn it with all kinds of beautiful flowers.

Close by, on the northern side, is what is called the Tomb of the Virgin. Originally, it was an extensive cavern; but in modern times it has been converted into a traditional tomb, and a church. The descent is by a flight of fifty or sixty steps, and the chapel lies deep under the bed of the valley. As we descend, the supposed tombs of Joachim and Anna are pointed out on the right, and that of Joseph on the left; whilst Mary's is down in the east of the church. The different Christian communities have their altars here, and attend regularly for service.

From this spot, climbing by a rugged path worn in the rock by the tread of ages, less than half a mile will bring us to the summit of Olivet, near the village of Jebel et-Tur, where stands the remains of the Church of the Ascension, built by Helena, mother of Constantine the Great, about A.D. 326, according to tradition, on the spot where the Saviour ascended to heaven; here is also shown the print of his last footstep! Near to this is a tower, from the top of which a most extensive view is obtained, stretching over the wilderness of Judea, the Jordan valley, and the Dead Sea, to the mountains of Moab. Descending towards Gethsemane, and almost at any point, Jerusalem is seen to the greatest advantage—one of the most beautiful, and certainly one of the most interesting sights in the world. The city, lying on an inclined plain eastwards, is stretched out before the observer like a map, so that nearly every house is seen; and the houses being all built of the native white limestone, it gives to the place at this distance the appearance of a city of palaces. The noble sanctuary, El-Haram es-Sherif, covering the whole top of Mount Moriah, where once stood the Temple; the beautiful Mosque of Omar, with its graceful and matchless dome; the fountains; the whole area studded with various trees, the olive, cypress, acacia, as in ancient times [Ps. lii. 8; xcii. 13], impart special enchantment to a scene, where all around appears so sterile and barren.

Crossing the dry bed of the Kidron by a small arch, we leave the valley, which continues its course in a north-westerly direction for some 2,000 yards, and ascending the steep towards the St. Stephen's gate, and passing along through the Mohammedan cemetery, we leave on our left, near the city wall, an old reservoir, now called Birket Hammam Sitti Mariam, measuring about ninety feet in length, by fifty in width, and some fifteen to twenty deep. Turning with the wall at its north-eastern angle, we pass an ancient fosse, lying close under the wall. About one hundred yards further on, we come to another old reservoir (Birket el-Hejjeh), about forty feet square, and twenty feet deep. On our right is an extensive plantation of olive trees, covering the plateau on the northern side of the city. Proceeding in our path about three hundred yards or more, we come to what is called Jeremiah's Cave, where tradition says that prophet was imprisoned. In this grotto, which is carefully guarded by the Mohammedans, the prophet's bed is shown, in the form of a rocky shelf about eight feet from the ground; as also the spot where, according to the same questionable authority, he wrote his Book of Lamentations. About half-way between this and the Damascus gate is an entrance under the city wall, through which you creep with some difficulty into a very extensive subterranean quarry, extending apparently even under the Temple area. There is every reason to believe that stones for the use of the Temple buildings were quarried here. Having passed the Damascus gate, there is nothing of importance to attract attention till we arrive at the Jaffa gate, except the new buildings of the Russians, which look more like a citadel than anything else.

Having made the circuit of the city, let us for a moment review the course of the wall. The present wall measures from ten to fifteen feet in thickness, and from thirty to forty feet in height, according to the nature of the ground. It has many salient angles and square towers, with battlements and loopholes. On the top a path, protected by a breastwork, runs all around, where the traveller may walk and study the character of the ground to the greatest advantage. He is not allowed, however, to proceed along the side of the Mosque enclosure, and is frequently interrupted by the bigoted soldiers at the Jaffa gate. In this wall there are four principal gates, nearly facing the cardinal points. These are the Jaffa gate (Bab el-Khalil), on the west; the Damascus gate (Bab es-Shams, or Bab el-Amud), on the north; the St. Stephen's gate (Bab Sitti Mariam, or Bab Hotta), on the east; and the Zion gate (Bab en-Neby Dauid), on the south. There is another, but not always open, the Bab el-Mogharibeh, leading down towards En-rogel. Besides these, there are three old ones walled up—among them the beautiful Golden gate, in the eastern side of the Mosque enclosure.

STREETS.—The principal street, if we may so call it, runs nearly in a straight line the whole length of the town, from the Damascus to the Zion gate, dividing the Christian from the other quarters. Another, crossing this in the bazars, runs in a straight line from the Jaffa gate to the Temple area. Another runs from about the centre of this in a northerly direction, past the Church of the Holy Sepulchre, into Via Dolorosa, which commences at the Latin convent near the north-western angle of the city, continuing its course due east, when, near the Temple area, it makes a short bend to the north, and then continues in a straight line eastward to St. Stephen's gate. There



Street and Church of the Holy Sepulchre. (From a Photograph.)

are many other streets and blind alleys, too tedious to notice; but the above are the principal. The houses are of stone, and substantially built. The general



A Street in Jerusalem. (From a Photograph.)

appearance of the streets is seen from our illustrations. The widest is narrow, and most of them are unevenly paved.

WATER SUPPLY.—Jerusalem stands almost unique in regard to the supply of water. There is not a single spring within the city, nor in its immediate vicinity. And Dr. Whitty has shown, in his work on the subject, that the physical character of the place precludes the construction of an artesian well. The way in which the city is supplied is by making cisterns, which are rendered water-tight by a kind of cement; and during the rainy season letting the rain-water flow into them. One or more of such cisterns belong to almost every house, beside a few public ones. The water thus collected supplies the inhabitants during the dry season. When the rains are later than October, in which month they are expected to fall, water becomes scarce, and is then supplied principally from En-rogel at a very high price, as it probably was in ancient times [Iam. v. 4]. Hence the anxiety of the people and their rulers, from the earliest days, to make public wells and reservoirs. We have already mentioned several of these outside the city. The most important and interesting of those within it are the following:—1. The Pool of Hezekiah (Amygdalon), situated about 140 yards north-east of the Jaffa gate. It is about 240 feet in length, 144 in breadth, and 10 deep—sufficient to contain 345,600 cubic feet. 2. Helen's Cistern, so called in honour of the mother of Constantine. It is situated near the Church of the Holy Sepulchre, under the Coptic convent. 3. Pool of Bethesda (Birket es-Serain), a large reservoir, adjoining the Haram, close by the St. Stephen's gate. It is about 360 feet long, 130 broad, and 70 deep, exclusive of much rubbish, but now quite dry. 4. The Fountain of the Bath of Healing (Ayn Hammam-esh-Shefah), is situated in a lower part of the city, in the valley or depression that runs from the Damascus gate through the city, and some forty yards from the central entrance to the Haram. This singular reservoir—as it seems to be—was discovered, or rather made known to the non-Musulman world, by Mr. Walcott, of America, in 1842. A few persons have been admitted to it since, but no thorough examination has been made. 5. Mekhemeh, or Birket el-Obrat, is situated in the same valley, further south, and close by the most southern entrance to the Haram. It is a covered reservoir, about eighty-four feet long, forty-two broad, and twenty-four deep. The aqueduct from the pools beyond Bethlehem, ascribed to Solomon, passes close by, and probably supplied this reservoir in ancient times. 6. The subterranean cistern of the Temple. This is situated near the southern end of the Temple area, in front of and close to the Mosque el-Aksa. It was first discovered by Dr. Barclay, who describes it to be 736 feet in circuit, and forty-two in depth; and capable of containing not much less than two million gallons. It was evidently made for the purpose of supplying abundance of water for the service of the Temple; and is, most probably, one of the great works of Solomon. This, undoubtedly, is the vast cistern referred to by several ancient authors, and said, in the Apocryphal book of Ecclesiasticus [l. 3], to be “in compass as the sea.” There are other cisterns in the Temple area, as well as in the town itself; but the principal are those named, and are, beyond all doubt, remains of the ancient and Biblical Jerusalem.

PUBLIC BUILDINGS.—There are no public buildings in Jerusalem worth our notice except religious edifices, and these we shall now describe as briefly as possible.



1. The first that demands our attention is the *Mosque of Omar*. But here we must premise a few words concerning the inclosure within which it stands. It is the ground upon which once stood the Temple, on which account the Jews call it *Mekôm hammikdash* (מקום הקדש), "the holy place;" and the Moslems, *Haram es-Sherif*, "the noble sanctuary." It occupies nearly a square of about thirty-five acres. Its measurements are about 1,000 feet on the north, 900 on the south, 1,500 on the east, and 1,600 on the west side. It is surrounded by a high wall, with eight doors, five on the western side, and three on the northern. These are closely watched by Moslem soldiers, lest any Jew or Christian should enter the holy place. Within the last ten years, however, Christians and Jews have been admitted by the governor on several occasions, and by this means a more correct knowledge of the place has been obtained. Near the centre of the area is the *Kubbet es-Sakhrah*, or "dome of the rock," as the Moslems call it, better known to Europeans as the *Mosque of Omar*. It stands upon a platform paved with slabs of the ordinary flagging stone of the country, measuring 450 feet from east to west, and 550 from north to south; gradually rising about fifteen feet above the general area; and reached by a flight of steps. The building itself is an octagon, every side measuring sixty-seven feet, and has four doors facing the cardinal points. The lower division of the wall is composed of various coloured marbles, arranged in elegant patterns. The dome itself is covered with lead, surmounted by a large gilt crescent. Inside, the building is divided into three compartments. Firstly, a corridor, about thirteen feet wide, runs round the entire building, having eight massive piers placed at equal distances, with sixteen marble Corinthian columns, distributed in pairs between each two of the columns. Secondly, another corridor, running round the building, but measuring about thirty feet in breadth, which has four massive piers, and twelve marble Corinthian columns. These are connected by arches, from which spring the circular walls that support the dome, measuring sixty-six feet in diameter. The wall and the dome are ornamented with stucco gilt, after the Arabesque style. The dome is of exquisite proportions, and unequalled for its beauty; but evidently not so ancient as the body of the mosque: the latter, with its Corinthian columns, is supposed by some to have formed part of the Jewish, or pagan Temple, but by Mr. Fergusson to be the original Church of the Holy Sepulchre. Thirdly, the sacred railing. The origin of the great sacredness attached to this mosque, second only to the one in Mecca, is the large stone from which it takes its name—*es-Sakhrah*, "the rock." It is an irregular block, about sixty feet in length, and fifty-five in breadth, and varying from ten to fifteen in height, inclining southwards, occasioned, we are told, by Mohammed standing upon it to mount his celestial beast Borak for the nocturnal journey, and leaving on its south end his footprint, whilst on the other side are the prints of the fingers of the angel who held the rock when it moved. It is surrounded by a gilt iron railing, and covered with a crimson silk canopy. The Mohammedans have innumerable traditions concerning it, and amongst them that it stands suspended in the air. It seems like a part of the native rock, which has been hewn off all round, and this alone is left to point out the top of Moriah. Whether it marks out the site of Araunah's threshing-place [2 Sam. xxiv. 16, 18], and whether it had any imme-

diate connection with the Tabernacle and Temple, are questions we cannot enter into at present. [See TEMPLE.] Near the south-east corner is an excavated chamber, irregular in form, to which there is a descent by a flight of stone steps. It is the sacred cave, according to Mohammedan tradition, where Abraham, David, Solomon, and Jesus were wont to pray. In the centre of its floor is a circular slab of marble, which when stamped upon returns a hollow sound, showing that there is some kind of excavation beneath. It is called by the Mohammedans, *Bir Arruah*, "the well of souls," and surrounded with many idle legends. Many speculations have been advanced regarding it, but nothing satisfactory or trustworthy is yet known.

There is one other building within this enclosure demanding a passing notice—the *Mosque el-Aksa*. The term *Medjid el-Aksa*, or "most distant sanctuary" (i.e., from Mecca), is applied by the Mohammedans to the whole enclosure, but is by Europeans confined to a single building. This stands at the southern end of the enclosure. It consists of a nave, and six side aisles. It measures nearly 300 feet from north to south, and 200 from east to west. The piers and columns (some sixty or more in number) differ greatly in size, material, and architectural character. Some are evidently Roman, and others Saracenic.

Church of the Holy Sepulchre.—In many respects this is by far, to the Christian, the most interesting building in Jerusalem. It is situated a little to the west of the street that runs from the Bazaars to the Damascus gate. It was first erected by Constantine the Great, or rather, by his mother Helena, over the supposed tomb of our Saviour. It has been destroyed and rebuilt time after time; consequently, the present church is of modern date, except portions of the front, which may be anterior to the time of the Crusades. It consists of an irregular block of building, comprising all the traditional spots connected with the death and burial of the Saviour; it therefore includes both Calvary and the sepulchre wherein Jesus was laid. Calvary and the sepulchre were outside the city, but it is asserted that the city has been extended in that direction, and hence we now find Calvary and the sepulchre conveniently located within the city, and under the one roof of a church. In the same church are shown many other wonders, including Adam's tomb, and those of Melchisedek, Joseph, and Nicodemus; the places where Mary stood when Christ was anointed, where Christ appeared after the resurrection to Mary Magdalene and to his mother, and where the cross was found 300 years later. All this and a great deal more has been brought within the walls of this church, by the ingenuity of priestcraft, or the credulity of superstition, or both. The church is divided between the different Christian sects (Protestants excepted), whose monks and priests live within it, to perform their various duties regularly both day and night; but it is in the custody of the Mohammedans, to whom various payments are made by the credulous Christians, who flock to see and venerate the impositions crowded within the walls. The whole of the eastern half, a few nooks excepted, as well as several rooms in the western, belong to the Greeks; the south-western to the Armenians; the north-western to the Latins; a room or two to the Syrians; and two more to the Copts.

Convent of St. James.—This belongs to the Armenians, and is located in their quarter on Mount Zion, near the palace of their patriarch. It is the largest establishment of the kind in Jerusalem. Attached

to this convent is a very valuable library. But its greatest treasures, to those who can believe in them, are its relics. Here is shown the place of the martyrdom of James the brother of John, the identical stone slab which covered the door of the holy sepulchre, and the very spot where the cock stood when he crowed three times before Peter had completed the denial of his master!

House of St. Mark.—This belongs to the Syrian Christians, and is the residence of their bishop. Among its relics are the door at which Peter knocked, and the font wherein the Virgin Mary was baptised!

Convent of Constantine.—This convent belongs to the Greeks. Connected with it is the chapel, called Constantine's Church; the tinkling bell of which, calling to early prayers a little after midnight, disturbs the whole neighbourhood.

The Latin Convent.—This is situated not far from the north-western angle of the city. It is the residence of fifteen Franciscan monks, all Spaniards, under the direction of a superior, who bears the title of Guardian of the Holy Land.

Abyssinian Convent.—This convent is immediately south of the Church of the Holy Sepulchre. There is nothing remarkable connected with it, excepting that within its spacious court is shown the olive-tree in which, tradition says, the ram substituted for Isaac was caught by the horns! The tree is covered with rags, placed there in honour of it by pilgrims.

The Coptic Convent.—This building is close by the last mentioned, but demands no further notice.

The Tomb of David, or En-Neby Daūd (the Prophet David). This stands on the southern top of Zion, outside the walls. It is an irregular block of building, faintly resembling the form of a cross, and measuring about sixty feet by thirty. In some respects this is one of the most interesting buildings in Jerusalem. It covers the traditional tomb of King David, but for this there is no authority. A building existed here in the fourth century, believed, by the Christians of that age, to be the "coenaculum," or upper chamber, where our Saviour ate the passover with his disciples, and instituted the Lord's Supper. It is guarded with more jealousy than even the Mosque of Omar.

Christ's Church.—This building stands on Mount Zion, a little to the south-east of the Jaffa gate, and belongs to the Protestant Mission in connection with the Churches of England and Prussia.

There are other public Christian buildings, but those named are the principal; and also twenty or more legendary spots—such as the place where Simon took the cross, and the house of Dives—but not requiring enumeration.

The Great Synagogue is situated in the midst of the Jewish quarter, and belongs to the Sephardim community. It is a curious building, composed of four oblong rooms, in the fashion of a square, and facing one central reading-desk, almost forming four different chapels, with one large pulpit for all.

ANTIQUITIES.—No city in the world has been so frequently destroyed and rebuilt as Jerusalem, and to no remains in the world can there be attached so great an interest as to those of the Holy City; but hitherto the harvest has been extremely scanty. The reason for this is evident. The present city is entirely built upon the ruins of the former. The rubbish covers the whole area, and to a depth, in some places, of sixty feet and upwards. In pointing out the few remains of antiquity already made known, we shall commence with

Goliath's Castle, Kalah Jelūd, as it is now called by the natives, which stands at the north-western corner of the city, and joins the present wall. It is in ruins, but some of the lower parts still remain. There is reason to believe that it belonged to the ancient walls. Some suppose it to be the Tower of Psephinus, described by Josephus.

The Citadel (El-Kalah) is close by the Jaffa gate to the south, and upon the wall. What imparts to one of its towers unusual interest is the supposition that it is the remains of the Tower of Hippicus, described by Josephus, from which he takes his measurements of the city. This, however, is still a matter of dispute.

Jews' Wailing Place.—This is by the western side of the Temple area, some hundred yards from the south-western corner, northwards. Here we meet with a portion of the wall which has the nine lower courses of much larger stones than the rest, and is evidently much older. The Jews, from an early period, have purchased permission to resort here to wail over the fate of their capital and nation, and to entreat the Almighty for their speedy restoration. They meet here in large numbers, both males and females, on Fridays and holy days.

Bridge.—Passing from this spot southwards, we come, near the south-western corner of the Temple area, to the remnant of an ancient bridge, first noticed by Robinson and Smith. It is, beyond doubt, of ancient date, and built of the largest stones to be found anywhere within or without the city.

Temple Vaults.—Within the Temple enclosure, at



Substructions under the Temple Area. (From a Sketch.)

the south-eastern corner, are vaults of great magnitude, and once of no small beauty, represented in the above illustration. They extend from the eastern wall to the Mosque el-Aksa. The vaults measure about 300 feet from east to west, and 200 at the widest part from north to south. There are other substructions within the area, especially under the Mosque el-Aksa, represented in the next illustration; and we hope that the time is not distant when these most interesting remains will be thoroughly explored.



ANCIENT SUBTERRANEAN VAULT DISCOVERED UNDER THE SITE OF THE TEMPLE AT JERUSALEM.

Portions of Old Wall.—Most visitors to Jerusalem mention that certain portions of the wall have remained from ancient times, but we cannot help arriving at the conclusion that these also are post-Biblical. [See illustration, vol. i., on p. 296.]

ANCIENT JERUSALEM.—The topography of ancient Jerusalem—that is, of Jerusalem as it stood till its destruction by Titus—has been a subject of sharp and angry dispute among a host of authors, and will probably continue to be so for many years to come. Our object here is not to enter into details, but rather to point out a few general outlines, to guide the further investigation of the student; and this can be done, we presume, with some degree of confidence. The only authentic sources to guide us in this inquiry are the Bible and Josephus; and these, compared with the physical features of the locality, are sufficient for our present purpose.

We have already seen that the platform upon which Jerusalem stands is divided into two parts by a valley, which commences outside the Damascus gate, rather broad and shallow at its beginning, but deepening rapidly in its course southwards, until it unites with the Valley of Jehoshaphat, near the Pool of Siloam. This is the only unmistakable valley within the boundaries of the city, and divides the platform upon which the city stands into two nearly equal parts. The two ridges run parallel to each other, the western being much the higher, but both sloping to meet in the valley. Upon these two ridges we find the city to have been built from the first; and this fact is our only sure guide in attempting to trace its topography.

When King David came against the city, we find that

the fortified place stood upon the eastern ridge, which he made his dwelling-place, and called it after his own name, the City of David [2 Sam. v. 7–9; 1 Chron. xi. 5–7; comp. Josephus, "Antiq.," v. 2, 2]. What was the Jebusite name for this stronghold and its buildings we have not now the means of knowing; but David called it Zion, which means "fort." The Jebusite city stood mostly upon the western ridge. David, however, built his own house on the eastern ridge, in his own city; and it was here that he pitched a tent for the ark of God [1 Chron. xv. 1]. On the same ridge Solomon built the Temple, on a spot which was called Moriah [2 Sam. xxiv. 15–17; 2 Chron. iii. 1]. The Temple stood upon a higher point of the ridge than the City of David [2 Chron. v. 2]. The City of David came to be the royal residence; hence the Scriptural allusions to going *down* or *up* between the Lord's house and the king's palace [2 Kings xx. 5; 2 Chron. xxiii. 20]. Eventually this eastern ridge, including the Temple area especially, was called by the general name of Zion, or Mount Zion, whilst the city on the western ridge assumed the name of Jerusalem. To keep this distinction in mind gives point to a great number of passages in the Old Testament. For example—"They build up Zion with blood, and Jerusalem with iniquity" [Micah iii. 10]; "For in Mount Zion and in Jerusalem shall be deliverance" [Joel ii. 32]; "This is the hill which God desireth to dwell in" [Ps. lxxviii. 16]; "This Mount Zion, wherein thou hast dwelt" [Ps. lxxiv. 2].

In course of time the city buildings extended towards the north of the Temple, and part of them assumed the name of a new city; but this is ren-

dered in the authorised version "college." [See COLLEGE.]

We have now, upon clear Scriptural authority, laid a firm basis for further inquiry. It would be interesting to endeavour, before proceeding further, to locate the various parts and buildings named in the history of Jerusalem; but the want of space forbids it. We must notice, but can only mention, the most important event in the subsequent history of the city that renders any assistance in understanding its topography—namely, the rebuilding of the walls under Nehemiah. Nothing is more vital to the whole subject than a correct location of the gates and towers; and the only authentic document to guide us is the one given in the Book of Nehemiah [iii., xii.]. These two chapters taken together give us all the gates of the city as they formerly stood. In endeavouring to fix their position, it is necessary to bear in mind the geographical relation which the persons mentioned bore to

Accordingly, it was called the Citadel by King David (he was the father of that Solomon who built this Temple at the first), but it is by us called the Upper Market-place. But the other hill, which was called Acra, and sustains the Lower City, is of the shape of a moon when she is horned." Observe how he characterises the two hills. The one which sustained the Upper City was, we are told, much the higher, and in length more direct. And such exactly is the western ridge, compared with the eastern. But if we stop at the Jaffa gate, as many eminent authors do, and consider the valley of which Josephus speaks, to run from that point in a straight line to the Temple area, and thence southwards, separating thus the upper and lower cities, the historian's description becomes at once contradictory and unintelligible. If the two hills be these, the one to the south, and the other to the north of the Jaffa gate, the Upper Market was neither higher, nor in length more direct. The highest point within the pre-



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the parts of wall repaired by them; the names of the gates as significant of the character of parts they occupied; and the references to them elsewhere in Scripture. In the New Testament there are no important references to assist us: our only authority here is Josephus. - But before we examine this author it is necessary to make one remark—viz., that between the times of Nehemiah and Josephus, the general nomenclature of the town had been changed. When and how this occurred, it is not for us now to inquire: the fact is, we believe, beyond all rational dispute. Josephus calls the western ridge, or hill, Zion; but more frequently the Upper Market. There is nothing more certain in the whole Bible narrative than that the Temple mount was Zion. In his "Wars of the Jews" [book v., chap. iv.], where he devotes a chapter to the description of the city, Josephus says that it "was built upon two hills which are opposite to one another, and have a valley to divide them" asunder, at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the Upper City is much higher, and in length more direct.

sent city is the Castle of Goliath, as already mentioned; and consequently, Acra must have been the higher of the two. But if we take the two hills to be the ridges already described, the western to be the Upper City, and the eastern the Lower City, then the language of the historian becomes perfectly correct and intelligible. The whole western ridge is much higher than the eastern, and in length more direct, as may be seen from the map. Moreover, the hill which sustains the Lower City, we are told, is gibbous, or of the shape of the moon when she is horned. To apply this to the western ridge would direct it of all semblance of truth; but it is by no means an inapt description of the eastern ridge from the southern end up to the Damascus gate. Let the reader examine the map and judge for himself. Again, the historian describes the valley thus, "Now the valley of the Cheesemongers, as it was called (i.e., the Tyropæon), and was that which, as we before said, distinguished the hill of the Upper City from that of the Lower, extended as far as Siloam, for that is the name of a fountain which hath sweet water in it, and this in great plenty also"

["Wars," v. 4, 1]. Taken in connection with what is said of the two hills, this description of the valley leaves no room for a doubt, in our own mind, that Josephus refers to the deep valley that still divides Jerusalem, commencing at the Damascus gate, and ending at the Pool of Siloam. One word more. He goes on to say, "But on the outides these hills are surrounded by deep valleys, and by reason of the precipices belonging to them on both sides they are everywhere impassable." Nothing can be more correct and descriptive than these words, according to the plan we have assigned to the ancient city—the Upper City surrounded on the west and south by the deep valley of Gibon or Hinnom; and the Lower, on the south and east, by that of Jehoshaphat. The position occupied by the city may be understood more clearly by an exploration of its environs, one of which is represented in the illustration on the preceding page.

The ancient Biblical name, City of David, had in the time of Josephus died away, or had followed Zion to the Upper City. He, however, places Ophel and Bezotha rightly on the eastern ridge, just where we have seen the true City of David, the Temple, and the second city stood. He also calls the Lower City, Acra ("fortress"), not merely because a Syrian fortress had been built on the eastern ridge, but perhaps unwittingly, because the ancient name Zion had still lingered on that side of the valley. And elsewhere he distinctly indicates that the Lower City was situated on that side; his words are, "On the next day the Romans drove the robbers out of the Lower City, and set all on fire as far as Siloam" ["Wars," vi. 7, 2].

Further than this we may not follow the subject. Thus far our path has been sufficiently clear, and to enter into details would lead us into endless discussion. Let the reader, if anxious to carry his investigation further, study the Bible and Josephus, with the map of Jerusalem before him. He may also consult among others the following works:—Williams' "Holy City," 2 vols., 8vo, London, 1849; Barclay's "City of the Great King," Philadelphia, 8vo, 1857; Robinson's "Biblical Researches in Palestine," 3 vols., 8vo, London, 1856; Fergusson's "Ancient Topography of Jerusalem," 8vo, London, 1847; "Museum of Classical Antiquities," April and May, 1853; Schaffter's "Die Aechte Lage des Heiligen Grabes," 8vo, Bern, 1849; Tobler's "Golgotha, seine Kirchen und Klöster," 8vo, 1851; Sepp's "Jerusalem," 1864.

JERUSALEM, THE NEW. Jerusalem is sometimes regarded symbolically. This is the case in the last nine chapters of Ezekiel, where the prophet gives a description of the city, the Temple, and the land, which is generally, though not universally, understood in a figurative sense. St. Paul [Gal. iv. 26], describing the spiritual church, says, "Jerusalem which is above is free, which is the mother of us all." And again [Heb. xii. 22], we read of "the heavenly Jerusalem." St. John, also, in the last two chapters of the Revelation, describes the New Jerusalem in terms which are highly figurative. Some of these passages are confessedly very obscure. Ezekiel perhaps designs to set forth the future grandeur and glory of the Church; but in what way we cannot certainly affirm. St. Paul, in the first place referred to, seems to speak of heaven; and in the second, of the state of grace and salvation. St. John appears to coincide in intention with Ezekiel, from whom, however, he differs in the brevity of his description and in his details. For the investigation of these controverted texts we must refer to the expositors of the prophetic Scriptures.

JERUSHA, *possession*; the daughter of Zadok, and wife of Uziah king of Judah [2 Kings xv. 33]. In 2 Chron. xxvii. 1, the name is written "Jerushah."

JERU'SHAH. [See JERUSHA.]

JESAI'AH, *salvation of the Lord*. 1. One of the sons of Hananiah, and a grandson of Zerubbabel [1 Chron. iii. 21]. 2. A Benjamite, and the ancestor of some of those who were selected to reside at Jerusalem after the captivity [Neh. xi. 7].

JESHA'IAH. 1. One of the sons of Jeduthun, who assisted at the musical services of the Temple [1 Chron. xxv. 3, 15]. 2. A son of Rehabiah [1 Chron. xxvi. 25], and a descendant of Moses. The name is written "Issiah" in 1 Chron. xxiv. 21. 3. A son of Athaliah, and chief of the house of Elam [Ezra viii. 7]. 4. One of the descendants of Merari, who returned to Jerusalem after the captivity [Ezra viii. 19].

JESHA'NAH, *ancient*; one of the cities of Jeroboam captured by Abijah [2 Chron. xiii. 19]. From its connection with Bethel, it is probable that it was not far from it.

JESHARE'LAH, *God is upright, or the uprightness of God*; one of the sons of Asaph [1 Chron. xxv. 14], called Asarelah in ver. 2; and perhaps related to the Azareel of vs. 4, 16, from which word, indeed, Fürst thinks Jesharelah is derived.

JESHEBE'AB, *father's dwelling*; one of David's priests [1 Chron. xxiv. 13].

JESHER, *uprightness*; a son of Caleb [1 Chron. ii. 18].

JESHI'MON, *wilderness*; a term applied to a district on the border of the Dead Sea. Pisgah and Peor are said to look towards Jeshimon [Numb. xxi. 20; xxiii. 28]. From these passages we may gather that the word described the wilderness east of the Dead Sea. In Deut. xxxii. 10, the word has been translated "wilderness," and refers to the peninsula of Sinai; so also Ps. cvii. 4; Isa. xliiii. 19. We find it again left as a proper name in 1 Sam. xxiii. 19, 24; xxvi. 1, 3, where it seems to refer to the hilly wilderness country of Judah west of the Dead Sea. [See BETH-JESHIMOTH.]

JESHT'SHAI, *grey-headed*; a Gadite, named in the genealogical list in 1 Chron. v. 14.

JESHOHAI'AH, *humbled of the Lord*; a Simeonite, and head of his family. He assisted in the conquest of Gedor, and of the Amalekites, in the reign of Hezekiah [1 Chron. iv. 36—43].

JESH'UA, *Jah is a helper*; another form (1) for the name of Jehoshua, or Joshua, the son of Nun [Neh. viii. 17]. 2. [1 Chron. xxiv. 11.] The same as Jeshua [Ezra ii. 36]. 3. One of the Levites appointed "to distribute the oblations of the Lord" under the religious reformation carried out by Hezekiah [2 Chron. xxxi. 15]. 4. The son of Jehozadak, or Jozadak, who was carried away captive under Nebuchadnezzar. In the first year of Cyrus (B.C. 536), Jeshua came up at the head of the priests to Jerusalem, where he at once built an altar, inaugurated the daily and other sacrifices, together with the Feast of Tabernacles, and the set feasts of the Lord. In the second year of the return from Babylon, Jeshua with Zerubbabel presided at the laying of the foundations of the second Temple, and afterwards declined the help which the adversaries of Judah and Benjamin offered in building it. Jeshua is called "Joshua the son of Josedech, the

high priest" [Hagg. i. 1]. From the remarkable chapters Zech. iii., vi., it is clear that Jeshua, or Joshua, is a type of Jesus Christ, not only in his name (which is the same), but in his office as a crowned high priest, the rebuker of Satan, and as "the man whose name is the Branch," the builder of the Temple, "a priest upon his throne," and the counsellor of peace. 5. A Levite at the time of the return from Babylon [Ezra ii. 40], probably the same as the father of Ezer [Neh. iii. 19]. 6. One of those who returned with Zerubbabel to Jerusalem; the head of one division of the children of Pahath-moab [Ezra ii. 2, 6; Neh. vii. 7, 11]. 7. One of the towns at which the children of Israel dwelt after their return from the Babylonish captivity [Neh. xi. 26].

JESHUAH, the name of the ninth head in the twenty-four courses of priests [1 Chron. xxiv. 11].

JESHURUN, *the upright one*; a poetical name for the people of Israel [Deut. xxxii. 15; xxxiii. 5, 26; Isa. xlv. 2].

JESAH, *aged man of the Lord*. 1. One of those who joined David at Ziklag [1 Chron. xii. 6]. 2. A son of Uzziel, and grandson of Kohath [1 Chron. xxiii. 20].

JESI' MIEL, *made of God*; a Simeonite, in the reign of Hezekiah [1 Chron. iv. 36].

JESSE, *Jehovah is existing*; son of Obed, and the father of David [Ruth iv. 17]. Although so illustriously connected, on the one side with Ruth, and on the other with the king and psalmist of the chosen people, but few particulars of Jesse's life have been handed down to us in the sacred narrative. His residence was at Bethlehem, and he was advanced in years and the father of a numerous family at the time when his youngest son David was anointed by Samuel to the kingly office [1 Sam. xvi. 10, 11; xvii. 12]. That the hostility of Saul towards David extended also to his family, and involved them in considerable danger, and possibly, also, entailed loss and privation, may be inferred from the statements in 1 Sam. xxii., where we find David's brethren and all his father's house taking refuge with him at Adullam [ver. 11], and David himself soliciting safety and protection for his father and mother at the hands of the king of Moab [ver. 3]. From this time nothing further is recorded of Jesse; his name only appears subsequently as that of David's father, and as the root whence should spring through the line of his illustrious son the promised Messiah [Isa. xi. 1, 10]. [See **DAVID**.]

JES'UI, *equal*; an Asherite, founder of the family of the Jesuites, who were included in the census taken on the plains of Moab before the entrance into Canaan [Numb. xxvi. 44].

JESUITES. [See **JES'UI**.]

JESURUN [Isa. xlv. 2]. [See **JESHURUN**.]

JESUS (*Ἰησοῦς*) is the Greek form of Joshua, or Jeshua, which word is the contraction of Jehoshua ("help of Jehovah," or "saviour"). The name was of frequent use among the Jews. It is applied in the New Testament Scriptures to (1) Joshua the son of Nun [Acts vii. 45; Heb. iv. 8]; (2) to Jesus, surnamed Justus [Col. iv. 11]; and (3), above all, to our blessed Lord and Saviour.

JESUS CHRIST. The name was given by direction of God, through the angel, in a dream to Joseph, "Thou shalt call his name Jesus, for he shall save his

people from their sins" [Matt. i. 21]. It may be regarded as his personal name, as distinguished from his official title, "Christ," i.e., Messiah, or the Anointed One [see **CHRIST**]; and, consequently, suggests the circumstances connected with the personal history of our Lord's birth, life, and death.

The date of the birth of Jesus has been a matter of great dispute, and is still an unsettled question. It is generally admitted that the reputed, or Dionysian, date is erroneous, and the amount of error is variously reckoned as from one to seven years. Any discussion of the elaborate calculations on which these opinions have been supported would be much more curious than important, and would therefore be unsuitable to the design of the present work. The bases of possible reckoning are the following:—(1.) The death of Herod the Great, which followed soon after the birth of our Lord, after a reign, according to Josephus, of thirty-four years from the death of Antigonus, and thirty-seven from his own acknowledgment of the Romans ["Antiq.," xvii. 8]. (2.) The date of the star by which the wise men from the East were guided to Bethlehem. Kepler, Ideler, and in this country Rev. C. Pritchard, identify it with a conjunction of Jupiter and Saturn, which took place seven years before the Dionysian era. Dean Alford, in his commentary, accepts this theory in its main features, and supports it on the ground that we ought not to "introduce miraculous interference where it does not appear to be borne out by the narrative." A stronger reason for rejecting the astronomical explanation than this principle supplies cannot well be supposed; for the plain words of the narrative imply that the star was sufficiently near the earth to identify the house "where the young child was;" and a theoretical objection against admitting its miraculous character is singularly out of place in connection with that most stupendous of all miracles, the incarnation of the Son of God. All calculations of this kind must, therefore, be dismissed as unworthy of attention. (3.) The census taken by Caesar Augustus—a fact which has no certain recognition in profane history, but is in the highest degree probable in itself. The supposed difficulty alleged to arise from the statement of St. Luke, "this taxing was first made when Cyrenius was governor of Syria" [Luke ii. 2], is removed either by the supposition of Zumpt that Cyrenius (also called Quirinus) was twice governor of Syria, or by simply interpreting Luke's words of a census begun at the order of Augustus under Herod the Great, but only formally completed under Quirinus. (4.) The date of our Lord's baptism, compared with the forty-and-six years over which the rebuilding of the Temple of Herod extended. From these data elaborate calculations have been made, the general result of which renders it probable that the vulgar era is wrong by about four years, and that our Lord was born A.U.C. 754, or B.C. 4. As to the month, similar varieties of opinion exist. Efforts have been made to settle it by ascertaining in what portion of the year "the course of Abia" would be called to discharge ministerial functions in the Temple; since this would enable us to fix the date of John's birth, and hence the date of the birth of Jesus. Calculations made on this basis with equal industry have issued, however, in very different conclusions—Wieseler fixing on January 10th, and Greswell on April 5th, as the actual date. For any practical purpose the question is utterly unimportant, and we may believe that, had it not been so, it would not have been left doubtful. It is not, however, destitute of interest, but, without

attempting to speak with certainty, the month of Nisan, corresponding to parts of March and April, B.C. 4, may be accepted as the most probable date.

The reign of Herod the Great was fast drawing to its close, when the birth of Jesus took place. His reputed father was a resident at Nazareth, who was lineally descended from the house of David, and though himself a poor man, carrying on the occupation of a carpenter, was yet the hereditary heir of the throne of Judea. It is commonly admitted that Mary, our Lord's mother, was a cousin of Joseph, and claimed the same royal descent. Both appear to have been persons distinguished for piety and virtue. The mingled generosity and justice of Joseph's character were indicated in his feelings towards Mary, on the discovery of her pregnancy; and the character of Mary herself is also indicated in the fact that she was accustomed to accompany her husband in his periodical visits of devotion to Jerusalem, since the formal provisions of the law did not extend to females, though Rabbinical rules required attendance once a year. It was in accordance with their character of devout Jews that, instead of being enrolled after the Roman custom, at their place of ordinary residence, they travelled to Bethlehem for the purpose, thus publicly asserting their descent from "the house and lineage of David." The little town being crowded with visitors, the confinement of Mary took place under circumstances singularly contrasted with her own and her husband's hereditary claims, and still more with the divine majesty of the Son of Mary, begotten of the Holy Ghost. The worship of the shepherds and the adoration of the magi gave, however, predictive intimation of his office and work, and presented, as it were, the first-fruits of Jew and Gentile at the manifestation, or epiphany, of the incarnate God, who was the desire of all nations, and the hope of all the ends of the world. The prophetic songs of Anna and Simeon, on the occasion of the child's presentation in the Temple of Jerusalem, were equally significant. A Divine forewarning again communicated by a dream to Joseph, enabled him to avoid, by a timely flight into Egypt, the massacre of Bethlehem. In this bloody act Herod the Great exhibited the true ferocity of his character. In slaying all the children of Bethlehem from two years old and under, he was probably actuated by no exact calculation of time, but adopted such extreme limits of age as could not fail to include Him who was born "King of the Jews." The nature of the act is not palliated, though its horror is doubtless lessened, by the consideration that Bethlehem was a small place, and that the number of the massacred infants would not probably exceed forty; a fact which renders it not surprising that little reference to the event should be found in profane writers. The massacre is mentioned by Macrobius, who says that when Augustus "had heard that among the children under two years of age, whom Herod had commanded to be slain in Syria, his own son was also slain, he exclaimed that it was better to be Herod's hog than Herod's son" ["Saturnal," book ii., cap. 4; see also Lardner's "Credibility," part i., book ii., chap. 2]. After the death of Herod, Joseph and Mary returned with the child to their native town of Nazareth.

The episode of the presentation of Jesus in the Temple at the age of twelve, alone breaks the long interval between the return to Nazareth and the beginning of his ministry when about the age of thirty. It was the custom of the Jews to admit their youth into the congregation with a suitable ceremony

at that age, and our Lord accompanied the party to the passover feast for this purpose. It has ever been usual in the East to travel in considerable companies, composed of persons from the same neighbourhood. It may therefore be readily understood how the absence of Jesus, who had stayed behind in Jerusalem, was not discovered for some time. After two days' anxious search among their kinsfolk and acquaintance, Mary and Joseph returned to Jerusalem, and there found Jesus in the Temple—in one of its chambers, in all probability—in conversation with the doctors, hearing them and answering their questions. His extraordinary wisdom struck the hearers with astonishment. His reply to the gentle complaint of his mother may be rendered, "Wist ye not that I must be in my Father's house?" although the authorised version, "about my Father's business," may be fairly defended. Jesus at once acknowledged the claims of parental authority, and returned back with Joseph and Mary to Nazareth, where he was subject to them, presenting in this, as in all other duties, a perfect example for imitation. Of this period we should know nothing, except for a few words of St. Luke, which describe the continuance of the same growth of the human body and mind of the Saviour, which is recorded of his earlier years. Then the inspired statement was, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." The later description is, "Jesus increased in wisdom and stature, and in favour with God and man." These records are very brief and simple; but they are really replete with the most profound meaning, and furnish questions relative to the twofold nature of our Lord which we are wholly incapable of answering. It must be enough to gather from them the fact of his true humanity, and that in this humanity he passed through the same stages of bodily and mental growth which belong to the race of which he took flesh. It is observable that no increase of holiness is ascribed to him, for to an impeccable being it would be necessarily impossible, but only an increase of wisdom and power. Meanwhile, the picture of the Divine youth growing into manhood, amid the ordinary sympathies and duties of social life, filled with wisdom on the one side, and yet on the other so gentle and affectionate as to conciliate the affections of all with whom he was brought into contact, is full of touching beauty and rich in instruction.

At the age of thirty years, or thereabouts, the legal period at which the members of the Mosaic priesthood entered upon the discharge of their office, Jesus stepped at once out of his privacy into the labours of an active ministry. The duration of his ministry has been a matter of considerable discussion. During the first three centuries a period of one year only was assigned to it; Clement of Alexandria applying literally to its duration the description of Isaiah, "the acceptable year of the Lord." So long as attention was confined to the synoptical Gospels, this conclusion appeared to be consistent and probable; but when St. John's Gospel was taken into account as an intentional supplement to those of the other evangelists, and his marks of time were carefully noted, this supposition was found to be untenable, and the period was extended from one to three years. Eusebius, who lived in the fourth century, expresses his agreement with this view, and in modern times the dissertations of Greawell have established it with a high degree of probability. The calculation is founded on the number of passovers which occurred during the course of our Lord's

ministry. His public ministry commenced with a passover [John ii. 13], and his death occurred at the date of a passover [John xi. 55]. Besides these, a third passover is distinctly asserted by the same apostle [John vi. 4]. There is likewise specified a certain "feast of the Jews" [John v. 1], and the decision of the question turns on the point whether this likewise was a passover. The preponderance of argument is in favour of an affirmative conclusion, although it cannot be said to be positively proved. Four passovers would give a period of three years, in accordance with the common opinion, for the ministry of Jesus.

His first act was to seek baptism at the hands of his cousin John, who was at this time carrying on his ministry at the Jordan. As he came up from the water, a Divine attestation was given to him in the visible descent of the Holy Ghost, and the voice of the Father proclaiming from heaven, "This is my beloved Son, in whom I am well pleased." This miraculous witness revealed to the Baptist himself the Divine nature and commission of the son of Mary in a way not previously comprehended, identifying him with the predicted Messiah [John i. 33]. This voice was again repeated at the transfiguration, and a third time at the close of his ministry, in answer to his prayer, "Father, glorify thy name." The baptism of Jesus was followed by the forty days' temptation in the wilderness, on which occasion our Lord again submitted to the common experience of mankind, while he attested his own impeccable holiness, and Divine strength to prevail over Satan. There is a striking parallel between the temptation of the first and second Adams, and a no less striking contrast between their circumstances and their results. For, as the first Adam was tempted under every possible circumstance of advantage—his own nature unfallen, the world around him beautiful and unspotted, every want supplied, and every legitimate wish satisfied—and yet sinned; so the second Adam was tempted under every circumstance of disadvantage—in a world over which sin had reigned from the fall, in a lonely desert, and suffering from a long-continued fast—and yet prevailed. His own unsullied victory over temptation is therefore the pledge of his power to give victory to his people. There is indeed a difference of mode in the temptation of Jesus and the temptation of ordinary men, arising alike from the union of his Deity with manhood, and from the unfallen manhood with which it was united; but that difference in mode neither detracts from the reality, nor lessens the severity of the temptation. For if his Deity appears to diminish it on one side through the mere absence of corrupt inclination, it increases it on the other, from the unutterable loathing with which the very contact and even approach of evil must have filled the spotless soul of the Redeemer. Just as a living man would feel disgust and horror at being tied to a dead body, and compelled to breathe the taint of its corruption, so the endurance of sin's very presence must have required a marvellous exhibition of patient endurance on the part of Him, who, being of purer eyes than to behold iniquity, had likewise the power at any moment to drive it away from his presence. There is also another consideration, which confirms the true analogy existing between the temptation of Christ and the temptation of his people. On the one side, Christ had true human wants and weaknesses, although he had likewise a Divine nature, and was therefore beyond the possibility of sin. On the other side, Christians have a Divine strength to assist them in the operation of the Almighty Spirit,

whose own plenitude of power, and consequent ability to make the weakest Christian more than a conqueror, is no less unlimited than was the Divine nature of our Lord. Without entering further into the general questions belonging properly to another article [see TEMPTATION], we see that the parallel between the temptations of Jesus and those of ordinary men suffices for every purpose of warning and of consolation, and is used in this relation in many passages of Scripture. The temptation was shortly followed by our Lord's first beginning of miracles in Cana of Galilee. The whole question of miracles is peculiarly worthy of attention, and we therefore refer the reader to the formal discussion of the subject in the article on MIRACLES.

The transactions just mentioned must be considered as introductory to the commencement of the Saviour's public work. His ministry was actually begun by the driving of the traders out of the Temple, an exercise of authority repeated immediately before his last passover, although the circumstances of the two acts are marked by one notable difference. For whereas, on the first occasion, he terms the Temple "my Father's house;" in the second, he affirms his own Divine coequality, in the use of the expression "my house." During his stay at Jerusalem at the first passover, he wrought many miracles of which no particulars have been recorded [John ii. 23]. The memorable conversation with Nicodemus, in which Jesus pressed upon the conscience of the convinced and half-believing Jew the necessity of spiritual regeneration, belongs to the same period. On leaving Jerusalem, he passed through Samaria, spending two days at Sychar [John iv. 5, 40], and journeyed to Nazareth, healing upon the way the son of an officer of Herod's court. There is something very noticeable in the honour he thus put upon his native place, in making it the scene of his second preaching, and of his formal claim to be the Messiah. Attending the synagogue on the Sabbath day, in accordance with his usual habit, he was requested by the ruler, probably out of curiosity, to fill the office of reader. He selected Isa. lxi. 1 (a passage, singularly enough, which the Jews allege to have been omitted in the order of lessons existing at that time), and boldly applied it to himself. But declining to work miracles, and openly reproving them for their want of faith, he excited the anger of the Jews, and only escaped being thrown down headlong from the brow of the hill on which Nazareth was built by passing unseen through their hands. Thus rejected at Nazareth, he fixed his permanent abode at Capernaum, moved probably in part by the large and flourishing cities on the shore of the Sea of Galilee, and the populousness of the surrounding country; and partly by the facility with which the position enabled him to escape violence on the part of Herod Antipas, by crossing the sea into the dominions of Philip. Here he dwelt at Peter's house, and was charged with the customary tribute for the Temple. Under the powerful protection of the officer of Herod's court, whose son he had cured, he probably found a secure asylum here. The miraculous draught of fishes, a variety of cures, and the calling of St. Matthew, complete the recorded events of the first year of his ministry.

The second passover was kept by Jesus at Jerusalem, and was signalled by the healing of the cripple at the Pool of Bethesda. Thence he returned to Capernaum, and from that centre carried on a series of missionary circuits—in the first place, throughout the

surrounding country, in the course of which he raised the widow's son at Nain; and subsequently throughout the whole of the province of Galilee. We then find him again at Capernaum, where he denounced woes against the Pharisees, scribes, and lawyers with an indignant vehemence, which greatly exasperated them against him. The excitement produced and the labour involved was so great, that he sought comparative rest by crossing the sea into Decapolis, where the cure of the demoniac led to his departure from their coasts. Re-crossing to Capernaum, he resumed his preaching circuits, and was a second time rejected at Nazareth. From Capernaum he sent forth the twelve apostles, and retired for a time into the desert near Bethsaida, within the tetrarchy of Philip, to avoid the dangerous notice of Herod, who, having put the Baptist to death to please the profligate Herodias, had expressed a wish to see Jesus. There the crowds still flocked after him in numbers so great as to excite his special compassion alike for their spiritual and their bodily wants. The former he met by his teaching, the latter by the miraculous feeding of the five thousand, the only one of his miracles recorded by all the four Evangelists—the Apostle St. John, contrary to his habit, recording it as an introduction to the memorable discourse in which our Lord illustrated the nature of faith by the image of eating and drinking his body and blood. The astonishing miracle which they had just witnessed suggested to the Jews the idea of making Jesus their king; doubtless conceiving that his wonder-working power would enable them to achieve their cherished object of vindicating their national liberty from the power of the Romans. Jesus perceiving their design, retired privately to a mountain, where he spent the night in prayer, and at daybreak walked on the water to the disciples, whom he had sent before to the other side, but who were still toiling against a tempestuous sea. On landing in the country of Genesareth, he wrought an extraordinary number of cures on the sick, who thronged from all the country round to avail themselves of his healing power.

Two special circumstances characterise this second year of our Lord's ministry. The first is the beginning of those formal discourses, of which the Sermon on the Mount is a type, and which we possess in the Gospel of St. Matthew only in a condensed form. Somewhat later, and about the middle of the year, Jesus first began to teach by parables. Up to this time he had spoken openly and plainly; but now he resorted to the parabolic mode of teaching as a judicial punishment on the obstinate unbelief of the Jews, "that seeing they might not see, and hearing they might not understand." For the further consideration of this subject, and for the principles of parabolic interpretation, the student is referred to another article. [See PARABLE.]

Details still more copious have been afforded us of the ceaseless labours which occupied the third and last year of the ministry of Jesus. He does not appear to have attended the Passover, probably desiring to avoid the animosity entertained against him by the Jews, on account of his condemning their neglect of the law of God, and the setting up of their own traditions. But he retired to the extremity of the Holy Land, to the borders of Tyre and Sidon, where he healed the daughter of the Syrophenician woman, and thence passed through Decapolis, a tract of country on both sides the Jordan, containing ten principal cities, and probably inhabited, to a considerable extent, by men of Gentile extraction. There he

fed the four thousand, and, crossing to Bethsaida, proceeded to the borders of Cæsarea Philippi, where he held the remarkable conversation with the disciples relative to his own Messiahship, and plainly foretold his approaching sufferings and death. His transfiguration occurred immediately afterwards, and was, no doubt, intended to strengthen the faith of the apostles against the trials which awaited them. He then returned to Capernaum, and obtained, by a miracle, the tribute money for himself and Peter; hence, also, he sent forth the Seventy. During their absence he attended the Feast of Tabernacles at Jerusalem, and taught in the Temple. Driven thence by the attempt of the Jews to stone him, he apparently goes to Capernaum, and receives the report of the Seventy on the return from their circuit throughout the cities of Judea, "every city and place, whither he himself would come" [Luke x. 1]. From hence he appears to have prosecuted indefatigably his own personal labours, going "through the cities and villages, teaching, and journeying toward Jerusalem" [Luko xiii. 22]. All his discourses, during this circuit, take their character more or less prominently from his approaching sufferings. The parables of the supper, the lost drachma, the prodigal son, the unjust steward, the rich man and the beggar, the unjust judge, and the Pharisee and publican, were delivered during this journey. His first resting-place was with the beloved family at Bethany, whence he moved on to Jerusalem, attending the Feast of the Dedication. Declaring himself and the Father to be one, he again excited the enmity of the Jews, who attempted to stone him for blasphemy. He retired, therefore, to Bethabara beyond Jordan, the same place where John the Baptist had baptised. While he was there, he received the intelligence of the sore sickness of Lazarus; and after delaying two days, that an opportunity might be afforded for the greater exhibition of the glory of God, returned into Judea, contrary to the earnest remonstrances of the disciples, founded on the probable personal danger involved in such a step. Such fears were not groundless. The intense interest excited by the resurrection of Lazarus had led to a deliberate consultation of the Jews, and to the formal advice of Caiaphas, given in words divinely overruled to bear a meaning very different from his intention, to secure what they esteemed the welfare of their state, by putting Jesus to death. Jesus, therefore, again retired from Jerusalem, and went to a city called Ephraim, situated on the borders of the wilderness, and within the limits of the tribe of that name, where he abode for a time with his disciples [John xi. 54]. We shortly find him, however, on his way towards Jerusalem again, warning his disciples of his approaching death. On his road he passed through Jericho, restored the blind man to sight, re-visited Bethany, and finally, riding on an ass's colt, entered Jerusalem in triumph, like one coming from a victory, instead of one journeying to his death. The second purification of the Temple, his discussions with the priests, his solemn prediction of the destruction of Jerusalem, his vivid portraiture of the great judgment day, and his open declaration that in two days he should be betrayed to be crucified, are the recorded circumstances intervening before the history of his final passover, sufferings, and death.

The time at which this passover was celebrated has been the subject of great discussion, and is surrounded with difficulties, which admit fairly of several solutions, but of which it is not possible to affirm any one to be

undoubtedly the true key to the interpretation of the facts. The difficulty arises from the fact that the first three Evangelists represent the feast kept by our Lord with his apostles as the true passover [Matt. xxvi. 18; Mark xiv. 12; Luke xxii. 7]. This feast was kept on Thursday, the 13th of Nisan; whereas the legal day of the passover was the 14th of Nisan, the Friday on which Jesus was actually sacrificed: "Christ our passover is sacrificed for us" [1 Cor. v. 7]. A distinction between the two days is, however, clearly recognised by St. John in two ways; for he states that the last supper was eaten "before the feast of the passover" [John xiii. 1]. And he further records that when Jesus addressed Judas, as he left the supper table, with the words, "That thou doest, do quickly," some of them thought that Jesus had said unto him, "Buy those things that we have need of against the feast," which they could not have thought, if in their own estimation they were themselves celebrating the legal passover at that time. It has been conjectured (1) that our Lord held an anticipatory passover, which was the opinion of Grotius, Hammond, Macknight, and many others; (2) that there existed two different calculations of the date, and that our Lord kept the passover at the one, and the remainder of the Jews at the other—our Lord observing it with a strict legal propriety which the others violated; (3) that the last supper was a commemorative and not a sacrificial celebration; and (4) that the Jews delayed their own celebration in order to accomplish their purpose in the death of Christ. The first of these solutions is the most satisfactory, and derives support from the emphasis laid by Jesus on his approaching death, as if explaining the reason why he anticipated the usual time of the paschal celebration. [See PASSOVER.]

At the last supper Jesus instituted the Christian sacrament of that name, and then delivered the memorable and wonderful discourses recorded in chaps. xiv., xv., and xvi. of St. John's Gospel. We are not, however, to understand that they constituted one unbroken discourse. Indeed, the continuity is manifestly broken at the close of chap. xiv., by the words, "Arise, let us go hence." The contents of chaps. xv. and xvi. were clearly uttered on their way to the brook Kidron, and took their occasion and their character, as in the illustration of the vine and its branches, from the localities through which they were passing. [See Lange "On the Life of Christ."] The mysterious prayer, full of the profoundest truth, of John xvii., next followed. After this Jesus entered the garden, and was subject to that awful conflict of soul which it is impossible to contemplate without the profoundest reverence; when his soul was sorrowful even unto death, and the mental anguish so reacted on the body, already weakened by the incessant labours of his ministry, that his sweat was as it were great drops of blood. It does not fall within the province of an article devoted to the sketch of the personal life of Jesus to discuss an event so purely connected with his mediatorial work as was the agony in Gethsemane. On rejoining the disciples, whom he found sleeping, he declared that he who should betray him was at hand; and had scarcely spoken the words before Judas appeared, accompanied by a detachment of Roman soldiers and a body of the armed retainers of the chief priests. The treachery was the greater, because it was his confidential admission into our Lord's private places of retirement which enabled him to seize Jesus at a time when no danger of popular tumult could exist. Jesus surrendered himself without

any attempt at resistance, though not without a protest against the violence of his seizure. It was late when his apprehension took place, and he was taken in the first place to Annas, who had recently been deposed from the high priesthood by the Romans, and who still retained such great consideration among the Jews that the office was filled successively by five of his sons, and several of his sons-in-law, of whom Caiaphas was one. To Caiaphas Jesus was sent by Annas, without having been examined. It was now midnight, and during the following three hours, Peter, who had rashly followed into the high priest's palace, and thus placed himself needlessly within the reach of temptation, thrice denied his master. During the interval which elapsed before the council could be assembled, Jesus was privately examined by Caiaphas, but protested against the injustice of the proceedings in terms considered to be disrespectful. The gentle expostulation of Jesus, against the undeserved blows received on this account, stands in striking contrast with the eager and hasty impetuosity of St. Paul under similar circumstances. On the meeting of the council, many false witnesses gave evidence against him, but in a manner so inconsistent and contradictory, that even the Jews did not dare to convict on such testimony. It was in answer to the solemn adjuration of Caiaphas himself, that our Lord broke the significant silence he had hitherto maintained, and acknowledged his Messiahship in language which was eagerly seized upon as a proof of blasphemy, and which would have been blasphemy, had not the speaker been truly the Son of God. Blasphemy was a capital offence; and so, pronouncing a hasty sentence, the Jews hurried our Lord, as soon as it was light—perhaps, about four o'clock—before the Roman governor, without whose authorisation they had no power to carry their sentence into effect, not omitting, however, to expose him beforehand to violence and insult. Pilate at first endeavoured to evade the decision of the case, referring it back to the Jews, as one that touched their law, but did not fall under that of the Roman empire. When, however, the Jews changed the nature of their accusation, and vehemently charged Jesus with political treason, he could no longer refuse to entertain the cause. Pilate openly stated that he found in Jesus no fault; his whole conduct showed that he regarded him as a harmless visionary, and only with great reluctance did he suffer his own convictions of his innocence to be overborne by the personal considerations of interest to which the Jews appealed. Thus, finding that Jesus was a Galilean, he eagerly seized the excuse to send him to Herod, who had long been curious to see so celebrated and remarkable a person. But as our Lord maintained before him the same significant silence which had previously excited the surprise of Pilate, and equally refused to satisfy his curiosity by any exhibition of his miraculous powers, he treated him with contempt. It is remarkable that, spite of the vehement accusations of the Jews, Herod pronounced no sentence against Jesus, but rather decided that he "had done nothing worthy of death," as the words translated in the authorised version, "nothing worthy of death done unto him," may be understood to mean. After treating him, therefore, with mocking insults, he sent him back again to Pilate. The governor's reluctance to condemn, increased by the warning message of his wife, Claudia Procla, led him to adopt another expedient for setting Jesus free, as a matter of favour, in accordance with the habit of releasing some noto-

rious criminal at the feast of the Passover. The determined violence of the Jews calling for the deliverance of the noted robber Barabbas, rather than of Jesus, frustrated this expedient; and their clamorous cries for the condemnation of Jesus, and their appeals to Pilate's fear of being accused of disaffection to Caesar if he should let Jesus go, at last prevailed. Lacking the courage to act upon his convictions, and trammelled by the effects of his own cruelty, misgovernment, and consequent unpopularity among the Jews, Pilate incurred the guilt of murder; and by the bare act of washing his hands before the multitude, admitted his own guilt, without transferring the responsibility of it to others. Failing to satiate their appetite for blood by the cruel mockery and scourging, to which he subjected the man whom he declared all the while to be innocent (and scourging among the Romans was a truly dreadful punishment), he pronounced the fatal sentence of death, and gave Jesus into the hands of the Jews to be crucified.

The execution took place beyond the city gate. The failing strength of Jesus, worn down alike by mental and by bodily suffering, made him unable to carry his cross, as was customary, to the place of crucifixion. For all the dreadful details of the punishment, we refer to other articles. [See CROSS, CRUCIFIXION.] The exceeding tenderness of affection which characterised Jesus was shown even on the way to execution, when turning to the "daughters of Jerusalem," a number of whom had followed with the crowd to Calvary, he showed that even in this time of trial his thoughts were for them, and not for himself. It was nine o'clock in the morning when the execution took place, and at three in the afternoon, after an interval of six hours' agony, Jesus expired, while the two thieves between whom he hung still survived. It was, indeed, not unusual for crucified persons to linger three days, and some are even said to have survived nine upon the cross, since no vital part was injured, and death ensued from the mere exhaustion of excessive and continued pain. But our Lord's body was already enfeebled by the labours of his life, as seen in his inability to carry his cross, and he was also further exhausted by repeated scourgings. What was the actual cause of death has been the subject of much curious speculation. The opinion has been urged on medical authority of repute, that the blood and water which issued from the side of Jesus when pierced with the soldier's spear indicated rupture of the heart as the immediate and physical cause, so that the words, "Reproach hath broken my heart" [Ps. lxxix. 20], are held to be literally true. Such cases have been occasionally recorded by medical science, where excessive agony of mind has literally ruptured the heart, and the blood has filled the pericardium. Here it would coagulate, and the watery part becoming separated from its thicker substance, such a stream of blood and water would flow as met the eye of John as he gazed upon the cross. [See Dr. Stroud's "Treatise on the Physical Cause of Death in Christ."] These speculations are, however, wholly modern, the ancient fathers referring the rapid death of Christ to his own free will in surrendering it, according to his own words, "I have power to lay down my life," and with the inspired language, "he gave up the ghost." The fact suggests a necessary caution. For although in logical consistency the existence of a physical cause sufficient to account for death is reconcilable with the voluntary nature of the act, since it will remain that the physical cause was owing to his free will, yet to

persons unaccustomed to think with accuracy, there may be danger lest the perception of the one fact should obscure the recognition of the other. At all events, in discussing such a question, the purely voluntary nature of the death of Jesus must ever be kept prominently in mind.

Thus died, at the age of thirty-three, Jesus of Nazareth. His character, his history, his labours, his sufferings, constitute the most extraordinary and the most pathetic story in the world. His life was full of strange contrasts. He lived a life of such extreme poverty, that after the commencement of his ministry he was dependent upon the assistance of others for the means of his support. Thus, at Capernaum he lived in the house of Peter; and in Luke viii. 3 we are expressly told that the expenses of his journey were defrayed by certain devout women. What occurred in one case probably occurred in others. Yet this personal poverty stands in strong contrast with the abundant miraculous powers freely exercised for the good of others, but never for the relief of himself. In the same way the character of Jesus was so perfect, and his life and character so blamelessly consistent, that not even the malice of his enemies could find a fault in him; yet never in the sad records of mankind has generous and pure-hearted philanthropy been so cruelly and basely requited as in his case. Thus his life was drawn to a close, sadly and prematurely, if we look only to the human side of things; in the ripe fulness of time and triumphantly, if we look to their divine side. We have dealt only in this article with the natural life of the man; but the events of that life would themselves be unintelligible without taking into account the Divine life of the God and the official life of the Redeemer. Thus, had Jesus been no more than a man, it must be considered that the policy of the Jews in putting him to death would have been successful; whereas we knew that his death is described in the later Scriptures as the accomplishment of a glorious triumph [Col. ii. 14, 15]. We must not, therefore, in tracing the life of Jesus within one sphere of existence, forget for a moment that higher and grander sphere to which belong the supernatural circumstances of his life and death, his resurrection, ascension into heaven, session in glory, and final reign in triumph over a regenerated world.

JETH'ER, *excellence*. 1. One of the forms in which the name of Jethro, the father-in-law of Moses, is given [Exod. iv. 18 (marg.)]. 2. The eldest of Gideon's sons [Judg. viii. 20], who, when commanded by his father to slay Zebah and Zalmunna, was afraid, because of his own youth. After the death of his father, he and all his brethren, except Jotham the youngest, were slain by Abimelech at Ophrah [ix. 5]. 3. The father of Amasa [1 Kings ii. 5], and nephew of David [1 Chron. ii. 17]. In the latter passage he is described as an Ishmeelite; but in 2 Sam. xvii. 25 his name is given as "Ithra, an Israelite." [See **ITHRA**.] 4. One of the sons of Jada [1 Chron. ii. 32]. 5. One of the sons of Ezra, of the tribe of Judah [1 Chron. iv. 17]. 6. An Asherite, father of Jephunneh, and one of the heads of his tribe [1 Chron. vii. 38].

JETH'ETH, of doubtful meaning; Simonis conjectures *tent-pin*; Fürst gives *subjugation*: one of the dukes of Edom [Gen. xxxvi. 40; 1 Chron. i. 51]. [See **EDOM**.]

JETH'LAH, *lofty*; a town in the tribe of Dan [Josh. xix. 42].

JETHRO, *excellence*; the father-in-law of Moses. He first appears in Scripture in Exod. ii. 16—21, and there he is called Reuel; but in the following chapter [ver. 1], Jethro; and again, in Numb. x. 29, Raguel. It is needless to remark that, both from this diversity of description, and from the circumstances that in Judg. iv. 11 Hobab is called the father-in-law of Moses, there has been considerable discussion among critics as to the identity of these persons, and their exact relation to Moses. The result of these speculative investigations can only, after all, be probabilities. In this, as in many other cases, absolute certainty is unattainable, with the imperfect materials at our command. Whatever opinion may be entertained in regard to Hobab [see HOBAB], there is little doubt that Jethro—whether identical with Reuel, or the son of a person of that name—was the father of Zipporah, the wife of Moses; and that it was in the bosom of his family, and as a participator of his pastoral pursuits, that Moses spent the forty years intervening between his flight from Egypt and his call to the leadership of God's oppressed people [Exod. ii. 21; iii. 1]. Although Jethro is designated as a priest of Midian, it is difficult to decide whether this must be understood to mean a priest of Jehovah, or the mere celebrant of idolatrous rites among an idolatrous people. It is evident, however, from Exod. xviii. 1—12, that he readily acknowledged the Divine commission of his son-in-law, and looked up reverently to God as the Almighty Deliverer of Israel from Egypt; and the tenour of the narrative, it must be admitted, points to the inference that so devout an ascription of praise was not the first testimony which Jethro had given of his faith in Jehovah. Whence this faith, humanly speaking, was acquired, whether through the instruction of Moses or other local sources, it is impossible now to affirm. It would appear, from Exod. xviii. 2, that the wife of Moses had returned to her father's house, and remained there during the events that preceded and accompanied the exodus, and for some time after—in fact, until the conquest of Amalek, if this chapter stands in chronological order with those which precede it. It was on the occasion of the visit to Moses, undertaken for the purpose of restoring to him his wife and children, that Jethro observed the burden imposed on his son-in-law by the administration of justice, and suggested the appointment of judges. After this Jethro returned home, and we learn nothing further of his history [Exod. xviii. 27], although occasional notices of his descendants appear from time to time [Judg. i. 16; iv. 11].

JETUR, perhaps *surrounded*. 1. One of the sons of Ishmael [Gen. xxv. 15; 1 Chron. i. 31]. The name was also given (2) to the descendants of Jetur [1 Chron. v. 19], whom the Greeks and Romans called Ituraeans. Their country was known as Ituros, now Jedur, south of Damascus. [See ITUREA.]

JEU'EL, *apprehended of God*; one of the sons of Zerah, and one of the chiefs of Judah, named in the genealogical list of 1 Chron. ix. [ver. 6].

JEUSH, *collector*. 1. One of the sons of Esau, and a duke of Edom [Gen. xxxvi. 5, 18]. 2. A Benjamite, one of the sons of Bilhan, and one of the chiefs of his house [1 Chron. vii. 10]. 3. A Gershonite, and one of the sons of Shimei, named in 1 Chron. xxiii. 10, 11. 4. A son of Rehoboam, king of Judah, of whom nothing further is known [2 Chron. xi. 19].

JE'UZ, *counsellor*; a Benjamite, son of Shaharaim,

and one of the heads of his father's house [1 Chron. viii. 10].

JEW, properly, a man of Judah, or a descendant of Judah, but the word came to be applied to all those who were otherwise designated "Hebrews." It does not appear to have come into use until long after the revolt of Jeroboam and the ten tribes, and so long as the kingdom stood, it was naturally employed of the citizens of the kingdom of Judah [2 Kings xvi. 6; xxv. 25]; but it rarely occurs in this sense. After the exile it took the extension of meaning which it has to the present day. It was adopted by the remnants of all the tribes, and was the one name by which the descendants of Jacob were known throughout the ancient world; certainly it was far more common than "Hebrew." It occurs in the books of Ezra, Nehemiah, Esther, Daniel, &c.; is found in the Apocrypha; and is common in Josephus, and in the New Testament.

The history of the Jews, properly speaking, begins with the close of the Babylonian captivity (B.C. 536). By a decree of Cyrus, all who were willing were permitted to return to their own land. Availing themselves of this liberty, many, especially of the tribes of Judah, Benjamin, and Levi, went back and settled in Palestine. Jerusalem and the Temple were rebuilt. They continued tributary to Persia, but were allowed to exercise their laws and religion under governors of their own, the high priests frequently filling the office. The conquests of Alexander the Great put an end to the Persian rule, and after his death they came under the domination first of Laomedon, and then of Ptolemy Lagos, king of Egypt, and his successors. Many of them, however, were settled in other countries, and were, of course, subjects of those countries. In Babylonia they were so numerous and powerful as to be governed by a prince of the captivity. In the second century before Christ the Jews revolted under the leadership of a family called Maccabees, and carried on a long and obstinate struggle for independence, which was in the end (B.C. 143) partially successful. Eighty years later (B.C. 63), the Jews were subjugated by the Romans under Pompey. The Asmonean dynasty, or that of the Maccabees, was finally extinguished B.C. 37, after an existence of one hundred and twenty-six years. Herod the Great was now placed upon the throne, and gradually made his kingdom more extensive than it had been since Solomon's days. He died a year or so after the birth of Christ, and his realm was divided among his three sons, of whom Archelaus took Judea, Samaria, and Idumea [Matt. ii. 22]. After ten years of mal-administration and unpopularity, Archelaus was deposed and banished, and Judea was made a Roman province, annexed to Syria, and placed under Roman procurators. Galilee still continued under Herod's son Antipas, and the provinces on the east of the Jordan under his other son Philip, as kings, or tetrarchs. During Pilate's procuratorship of Judea, occurred the crucifixion of our Lord and Saviour Jesus Christ. Pilate was deposed and banished for misgovernment, and some time afterwards Judea again became a kingdom, under Herod Agrippa (A.D. 41—44). His son of the same name (A.D. 44) did not succeed him in Judea, which was once more placed under procurators, and the condition of the Jews gradually became worse, until an insurrection broke out, which led to the fearful conflicts and siege of Jerusalem, and eventually to the destruction of the city (A.D. 70). The national life of the Jew passed away from public sight after this catastrophe; and, on the failure of a final effort for

independence a century later, he ceased to be numbered among the nations.

The history of the Jews is not confined to Judæa, as may be seen by reference to the article *DISPERSION*, where mention is made of some of the older settlements prior to the fall of Jerusalem. In our Lord's time they were to be found in most of the countries of Europe governed by the Romans, in Northern Africa, and perhaps in Abyssinia, in Central Asia, and possibly as far east as India, or even China. The days of the wandering Jew commenced, therefore, long before the last great overthrow. The tenacity with which they clung to their religion caused the Jews to be frequently despised and persecuted, but their enterprising spirit continued to carry them in every direction further away from the land of their fathers. This history has repeated itself over and over again down to our own day, and hence the annals of no people are so extraordinary as those of the Jews. In the history of no people does God seem to have so manifest a purpose as in theirs. Over the whole world they bear willing testimony to the fundamental truth of all religion, that God is one, and to the veracity of the law and the prophets. Over the whole world Christians view them as living witnesses to the Divine inspiration of prophecy, which they ever fulfil in their experience. The word which went forth by Jeremiah is still verified in the Jewish people—"I will not make a full end of thee" [Jer. xli. 28]. Indeed, at the present moment, the Jews are probably more numerous than at any time during their occupancy of the Holy Land. After so many centuries of wandering, hardship, bitter persecution, and furious slaughter, the Jews are scattered by millions over the world. A writer in Herzog's "*Realencyklopædie*" lately endeavoured to ascertain the number of Jews in the world, and he arrives at the conclusion that the number of 7,000,000, at which they have been estimated by another author, is *far too small*.

It is not consistent with the limits of this work to attempt even a meagre outline of the history of the Jews during the past eighteen hundred years. No people have been more frequently or bitterly persecuted. Their history has corresponded with the terrible archetypal and prophetic foreshadowing revealed to Moses in Deut. xxviii. All that is required to fill up that awful outline consists of names and dates. True, there have been seasons of respite, but never to the whole nation; and even now that Jews can boast of honour, riches, and learning, there are few countries where they stand upon a level with the rest of the citizens. They have been removed into all the kingdoms of the earth [Deut. xxviii. 25], but a full end has not been made of them. "Blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" [Rom. xi. 25, 26]. Doubtless, the preservation of this wonderful people hitherto has been for great moral and religious purposes, and in their actual condition we see no reason to expect either their extinction, or the restoration of their religious polity. But as mercy has spared them through so many ages of unbelief, we believe that mercy will not forsake them, and that a brighter and better future is in store for them. This better future, it is commonly expected, will embrace their restoration to their own land; but, in any case, there is every assurance that it will include their temporal welfare, and their conversion to the Gospel of Christ—"There shall come out of Sion the Deliverer, and shall turn away ungodliness

from Jacob" [Rom. xi. 26, compared with Isa. lix. 20, 21].

JEWELS. Besides the proper use of this word as a general name for gems, and costly ornaments of gold, silver, and other precious materials, we find in the Bible one case in which it denotes the objects of special affection and regard [Mal. iii. 17]. In Prov. xx. 15, the lips of knowledge are called "a precious jewel," because wisdom of speech is an ornament and a precious endowment. The ancients, like the modern Orientals, were very fond of jewels, and vast numbers of them are either actually preserved, or are represented on the monuments. Not only were there rings for the fingers and ears, but for the nose, and such nose jewels are mentioned [Isa. iii. 21]. Then there were rings for the wrists and arms, or bracelets, and necklaces or chains for the neck, jewelled decorations for crowns, and head-dresses, &c. &c. Precious stones, whether set, polished, or engraved, or all three, naturally took a prominent place among jewels. The precious stones and personal ornaments mentioned in the Bible are treated under their respective heads in the course of this work.

JEWESS, a Jewish woman [Acts xvi. 1; xxiv. 24].

JEWISH, pertaining to the Jews. "Jewish fables" are such as the Jews were prone to believe and teach in St. Paul's time [Titus i. 14], and we may add that it was a characteristic of the older writers of that nation to invent a great mass of such fables in later periods. The most remarkable collection of these is probably that of Eisenmenger, a German author of the last century.

JEW'RY, an old form of the word Judæa or Judah, i.e., the country of the Jews [Dan. v. 13; Luke xxiii. 5; John vii. 1].

JEWS' LANGUAGE [2 Kings xviii. 26, 28], the Hebrew language. [See *HEBREW LANGUAGE*.]

JEZANTAH, *heard of the Lord*; son of Hoshaiiah, a captain of forces which escaped from Jerusalem during the siege under Nebuchadnezzar [2 Kings xxv. 4, 5], and were scattered through the open country [Jer. xl. 7], till they settled down under Gedaliah [Jer. 8], whose subsequent murder by Ishmael they avenged. He was one of those who asked counsel of God through Jeremiah respecting their future conduct, though they had already determined on going into Egypt [xli. 1, &c.]. Under the name of Azariah we find him taking a leading part in the angry discussion which followed [xliii. 2, &c.]. In 2 Kings xxv. 23 he is called Jaazaniah, the son of a Maachathite.

JEZEBEL, a name of Phœnician origin, usually, but not certainly, explained *chaste*; queen of Ahab, the seventh king of Israel, and daughter of Ethbaal, king of Tyre. [See *ETHIBAAL*.] Ahab's marriage with Jezebel proved the beginning of the downfall of the kingdom of Israel; and through her daughter, Athaliah, the evil influence of Jezebel extended to the kingdom of Judah. She at once introduced into that country the licentious worship of the Phœnician Baal (the sun-god), which her weak-minded husband seems to have readily adopted.

We next find Jezebel using her best to destroy all the prophets of God, though partially defeated in her object by Obadiah, the governor of Ahab's house, who hid one hundred of them by fifty in a cave, and fed them with bread and water [1 Kings xix. 4]. On

the other hand, she maintained at her own table 450 prophets of Baal, and 400 prophets of Astarte, called "prophets of the groves" in our version [ver. 19]; and so nearly did she succeed in exterminating the true religion, that in all Israel there remained only 7,000 who had not done homage to Baal [xix. 18].

Jezebel comes before us again [xix. 2, 3], as threatening Elijah with death, in revenge for his having slain the false prophets. But it is in the history of Naboth that her depraved character is most clearly seen, as well as the complete control she exercised over her husband, a man not without better qualities, but "whom Jezebel his wife stirred up" [xxi. 25]. [See NABOTH.] After Naboth's death we hear little more of Jezebel, though she survived her husband as well as his two successors—her sons Ahaziah and Jehoram. Yet Jehu's taunt addressed to her son points to the sort of life she led—"What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" [2 Kings ix. 22.] As he drove up to the palace at Jezreel, the aged queen painted her eyebrows (after the fashion of the East) [see 2 Kings ix. 30 (marg.)], adorned her head, and, looking out of a window, tauntingly asked him, "Had Zimri peace, who slew his master?" At his command she was thrown out of the window, and Jehu drove his chariot over her mangled body. Later in the day, he gave orders for her to be buried, but it was found that the dogs had eaten the whole corpse, except such harder bones as those of the skull, and feet, and hands—an exact fulfilment of Elijah's prophecy regarding her [1 Kings xxi. 23]. The very name Jezebel subsequently became synonymous with all that was profane and licentious. We find it accordingly so used in the epistle to the angel of Thyatira [Rev. ii. 20]; but whether an individual or a sect be there intended is uncertain.

JEZER, *formed*; a son of Naphtali, who came into Egypt with his grandfather Jacob [Gen. xli. 24; 1 Chron. vii. 13]. He was ancestor of the Jezerites.

JEZERITES, a family of the tribe of Naphtali, numbered by Moses in the plains of Moab [Numb. xvi. 49].

JEZIAH, *gathered of the Lord*; a son of Parosh, who, at Ezra's exhortation, put away his foreign wife [Ezra x. 25].

JEZIEL, *gathered of God*; a Benjamite, a connection of Saul's who joined David's army at Ziklag [1 Chron. xii. 3].

JEZLIAH, *delivered by the Lord*; a Benjamite, a chief man, who dwelt in Jerusalem, apparently in David's time [1 Chron. viii. 18].

JEZOAR, *brightness*; a son of Ashur, the founder of Tekoa [1 Chron. iv. 7].

JEZRAHIAH, *enlightened of the Lord*; overseer of the singers at the dedication of the wall of Jerusalem after it had been repaired by Nehemiah [Neh. iii. 42].

JEZREEL, *sown of God*. 1. A descendant of Judah, but his exact position is not clear [1 Chron. iv. 3]. 2. A city known to the Greeks and Latins as Esdraelon, and to the moderns as Zerin; both of which are corruptions of the original name. It is mentioned among the border cities of Issachar [Josh. xix. 18]. The place is next met with in David's time [1 Sam. xxv. 43; xxix. 1, 11]. Sometimes, however, the plain of Jezreel may be included [2 Sam. ii. 9]. Ahab had a palace

there [1 Kings xviii. 45, 46; xxi. 1, 23]. Near this place Joram, the son of Ahab, was, when Jehu conspired against him [2 Kings ix. 11—26]: Jezebel died here [2 Kings ix. 30—37]. Then, and for some time after, Jezreel was a city of importance, fortified with walls and towers, and having rulers and elders [2 Kings x. 1]; but it does not appear in the Old Testament after the time of Hosea [Hos. i. 4, 5, 11; ii. 22]. It is referred to in the Apocrypha; and Jerome says it was called Maximianopolis in his day. In the so-called "Jerusalem Itinerary," it is called Stradela. William of Tyre alludes to it under the name of Gerinum, which is the same as the modern Zerin. The fame of the city chiefly arises from its connection with the history of Ahab, Jezebel, Elijah, and Naboth. The modern village only consists of about twenty wretched houses, apparently fast falling to ruin; but there are various traces of antiquity [Porter's "Hand-book"; Robinson's "Palestine," ii. 320; Reland, "Palestine," 863]. Jezreel stood upon a low hill, commanding an extensive view of the plain of Jezreel and of the outlying mountains, including Carmel. 3. The name of Jezreel is that which Hosea was to confer upon his son by Gomer, because of the cruelties practised at the city [Hos. i. 3, 4]. 4. There was a town in Judah so called [Josh. xv. 56]. To this place Ahinoam, the wife of David, may have belonged. A view of Jezreel (2) is given by Dr. Sepp ["Jerusalem und das Heilige Land," ii. 60].

JEZREEL, *THE VALLEY OF*, better known, perhaps, as the plain of Esdraelon, is an extensive plain in Galilee, having Carmel on the west and south, Tabor and the hills of Galilee on the north, Gilboa and the Lesser Hermon on the east. It contained various towns which are prominent in history, as Taanach and Megiddo, Hadadrimmon and Jezreel; but it is mainly interesting as the field of many great battles; indeed, it has long been customary to call it the great battle-field of Palestine. Here Barak and Deborah conquered the hosts of Sisera [Judg. iv., v.]; here the Philistines encamped before the battle in which Saul and Jonathan were slain [1 Sam. xxix. 1, 11]; here, also, Josiah was fatally wounded [2 Chron. xxxv. 22]. To this there are allusions in Zech. xii. 11, and indirectly in the name Armageddon, for sometimes the plain is named after Jezreel, and sometimes after Megiddo. Battles have several times occurred here since Old Testament times. This extensive plain, of which a portion is seen in our illustration on the next page, is very fertile, and capable of producing most abundant crops; but owing to the apathy and miserable social condition of the country, the greater part of it is left desolate. It seems to be in a worse position now than it was when it is first named in Scripture [Josh. xvii. 16].

JEZREELITE, a man of Jezreel [1 Kings xxi. 1].

JEZREELITESS, a woman of Jezreel [1 Sam. xxvii. 3; xxx. 5].

JIBSAM, *pleasant*; a descendant of Tola, the eldest son of Issachar, and a head of a house which numbered, in David's days, 22,600 [1 Chron. vii. 2].

JIDLAPH, *dropping*; a son of Nahor, Abraham's brother, by his wife Milcah [Gen. xxii. 22].

JIMNA or **JIMNAH**, *prosperity*; Asher's eldest son [Gen. xli. 17; Numb. xxvi. 44; 1 Chron. vii. 30]. In the last place our translators call him "Imnah."

JIMNAH. [See JIMNA.]



JERRELL.

JIMNITES, a family of the tribe of Asher, mentioned on occasion of Moses numbering the Israelites on the plains of Moab [Numb. xxvi. 44].

JIPH'TAH, opened; a city of Judah [Josh. xv. 43].

JIPH'TAH-EL, the valley of God, that is, the valley which God has opened; a valley on the border of Zebulun and Asher [Josh. xix. 14, 27]. Dr. Robinson supposes that Jiphthah-el was the Jotopata of Josephus, and that it is still traceable in the name of Jefat among the mountains of Galilee; and hence, "that the valley of Jiphthah-el was no other than the great Wady 'Abilin, which has its head in those hills near Jefat ["Bibl. Res.," iii. 105—108]. A similar suggestion was previously made [Keil on Joshua], and the opinion has been adopted by Van de Velde, Mr. Porter, Dr. Sepp, &c.

JO'AB, the Lord is a Father. 1. Eldest son of Zeruiah, sister to David [1 Chron. ii. 16], and brother of Abiahai and Asahel. Their father's name is not given, but Josephus ["Antiq.," vii. 1, 3] calls him Suri. Though a nephew of David, he was probably not much younger than his uncle, over whom all three brothers appear from the first to have had great influence. It was while David was king in Hebron that we find the first mention of Joab. At the head of David's servants, he met Abner, who had crossed the Jordan from Mahanaim (Ishbosheth's capital), at Gibeon. A contest between twelve men of each party (to which Abner gave the challenge) ended in a bloody battle and a decisive victory to Joab; after which, in pure self-defence, Abner killed Asahel [2 Sam. ii. 8, &c.]. Shortly afterwards, during the temporary absence of

Joab, Abner visited David at Hebron, and offered to bring the whole kingdom over to him [iii. 21]. Joab happened to return immediately on Abner's departure; and, after finding fault with the king for allowing him to depart in safety, he succeeded in recalling him, and then treacherously murdered him in cold blood. David, though horrified at the crime, found himself powerless to punish the criminal [ver. 39]. At the siege of Jebus, or Jerusalem, which Joab afterwards took a large share in rebuilding [1 Chron. xi. 8], David (who was now king of the whole land) offered the command of the army to the man who should first scale the fortress. Joab did this, and thus obtained the place of commander-in-chief, which, with one or two brief intervals, he held during the remainder of David's reign. His first great battle was against the united armies of the Ammonites and Syrians [2 Sam. x. 6, &c.]. He was doubtful as to the issue [vs. 11, 12]; but his victory proved complete, and the war was soon brought to a close [ver. 19]. The Edomites were utterly expelled by him [1 Kings xi. 15, 16]. We next find him again at war with the Ammonites, and besieging the royal city Rabbah [2 Sam. xi. 1]. While thus engaged, he received orders from David to make away with Uriah (whom Josephus calls his armour-bearer). It may be that Joab lent himself thus readily to David's wishes in order to get him more completely under his power. At any rate, from this time he adopted a more independent and often insolent tone towards him, while David seems never to have dared to oppose the possessor of the fatal secret. We next find Joab successful in his attempt to restore Absalom (who had

murdered his brother Amnon) to the favour of David [2 Sam. xiv.]. But when soon afterwards Absalom rebelled against his father, and obliged him to flee for his life, Joab remained faithful, and commanded a division of the royal army [xviii. 2], which, however, according to Josephus ["Antiq.," vii. 10, 1], amounted in all to no more than 4,000 men. After Absalom's defeat, Joab, still true to David, killed the rebel prince with his own hand [xviii. 14], though well aware how great would be the king's grief and anger. We have another instance of his insolent bearing towards David in the rude rebuke with which he roused him from his excessive grief over Absalom. In itself the rebuke was needed, for the royal cause was still in a critical position, and required all the help which the king's own presence and personal popularity could give it. David showed the resentment he felt by appointing Amasa, who had been Absalom's captain of the host [xvii. 25], to supersede his cousin as general of the army [xix. 13], though Joab still retained the command of a small body of troops [xx. 7].

Rebellion soon broke out again in the north of the land, headed by Sheba the son of Bichri [xx. 1]. It had time to spread dangerously, owing to the inactivity of the new commander-in-chief [vii. 5]. Abishai was therefore sent with such troops as could be raised to quell the insurrection, and was joined by Joab. On the road, they overtook Amasa: and Joab, in the same way as he had murdered Abner, now murdered Amasa [vs. 9, 10]; and for the same reason—to secure himself against a rival.

Quietly, and as a matter of course, Joab resumed the command, and by wisdom as much as by valour quelled the insurrection [vs. 20—22]. Joab strongly opposed the proposal of David for a census of the people [xxiv. 3], and though he yielded, yet his scruples were so strong that he did not number Levi and Benjamin; "for the king's word was abominable to Joab" [1 Chron. xxi. 6]. After having continued faithful to David all his life, even when his personal friend Absalom was in rebellion, Joab at last joined with Adonijah in his vain attempt to usurp the kingdom [1 Kings i. 7; ii. 28]. For a short time, it would appear that he was allowed to go unpunished, though probably this last crime filled up the measure of his guilt in David's eyes, for on his deathbed he charged Solomon not to let him escape [ii. 5]. Accordingly, when it was found that Adonijah was still aiming at the throne, Solomon thought it prudent to get rid of his chief supporter Joab. Becoming aware of his danger, the latter fled for sanctuary to the Tabernacle, where Benaiah, who had received orders to slay him, hesitated to follow. The king, however, commanded him to be killed where he was, on the ground that there was no right of sanctuary for a murderer [comp. Exod. xxi. 14]. "So Benaiah went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness" [1 Kings ii. 28—34]. [See DAVID.]

2. A son of Seraiah, a descendant of Kenaz, "father of the valley of Charashim" [1 Chron. iv. 14]. [See CHARASHIM.] The same valley, probably near Jerusalem, is mentioned in Neh. xi. 35. 3. Ancestor of a family which, together with the descendants of Jeshua, was the most numerous of all that returned from Babylon under Zerubbabel [Ezra ii. 6; viii. 9; Neh. vii. 11].

JOAH, the Lord is a Brother. 1. A descendant of Gershom, the son of Levi [1 Chron. vi. 21]. 2. Third son of Obed-edom the Gittite [1 Chron. xxvi. 4]. He

and his brethren were porters at the south gate of the Temple [vs. 12, 13]. 3. Son of Asaph, and Hezekiah's recorder (or chancellor), selected along with two others to confer with Rabshakeh [2 Kings xviii. 18, 26, 37; Isa. xxxvi. 3, 11, 22]. 4. Son of Zimma, one of the first among the Levites to obey Hezekiah's exhortation to restore the Temple service [2 Chron. xxix. 12]. 5. Son of Joahaz, and Josiah's chancellor, employed by that king to superintend the repairing of the Temple [2 Chron. xxxiv. 8].

JO'AH AZ, whom the Lord holds fast; father of Joah (5), the recorder under King Josiah [2 Chron. xxxiv. 8].

JO'ANNA, gift of Jehovah. 1. 'Iwānā, the genitive case of a man's name [Luke iii. 27]; the son of Bhesa, and father of Juda, in the genealogy of our Lord. The Sinai MS., however, reads 'Iwān, and the Vatican and Alexandrian 'Iwān, or Johanan, a name occurring in 2 Kings xxv. 23, and elsewhere. 2. 'Iwānā, a woman's name, wife of Chuza, Herod's steward [Luke viii. 3], and one of the women who ministered to Christ.

JO'ASH, another form of Jehoash. 1. The eighth king of Judah. When his father Ahaziah was slain by Jehu [2 Chron. xxii. 9], his grandmother Athaliah, daughter of Ahab [2 Kings vii. 18, 26], and probably of Jezebel, destroyed all the rest of the royal family, and herself seized the throne. Joash, an infant of a year old [comp. 2 Chron. xxii. 12; xxiv. 1], was saved by his aunt Jehoshabea, the wife of Jehoiada the high priest, and was kept hidden in the Temple for six years. At the end of that time, Jehoiada was successful in exciting a revolution in his favour, which resulted in the death of Athaliah, and the succession of Joash to the throne. So long as Jehoiada lived, Joash—probably a weak-minded man, easily led—reigned well [2 Kings xii. 2]. Early in his reign he gave orders for the repair of the Temple (which Athaliah's sons had desecrated), though it was not till many years afterwards that the buildings were repaired, and the worship fully restored [vs. 6, &c.]. After the death of Jehoiada (subsequently to the twenty-third year of Joash's reign), the weak-minded king allowed himself to be led by the princes of Judah into idolatry [2 Chron. xxiv. 17]; and though warned by prophets, he not only refused to amend, but was guilty of the base ingratitude of killing Zechariah, the son of his benefactor Jehoiada, and probably his successor as high priest, who had given him a faithful reprimand [vs. 19—22]. It is probably to him that our Lord refers in Matt. xxiii. 35.

Perhaps it was previously to this that Joash had bought off Hazael, king of Syria, from besieging Jerusalem, by giving him all the gold and treasures of the Temple and the palace [2 Kings xii. 17, 18]; but soon afterwards Hazael returned, and was allowed by God, though with only a small force, to totally rout Joash's army, and to destroy all the nobles of the land [2 Chron. xxiv. 23, 24]. Two of his own servants, foreigners, Zabad and Jehoabad, took upon them to avenge the murder of Zechariah, and killed Joash on his bed at Millo. He was buried in the City of David, but was reckoned undeserving a place in the sepulchres of the kings [vs. 25, 26]. He reigned nearly forty years (B.C. 878—839), and was succeeded by his son Amaziah.

2. The twelfth king of Israel, the son of Jehoahaz, and grandson of Jehu. During the reign of his father (with whom, for two years, he was joint sovereign), the kingdom had been brought to the utmost misery by the Syrians [2 Kings xiii. 7]; though before its

close God had granted some deliverance [ver. 5], which at length became complete, under Joash. Though he did that which was evil in the sight of the Lord, and continued the worship of Jeroboam's golden calves [ver. 11], he appears to have been less flagrantly wicked than most of the kings of Israel. Indeed, Josephus says, "He was a good man, and in his disposition not at all like his father" ["Antiq." ix. 8, 6]. Possibly, his character improved towards the latter part of his reign. His regard for Elisha favours this view. The king paid the prophet a visit on his deathbed, and wept over him, using the very words which Elisha himself had uttered on losing Elijah, "My father, my father, the chariot of Israel, and the horsemen thereof" [2 Kings xiii. 14], and received from the prophet an assurance of three victories over the Syrians [vs. 19, 25]. Amaziah, king of Judah, elated with victories he had gained over the Edomites, and probably with the wish to avenge the injuries done by an Israelite army, enraged also at having been first hired by him, and then, at God's command, summarily dismissed [2 Chron. xxv. 5—13], challenged Joash to battle. Joash warned him of his danger by contemptuously comparing him to the thistle that sent to the cedar, "saying, Give thy daughter to my son to wife" [ver. 18]. But in spite of this, and of the warnings of a prophet [ver. 16], Amaziah persisted, and was entirely defeated at Beth-shemesh. Joash brought him a prisoner to his own capital, Jerusalem, the wall of which he broke down for 400 cubits; and then returned to Samaria, carrying with him all the sacred and the royal treasures of Judah, as well as hostages for Amaziah's future good behaviour. After a reign of sixteen years (B.C. 841—825), Joash died, and was succeeded by his son Jeroboam II. [2 Kings xiv. 16].

3. A son or descendant of Becher, the second son of Benjamin. He was head of a house, and a mighty man of valour [1 Chron. vii. 8, 9]. 4. The father of Gideon. He is called "the Abi-ezrite," as descended from Abi-ezer, son of Gilead. He was a man of property, and lived at Ophrah at the time that the Midianites held the country [Judg. vi.]. Though a semi-idolater [ver. 25], he pleaded in his son's defence (who had destroyed Baal's altar and grove) with so much point and vigour as to earn for him the name of Jerubbaal ("let Baal plead") [ver. 32]. 5. A descendant of Judah, through his son Shelah. He had, with certain kinsmen, dominion in Moab [1 Chron. iv. 22]. 6. The second of certain mighty men, of the family of Saul, who joined David at Ziklag [1 Chron. xii. 25]. 7. An officer of David, who had charge of the cellars of oil [1 Chron. xxvii. 28]. 8. A son of Ahab, king of Israel [1 Kings xxii. 26; 2 Chron. xviii. 25].

JO'ATHAM, the same as Jotham [Matt. i. 9].

JOB, *afflicted or persecuted*. 1. A son of Issachar [Gen. xli. 13]: he is called Jashub [Numb. xxvi. 24; 1 Chron. vii. 1]. 2. Job of the land of Uz, respecting whom we know little beyond what is written in the book which bears his name. He is named along with Noah and Daniel in Ezek. xiv. 14, 20, and by James in his Epistle [v. 11]. The Book of Job describes him as "perfect and upright, one that feared God and eschewed evil." He had seven sons and three daughters, and very much wealth, so that he was the greatest of all the men of the East, or of the Bene-Kedem. This phrase identifies him with the Arabians. [See BENE-KEDEM.] His piety provoked the special hostility of Satan, who obtained permission to plague him with heavy losses; but in vain, for he bowed in humble

submission to the stroke of Providence. Hereupon Satan sought and obtained permission to afflict him bodily with a loathsome and painful cutaneous eruption. He remained still unmoved, although even his wife urged him to blaspheme God. In his agony he sat down upon the ground in silence. His three friends, who had come to console him, looked on in silence; but after seven days Job cursed his birthday, and this introduced the remarkable discussion which occupies most of the book, and which ends in Job's humbling himself in deep abasement before God, who accepts and blesses him. After this his prosperity returns, he has a numerous family, and lives 140 years; in the end he dies, "being old and full of days." The personal existence of Job has been denied, but on very insufficient grounds. It has been objected that the name of Job is artificial and not historical, but no emphasis can be laid on this, because the Biblical names are all significant, and may coincide in meaning with more or less of the experience of those who bear them. It has been said that the frequent repetition of the numbers 3 and 7 in the book throw suspicion on the history; another objection is based upon the conversations of Satan with God; and another rests upon the afflictions with which Job was visited. The first of these objections is wholly capricious. The second relates to matters on which we have not, independently of Scripture, the slightest data for a judgment. To the third we reply, that it is owing to the altogether exceptional character of Job's experience that this book was written at all. The internal evidences for the genuineness of the account are so conclusive, that some who deny the high antiquity of the book, admit the actual existence of Job. We do not know when he lived, but it is commonly supposed that he comes near the age of Moses, if not before it, because there is no trace of peculiar Jewish institutions in the book. Others, however, place him at a much later date. The great obstacle to a decision is partly the silence of other Scriptures respecting him, and partly the fact that he resided apart from the Israelites, and seems not to have been allied to them. Of the locality of Uz, this is not the place to speak; but we may say that if it was Ausitis, it must have lain to the east of southern Palestine, and in the direction of the Euphrates—in Arabia, in fact. It is well known that in the Septuagint version a curious addition is found, when or by whom written is unknown; but it gives the following account of Job:—"Now it is written that he shall be raised again with those whom the Lord raises. He is explained by the Syriac book as dwelling in the land of Ausitis, on the borders of Idumæa and Arabia; his name at first was Jobab, and, having married an Arabian wife, he had a son whose name was Ennon. His own father was Zerab, a son of the sons of Esau, and his mother was Bosorra, so that he was the fifth from Abraham. And these were the kings who reigned in Edom, which country he also ruled—first, Balac, son of Beor, the name of whose city was Dinhabah; and after Balac, Jobab, who is called Job; and after him Asom (Husham), who was ruler of the country of Teman. After him was Hadad, the son of Barad, who cut off Midian in the plain of Moab, and the name of whose city was Gethaim (Avith). And the friends who came to him were Eliphaz, of the sons of Esau, king of the Temanites; Bildad, the prince of the Sauchreans (Shuities); and Zophar, king of the Minneans." This addition, with some variations, is found in an old Latin version and in an Arabic translation, but it was probably taken by them from the

Greek, where, again, the copies are not altogether the same. Whenever written, it plainly records an old tradition as to the real character and true age and country of Job. Several of the details are evidently derived from Gen. xxxvi. 31—35; 1 Chron. i. 43—46, and from the Greek version, so that the reference to a Syriac book may be considered questionable. That the Greek version was the basis of the story is shown by the forms of the proper names, among which we find Gethaim for Avith. This tradition would identify Job with Jobab, and make him probably the contemporary of Moses; but it breaks down here, because Job and Jobab are two very different names in Hebrew. There are still traditions of Job in the East, but they throw very little light upon his history, in proof of which we name the fact that six different places have claimed to possess his grave. The nearest approach to the settlement of his nationality in the indications of Scripture is his being named with the Bene-Kedem, as already remarked, and Jeremiah's valuable intimation that the daughter of Edom (Edomites) dwelt in the land of Uz [Lam. iv. 21]. Therefore, although by the first we may connect him with the Arabs, by the second we must admit a possible relation to the Edomites. Some writers, including Dr. Davidson, think Job was an Aramæan; but it is, we think, by no means probable that such was the case, unless by Aramæan we are to understand the descendants of the Aram mentioned in Gen. xxii. 21. [See TEMAN, UZ.]

On almost all these questions an immense amount of learned research has been expended, but with no very definite results, beyond rendering it highly probable that Job lived to the east of southern Judah, at a period bordering upon the patriarchal age. This latter point is confirmed by the number of years which Job must have lived [Job xlii. 16], and by all that is said of the state of society in his time.

JOB, THE BOOK OF. In our version and in the Latin Vulgate, this book stands before the Psalms as the first of the poetical books; but in Hebrew Bibles, it comes between Proverbs and Solomon's Song; and in the Syriac, it is placed between Deuteronomy and Joshua. As it will be impossible in our restricted limits to do more than touch upon a few of the points raised by critics concerning this venerable document of Holy Writ, we shall endeavour to select what will be most profitable to our readers. Of Job himself we have already spoken in the previous article, but we shall have occasion to revert to some of the topics there glanced at. We are not aware that the canonical authority of this book has ever been called in question; writers of all shades of opinion, in all ages, have recognised its place among the books of Holy Scripture. Another point on which all are agreed is, that it is poetical in form, and constructed on a regular and somewhat artificial plan. The prologue, or exordium [chaps. i. and ii.], and the epilogue, or conclusion [chap. xlii.], may be regarded as prose, but all the rest is poetry of a very elevated character. It has been disputed whether the poem should be called a didactic or a tragic poem, but a little study of its structure shows that it is sufficient to speak of it as strongly dramatic. For the assistance of general readers, we present the following analysis of the book nearly as exhibited by Mr. Barnes in his useful commentary on Job:—

Part I. Historical introduction, in prose [chaps. i. ii.].

Part II. Argument or controversy, in verse [chaps. iii.—xlii. 6].

- A. First series of controversy [chaps. iii.—xiv.].
 1. Job curses his birthday [chap. iii.].
 2. Speech of Eliphaz [chaps. iv., v.].
 3. Job's answer [chaps. vi., vii.].
 4. Speech of Bildad [chap. viii.].
 5. Job's answer [chaps. ix., x.].
 6. Speech of Zophar [chap. xi.].
 7. Answer of Job [chaps. xii.—xiv.].

- B. Second series of controversy [chaps. xv.—xxi.].
 1. Speech of Eliphaz [chap. xv.].
 2. Job's reply [chaps. xvi., xvii.].
 3. Speech of Bildad [chap. xviii.].
 4. Reply of Job [chap. xix.].
 5. Speech of Zophar [chap. xx.].
 6. Answer of Job [chap. xxi.].

- C. Third series of controversy [chaps. xxii.—xxxi.].
 1. Speech of Eliphaz [chap. xxii.].
 2. Answer of Job [chaps. xxiii., xxiv.].
 3. Speech of Bildad [chap. xxv.].
 4. Job's answer [chaps. xxvi.—xxxi.].

- D. Speech of Elihu [chaps. xxxii. 6—xxxvii.].

- E. Close of the controversy [chaps. xxxviii.—xlii. 6].
 1. Speech of the Almighty [chaps. xxxviii.—xli.].
 2. Job's penitent reply [chap. xlii. 1—6].

Part III. Historical conclusion, in prose [chap. xlii. 7—17].

The divisions are indicated by explanatory remarks in the original; the longest of these transitions being in chap. xxxii. 1—6.

That the author of the book wrote it in Hebrew has been doubted, but on very insufficient grounds. The composition, in all parts, bears the stamp of originality, and we believe no modern critic refers it to any but a Hebrew origin. It has been said that there is a strong Arabic infusion in the language, but this also is now very seldom insisted on. Some have thought the language deeply tinged with Aramaisms, but even this is regarded as by no means clear. At the same time, both these opinions point to the fact that both Arabic and Aramaic may render valuable aid to the interpretation of this often difficult book. That there are great difficulties in the language will be readily inferred by any one who can compare ancient and modern versions, and observe the very numerous points in which they differ from each other. The same fact is illustrated by the multitude of books which have been written to explain this Book of Job. There are rare words and forms of words, and very singular idioms; and hence the chief difficulties which we acknowledge. Another source of difficulty, very much overlooked, is the unique character of the book as a whole. In several respects it stands alone, as in its literary structure, its topics, and the standpoint of the writer—quite apart from Judaism. Its points of contact with other Scriptures are casual and incidental, if we except the Book of Proverbs in some places, Jeremiah in a few, and Isaiah in still fewer.

Those who have looked closely into this book differ very much as to the age and country in which it was written. There is no need to insist that Job himself wrote it; on the contrary, if he had been its author, he would hardly have spoken of himself as he does. That it is the work of one author and period we strongly believe, though some fancy that it is not so. Some, for example, object to the prologue and epilogue as later additions; others, to chaps. xxvii. 7—xxviii. 28;

others, to chaps. xl. 13—xli. 26; and others, to chaps. xxxii.—xxxvii., or the whole section relating to Elihu. The reasons for these objections are almost wholly critical, and are very much based upon a supposed departure in these passages from the perfect symmetry and uniformity of the book. In the case of Elihu's discourses, it is affirmed that the style and language are peculiar. To the former of the objections we may reply in Dr. Davidson's words, "It is vain to look out in every part of the poem for such symmetry and consistency as the acuteness of criticism may now require" ["Intro. to Old Test.," i. 204, where nearly all that has been said on these points is summed up]. To the other objection may we not also make the same answer? However, the writer just quoted ventures to say of Elihu's speeches, "the diction is more strongly Aramaean, rough, heavy, prolix, difficult" (epithets which he, no doubt, culled from his German authorities). If this were true, it would mean nothing, because Elihu belongs to a tribe and district probably far removed from the others, certainly different, and the author may have designedly reproduced some of his peculiarities of speech [compare Mark xiv. 70]. But, in truth, Elihu has been very hardly dealt with, as any scholar will see who takes the pains to sift the fourteen words which Dr. Davidson cites to prove his accusation. Some of them are neither peculiar to Elihu nor Aramaic, and most of them may be illustrated by other passages in the Bible. As it regards the general condemnation of Elihu's speeches as flat, cold, and pretentious, &c., we really do not think any reply is needed, and only remark that we cannot look here for all the animation and excitement which distinguish the actual disputants; but we simply deny that the style is open to the allegations made against it.

Accepting this divine composition as appearing in its genuine form, and thus repudiating the fashionable device of the rationalistic school, who find interpolations in so many books of Scripture, it still remains for us to ask when, where, and by whom it was written. Its author, we have said, was surely not Job himself. Who, then, was it? Did it come from the pen of Elihu, or of Moses, or of some other person? Job's authorship has been advocated even by such men as Lowth, Mages, and Dr. S. Lee; but the name of Job at the head is no more proof that he wrote it than Samuel's name in the title proves that he wrote the books called after him [1 Sam. xxv. 1]. Dr. Lightfoot thought Elihu was the author. Barnes thinks Job wrote it, and that Moses adopted it; Kenicott, Michaelis, &c., supposed that Moses wrote it; Luther, Grotius, Döderlein, &c., ascribe it to Solomon; and there are still other opinions referring it to all possible periods from long before Moses to the Babylonish captivity. Similar diversity exists as to the place where it was produced: Palestine, Idumea, Arabia, and Egypt have all been suggested. But after all that has been written upon these problems, we quite agree with Professor A. B. Davidson, that, "regarding authorship and era of our book, nothing positively can be known; regarding place of composition, about as little." Whatever conclusion is reached on these points, one thing is by no means without interest to the religious mind; and it is, that the characters which appear in the book, although not Hebrews, represent a period in which idolatry seems not to have infected the Arabian tribes. This fact, which has been but little noticed, affords a strong presumption of the early date of the transactions of the book. There are very many other indications which

point the same way. It must be admitted, however, that the writer may not necessarily have lived in the same period. If he was later, his entire avoidance of everything which could betray his own age constitutes his work a masterpiece of art unparalleled in ancient literature. Our deliberate opinion is, that the language of the book, equally with its texture and incidents, is perfectly consistent with a very early date. The entire absence of all references to the Jewish system, viewed in connection with the use of the Divine name Jehovah, and an allusion to the Jordan, may likewise point to a remote origin. There is but one thing which is fairly open to objection on this theory, and that is the very artificial and symmetrical structure of the book, which suggests that the art of literary composition had had time to develop itself. We find nothing like this until we come to the Psalms, among which are some acrostics.

After a careful examination of the book, and of the observations of many who have written upon it, we feel quite justified in referring the composition to a very early period; but we cannot say by whom, when, or where it was written. We scarcely think it was the work of a Hebrew in Judea, but rather that it was the work of a devout worshipper of the true God, not far from the time and place of Job's life; and as this life from its very duration belongs to a patriarchal age, the book may be almost if not quite as old as Moses.

We come now to consider the problem or design of the book, and we remark at once that the views taken of this may materially affect the interpretation of almost everything in the book. An anonymous French work on Job, published in 1768, divides the book into two parts; the first the prose, and the second the poetical portions; and treats the former as historical, but the latter as "a magnificent poem wherein are expressed the complaints of the Church of Israel captive at Babylon, to which the sacred poet, who is unknown to us, has given the name of Job; (1) because of the resemblance of the woes of that afflicted Church to the misfortunes of this prince; (2) because the Church of Israel experienced, on the part of the Assyrians and Babylonians, the same hostilities that Satan had inflicted on Job." Other views are, that the book was designed to set forth the idea of true wisdom; to teach the immortality of the soul; to exhibit the trials of the righteous; to illustrate the Divine government in relation to the distribution of good and evil in the world, or to solve the question how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. These may serve as specimens of the views which have been taken of the general design of the book. On the whole, we prefer the last, which is most in accordance with the scope of the leading facts and discussions; but we think the book is also meant to teach us that the trials of the righteous are temporary, and to be followed by greater and more enduring blessings. God has a right to distribute prosperity and adversity according to his will, but he will never forget or forsake them that trust in him. It is not to be doubted that, viewing the book on its practical side, there is much truth in the opinion of those who have considered it as an example of patience set forth for the imitation of all who suffer. Nor can we say that they are wholly wrong who hold that it aims to exhibit the conflicts and victory of the pious in the trials of life. Finally, under this head, we observe that the sovereignty of God, and the duty and blessedness of complete acquiescence in his arrangements, are prominently set forth.

As for the interpretation of the book, we cannot admit that it may be treated as simply allegorical or symbolical, because there is nothing to show that the work is an allegory and purely fictitious. We hold to the grammatical and literal explanation as the proper one. Even in regard to the interviews of Satan with the angels and the Lord, we have no proof that an allegory is intended, still less have we any clue to the supposed allegory. The passage stands with the records of the fall of man, of the temptations of Christ, and of the vision described in Zech. iii. 1 [compare Ps. cix. 6]; but in no case have we a right to treat it as an allegory. Regarding the book as given by inspiration, the supernatural element prominent in the passages relating to Satan, and in the addresses of the Almighty, presents no difficulty. The book abundantly proves, that even true piety cannot preserve a man from trouble and mistake; that human reason cannot furnish a sufficient remedy for any form of evil; and that true wisdom and blessedness can only be obtained through Divine revelation and interposition.

We must refer to the commentators for an examination of particular passages, and an account of the versions and critical works based upon the book. Some of the passages are profoundly interesting from their prophetic and Messianic bearing. Once only, however, is the book directly quoted in the New Testament as a part of Holy Scripture [1 Cor. iii. 19]. Other allusions have been found in Matt. xxiv. 28; John iv. 37; Rom. ii. 5; 1 Cor. xv. 8; Phil. i. 19; James v. 2, 11; 1 Peter v. 8; Rev. vi. 17.

JO'BAB, *exclamation*. 1. One of the sons of Joktan, the brother of Peleg [Gen. x. 26; 1 Chron. i. 23]. 2. The son of Zerah of Bozrah, and second king of Edom [Gen. xxxvi. 33; 1 Chron. i. 44]. 3. A king of Madon, who, among others in alliance with Jabin, king of Hazor, fought against Joshua at the waters of Merom, and was defeated and slain, and his kingdom taken possession of [Josh. xi. 1—12]. 4. A descendant of Benjamin [1 Chron. viii. 9].

JOCH'EBED, *Jehovah of glory, or, glory of Jehovah*; the mother of Moses, Aaron, and Miriam. She was a daughter of Levi, born to him in Egypt, and sister of Kohath, the father of her husband Amram [Exod. ii. 1; vi. 20; Numb. xxvi. 59]. Such marriages were afterwards forbidden by the Mosaic law [Lev. xviii. 12, 13]; yet there is no attempt made to conceal the fact that Moses himself was the offspring of parents who had married within the prohibited degrees.

JOD (י), *hand*; the tenth letter of the Hebrew alphabet. When it preserves its consonantal power, it is pronounced *y*, never *j*. As a numeral, it is equal to 10. [See **ALPHABET**.] The word is now usually written *Yod* [Ps. cxix. 73].

JO'ED, *Jehovah's witness, or, Lord of witness*; a Benjamite, whose grandson was chief of the family living at Jerusalem in the days of Nehemiah [Neh. xi. 7].

JO'EL, *Jehovah-God, that is, Jehovah is God*. Thirteen individuals bearing this name are mentioned in the Old Testament. The following is their chronological order, as correctly as it can be ascertained:—1. The son of Azariah, a descendant of Levi in the line of Kohath, and one of the ancestors of the prophet Samuel [1 Chron. vi. 36]; apparently the same as is also called Shaul [ver. 24]. 2. The oldest son of Samuel the prophet [1 Sam. viii. 2]. His father is once called Shemuel [1 Chron. vi. 33], but that is only a more

accurate reproduction of the Hebrew form of the word. In another place "Vashni" is given as the name of Samuel's firstborn [ver. 28]; but by some mistake "Joel" has been omitted, and the Hebrew word *vashni* [וַשְׁנִי], which means "and the second," and therefore applies to Abiah, has incorrectly been taken as a proper name. In their father's old age Joel and Abiah were appointed judges in his stead; but, far from following his good example, they were guilty of bribery and injustice; hence the Israelites desired to have a king [1 Sam. viii. 1—5]. Joel was the father of Heman the singer [1 Chron. vi. 33; xv. 17]. 3. A chief of the Reubenites, apparently contemporary with David [1 Chron. v. 4, 8]. 4. One of David's thirty mighty men. He is described as the brother of Nathan [1 Chron. xi. 38], but is also called "Igal the son of Nathan of Zobah" [2 Sam. xxiii. 36]. *Joel* [יֹאֵל] and *Igal* [יִגָּל] might easily be confounded; but the other discrepancy cannot be accounted for. 5. A Levite, the chief of the Gershonites at the time that the ark was brought from the house of Obed-edom to the place which David had prepared for it at Jerusalem [1 Chron. xv. 7, 11]. He was descended from the Gershonite Laadan, and was one of those who had charge of the treasures of the house of the Lord [xxiii. 8 compared with xxvi. 21, 22, and with vi. 16—20 and xv. 7]. 6. The son of Pedaiiah, the "prince" or "ruler" of the western half-tribe of Manasseh in the reign of David [1 Chron. xxvii. 20]. 7. A chief man among the descendants of Issachar, two generations after the time of David [1 Chron. vii. 1—3].

8. The son of Pethuel, one of the Minor Prophets. Beyond the mere mention of his father's name, no information is given regarding the genealogy of this prophet; and the time in which he lived can only be approximately known by inference from the style and subject of his writings. It is quite evident that he lived and prophesied in the kingdom of Judah, for he repeatedly speaks of Judah, Jerusalem, Zion, and the Temple and service of God [Joel i. 8, 9, 13, 14, 16; ii. 1, 14—17, 23, 32; iii. 1, 6, 8, 16—21]; but it does not therefore follow that he was a Levite, although he makes special mention of matters in which the Levites were more immediately concerned [i. 9, 13, 14; ii. 14, 17]. It is probable that he wrote before Amos, who begins his prophecy with a sentence borrowed from the closing paragraphs of that of Joel [Joel iii. 16 comp. with Amos i. 2]. And perhaps Amos mentions, as having already fallen upon Israel, the same calamities which Joel speaks of as about to come upon Judah [Joel i. 4, 12, 15—20, comp. with Amos iv. 6—9]; both kingdoms would probably suffer about the same time. But we cannot infer from the sentence against Edom [Joel iii. 19] that Joel wrote before Amaziah's victory [2 Kings xiv. 7], for similar language is used against Edom by Amos in the reign of Amaziah's son [Amos i. 11, 12], and even by Jeremiah at a much later period [Jer. xlix. 17]. Yet the Phœnicians, Philistines, Egyptians, and Edomites [Joel iii. 4, 19] are the only nations mentioned as hostile to Judah; and we may safely conclude that Joel prophesied about the beginning of the reign of Uzziah, king of Judah—that is, about B.C. 800. [See **JOEL**, **BOOK OF**.] He was a man of rich imagination, cultivated taste, and great literary ability. He wrote with pure and elegant diction, and was evidently accustomed to the highest style of composition.

9. The chief of the Gadites in the time of Jotham, king of Judah [1 Chron. v. 11, 12, 17]. 10. One of the Simeonite "princes" who, in the days of Hezekiah,

king of Judah, dislodged the Hamites who dwelt in Gedor and its vicinity [1 Chron. iv. 34—41]. [See GEDOR.] 11. The son of Azariah, of the sons of the Kohathites; one of those who took a prominent part in cleansing and restoring the Temple in the beginning of Hezekiah's reign [2 Chron. xxix. 12]. 12. A son of Nabo, one of those who put away their foreign wives in the time of Ezra [Ezra x. 43]. 13. The son of Zichri, a Benjamite; the "overseer" of the men of Judah and Benjamin who inhabited Jerusalem when the city was restored under Nehemiah [Neh. xi. 9].

JOEL, BOOK OF. This is one connected prophecy which does not admit of formal division. It begins with the announcement of a dreadful plague of locusts, in consequence of which all the corn-fields and vineyards would be devastated. The different kinds of grain and the various fruit-trees are mentioned by name, in order that the description of the calamity may be more vivid and terrible [chap. i. 1—13]. The people are therefore called to lament; but they are also called to repent and cry to God, and at the same time they are told that they will have to suffer not only on account of the devastation produced by the locusts, but also on account of the absence of rain and the drying up of the brooks [vs. 8, 13—20]. Again the prophet repeats his announcement of the locust plague with a more vivid and detailed, as well as highly poetical, description of the remarkable appearance and devastating progress of the locusts [ii. 2—10]—a terribly picturesque description, the accuracy of which has often been attested by travellers who have been eye-witnesses of similar visitations. [See LOCUST.] The people, however, are carefully reminded that this is no accidental calamity, but an interposition of Divine providence [vs. 1, 11]. Therefore they are exhorted to turn to God with genuine repentance [vs. 12—17], and are promised an eventual deliverance both from the locusts and from the drought [vs. 18—27]. But a still greater deliverance and even richer blessings are promised. The prophet announces that God would not only hear, and pity, and preserve his people then, but that even at a future time he would more fully carry out his merciful purposes, and would pour his Spirit upon all flesh, &c. [vs. 28—32]—a prophecy which, in the view of Christ's apostles, began to be fulfilled on the Day of Pentecost [Acts ii. 14—21], but the complete fulfilment of which is, of course, not yet accomplished. The prophet then goes on to declare, that heathen powers will be utterly overthrown [chap. iii.]: he makes special mention of those nations that had hitherto been enemies to the chosen people; yet certainly the prophecy does not wholly apply to them; they are only specified because their hostility had been already experienced when the prophet wrote. Indeed, the proper subject of the third chapter is the final overthrow of the enemies of the kingdom of God, and the ultimate triumph of that spiritual and eternal kingdom. Thus we see that Joel, the earliest of the prophets in Judah whose prophetic writings have come down to us, surveyed the whole field of vision, and gave a rapid sketch of the dealings of God with his people. It is still disputed whether the threatened plague of locusts in the first two chapters should be taken literally or figuratively, but the probability is that there was an actual plague of locusts as the prophet announced, only he saw that greater plagues were in store for the erring people, and therefore he used stronger terms than he would have otherwise employed. That he speaks of the destruction of corn-fields and vineyards, and not of the slaughter of the people, is only in accordance with

poetic taste, that there might be no incongruity to mar the perfection of the highly wrought though accurate description of the lesser evil. How clear the prophet's own vision might be of subsequent and still greater calamities, it is impossible to conjecture; but we know now that many incursions of hostile nations were made, and accumulated miseries came upon Judah, before the thorough reformation desired by the prophet was carried out. At all events, the predictions contained in the third chapter were not to reach fulfilment until, at least, after "the captivity of Judah and Jerusalem." And, indeed, their fulfilment, in the highest sense, is yet in the future.

JOELAH, one of the Benjamites who revolted from King Saul, though he was of the same tribe, and came to David at Ziklag [1 Chron. xii. 7].

JOEZER, *Jehovah's help*, or *Lord of help*; a Korhite who came to David at Ziklag [1 Chron. xii. 6].

JOG'BEHAI, *exalted*; a city of Gad on the other side of the Jordan. It is one of the cities which were built or rebuilt by the tribe possessing it [Numb. xxxii. 33; Judg. viii. 11, where perhaps a different place is meant].

JO'GLI, *led into exile*; the father of Bukki, a prince of Dan, who took part in the division of Canaan among the tribes [Numb. xxxiv. 22].

JO'HA, *the Lord liveth* or *makes alive*. 1. A Benjamite, son of Beriah, whose descendants, chieftains of Aijalon, drove away the inhabitants of Gath [1 Chron. viii. 13, 16]. 2. A son of Shimri the Tizite, and one of David's mighty men [1 Chron. xi. 43].

JOHANAN, an abbreviated form of Jehohanan, *the Lord graciously gave*. 1. One of a number of mighty men, connections of Saul, armed with bows and stones, who joined David's army at Ziklag [1 Chron. xii. 4]. 2. A Gadite warrior who joined David in the wilderness [1 Chron. xii. 12]. 3. One of the high priests, and great-grandson of Zadok [1 Chron. vi. 9]. His father Azariah is mentioned as a chief man early in Solomon's days [1 Kings iv. 2], and his son, of the same name, as having been priest in Solomon's Temple [1 Chron. vi. 10]. 4. The eldest son of King Josiah [1 Chron. iii. 15], apparently the same as Jehoahaz. 5. The son of Kareah, one of the captains of the scattered remnant of Zedekiah's army which escaped when Jerusalem was taken [2 Kings xxv. 6]. After they had remained for a time in the fields or open country, Gedaliah was appointed governor by the Babylonians, and Johanan was among the first to recognise his authority and swear allegiance to him [Jer. xl. 7—9]. After ineffectually warning Gedaliah of Ishmael's plot against his life [vs. 13—16], he took the lead in the pursuit and defeat of the murderer [xli. 11, &c.]. Fearing the anger of the Chaldeans, he removed with all the people to the "habitation of Chimham," near to Bethlehem, as a convenient starting-place for escape, if needful, into Egypt [ver. 17]. He afterwards asked counsel of the Lord, through Jeremiah, respecting his foregone conclusion of removing into Egypt [xlii. 1, 2]; and in spite of the Divine command to the contrary [ver. 10, &c.], he took all the people, including Jeremiah, to Tahpanhes [xliii. 6, 7]. After this we hear no more of him. 6. A companion of Ezra on his return from Babylon [Ezra viii. 12]. 7. The son of Eliashib, into whose chamber Ezra went (probably one of the priests' chambers in the Temple) to fast and mourn for the sins of the children of the captivity [Ezra x. 6]. 8. One of the last mentioned of the descendants of the royal line of Judah

[1 Chron. iii. 24]. 9. The son of Tobiah the Ammonite, the enemy of Nehemiah [Neh. vi. 18].

JOHN, a contracted form of Johanan [which see]. 1. A kinsman of Annas the high priest, and one of the judges before whom Peter and John were brought after healing the lame man at the Beautiful Gate of the Temple [Acts iv. 6]. Nothing further is known with any certainty of him. 2. The companion of Paul and Barnabas during the early part of their first missionary journey [Acts xiii. 5, 13]. He is called "John, whose surname was Mark," in chap. xii. 25, and there is no sufficient reason to doubt (with Grotius and others) his being identical with the second Evangelist. The gradual change from a Jewish to a Roman name is exactly analogous to the change from Levi to Matthew, or from Saul to Paul. His mother's name was Mary [xii. 12], and he was nephew (or cousin) to Barnabas [Col. iv. 10].

JOHN, THE APOSTLE AND EVANGELIST; one of the twelve disciples of Christ, the writer of the fourth Gospel and of three Epistles. His father was Zebedee, a fisherman of Galilee [Mark i. 19], and his mother is believed, from a comparison of Matt. xxvii. 55, 56, and Mark xv. 40, 41, to have been Salome, who is included among those that ministered to our Lord of their substance. He was also the brother of James, another of the apostles. [See JAMES (1).] Scripture is entirely silent as to the date of his birth or of his death. Indeed, beyond the fact of his parentage and occupation, we have no information whatever concerning him before the ministry of John the Baptist. Traditions and legendary fictions have attempted to fill up the blank both of his earlier and later life, but they are in great part the undoubted creation of subsequent ages. From Mark i. 20, John xix. 27, and other passages, and also from John's acquaintance with the high priest [John xviii. 15], it has usually been inferred that he was one of an influential family; and that, in addition to his home on the shores of the Galilean lake, he had also a house at Jerusalem, and was well known there. This may have been the case, but no great stress can be laid on these facts. The first notice we have of John is universally believed to be that in John i. 35, although he is not mentioned by name. He is there described as one of the disciples or recognised followers of John the Baptist. The circumstance of this association with the stern preacher of the desert, and the eagerness with which, on hearing the words of the Baptist, "Behold the Lamb of God" [John i. 36], he followed Jesus, and went with him to his house, and remained all night there, give us an insight into a mind, to say the least, susceptible of deep religious impressions, and yearning after a clearer spiritual knowledge than was generally possessed by the people around. How much these impressions were deepened, and how, too, the previous faith of John took a definite form and centred on the person of Jesus of Nazareth, may be gathered from the rapturous exclamation of Andrew, who, doubtless, expressed not only his own conviction, but that of his friend and companion, "We have found the Messiah" [John i. 41]. St. John thus stands before us on the holy page as one of the first who associated with Jesus at the very commencement of his ministry, and yielded him the sincere homage of his faith and allegiance. How long he remained with Jesus, the uncertainty in the chronology of the details of our Lord's life precludes us from saying; but we know that after a time he returned to his ordinary occupation, and was thus employed when

Jesus, after the miraculous draught of fishes, formally called him to his side, and designated him to the apostleship [Matt. iv. 19]. From this time to the crucifixion, we always meet with him in immediate companionship with Jesus Christ. This association seems to have been one of more than ordinary intimacy and tenderness. Not only was John one of the three specially favoured on several occasions, but to him alone is the designation applied, "the disciple whom Jesus loved" [John xix. 26], and who is described as leaning on his bosom [xiii. 23]. Few and far between, however, are the hints which we get of his history during these two or three years, and these are mostly of a special character, as if in truth to teach us how imperfection clings to the holiest of men, and how, too, the highest privilege is but the threshold of spiritual danger. Thus he whom we should probably have singled out as the type of Christian love, breathes a prayer for vengeance on the Samaritans [Luke ix. 54]; and in the bosom on which Jesus leaned in all the tenderness of a gentle and holy friendship, there lurked the spirit of a narrow intolerance [ver. 49], which rebuked one who in the name of Jesus was enabled to cast out devils; and of a prideful ambition which, presuming on the Lord Jesus Christ's manifestations of affection, demanded the loftiest place of honour in the expected kingdom of the Messiah [Mark x. 37]. Under much of this, as its deeper spring and motive, there may have been, and doubtless was, the devotion of an unflinching attachment to Christ, which was stirred to indignation by any disrespect towards him in others, but it did not prevent Jesus administering on all the above occasions a sharp rebuke. The fiery zeal of John and his brother was doubtless in the mind of Jesus when he called them Boanerges, "sons of thunder" [Mark iii. 17]. To John, with his brother James and Simon Peter, was accorded the special favour of being present at the restoration to life of Jairus's daughter [Luke viii. 51], at the glorious scene of the transfiguration [Matt. xvii. 1], and at the agony of Jesus in the garden [Matt. xxvi. 37]. It was, moreover, when the darker scenes of the Lord's life were enacted that the tenderer aspects of John's character became more especially visible. Thus we find him reclining on the bosom of Jesus at the last supper [John xiii. 25], and the intimacy between him and Jesus so well known and recognised, that he is solicited by the silent gestures of Peter to ascertain what no one else liked to ask [ver. 24]. He was present, as above mentioned, at the agony in Gethsemane, and though at first scared from the side of his Master in common with the other disciples [Matt. xxvi. 56], his courage speedily revived, and with Peter he followed at a distance, and entered the high priest's palace, taking advantage of his being known there to obtain admission for his fellow-apostle also [John xviii. 15], if, as has generally been supposed, he is the person indicated by "another disciple" in this passage. We next find him, regardless of danger, now standing beneath the cross of Jesus [John xix. 26], at the side of his stricken mother, and catching one by one his last words; and then with Peter, on the resurrection morning, hastening eagerly to verify the affirmation of Mary Magdalene, that the body of Jesus had been removed from the sepulchre [John xx. 3]. After the interviews with Jesus recorded in this chapter, John returned with Peter and other of the apostles to Galilee, where, no doubt, some members of the family still continued plying their trade of fishermen. There, probably with no other object than to

provide the means of subsistence, they take their nets and boats, and put out for a night's fishing [xxi. 3], at the close of which Jesus appears on the shore, and by a repetition of the earlier miracle revealed his presence. It was of John, lastly, that the Lord was speaking when, in his mysterious remark to Simon Peter, he said, "If I will that he tarry till I come, what is that to thee?" [ver. 22]—words commonly supposed, and with reason, to indicate that John should survive till after the coming of the Lord in judgment to the destruction of Jerusalem.

Of John's life and labours as an apostle the Bible is almost silent. A few incidental notices occur in the Acts of the Apostles [Acts i. 13; iii. 1; iv. 13; viii. 14–25]. From these passages and Gal. ii. 9, we learn that St. John remained at Jerusalem for many years after the ascension of our Lord, labouring, doubtless, through them all in the great work which had been entrusted to him. During some part, at least, of this time, another cause kept him there. To his filial care and protection Jesus Christ from the cross had committed his own mother; and from that hour, we are told, John took her to his own home [John xix. 27]. As already observed, many traditions are to be found in ancient Church history of the apostle's after life, some plainly apocryphal, others containing probably more or less of truth. For some time subsequent to A.D. 60 or 65 he resided at Ephesus, and is said to have presided over the church in that city. But the details are entirely wanting. Again, although we are assured of the fact of his banishment to Patmos for the sake of the Gospel, yet we have no reliable data for determining precisely the period at which his exile began or terminated; but authorities fix the former in the reign of Domitian, in which case John would be upwards of ninety years of age, and the latter in the reign of Trajan (A.D. 98 or 100). Released from banishment, the aged apostle returned to Ephesus, to learn afresh how the Gospel was turning the world upside down, and winning new trophies of grace on every hand—how also error was rife, and such error as made it clear that the spirit of antichrist was already in the world and undermining the truth of God. Against these antagonisms to the Gospel of his beloved Lord, John raised his voice in the language of solemn and startling denunciation. Yet combined with this zeal was a love which reflected the love of Jesus himself. For the last that we hear of John is this: unable from his great age any longer to preach, he was carried into the congregation; and his exhortation to the people, repeated with emphatic frequency, was "Love one another," replying to one who inquired the reason of the reiteration, "It is the Lord's command, and if this be done, enough is done." Thus gradually declined a life which, from the moment of that first interview at Bethabara, had but one object—a life which, alike in its moments of tender emotion, and its years of stern endurance and suffering, may be gathered up in one mainspring and motive—devotion to Christ.

JOHN, EPISTLES OF. 1. The genuineness and authenticity of the First Epistle of John were universally acknowledged in the early Church, and impugned only by the obscure sect of the Alogi (who denied the higher views of Christ's person in the writings of this apostle), and by the Marcionite heretics—in both cases on purely doctrinal, and not at all on critical grounds. Polycarp, bishop of Smyrna (who was a disciple of the Apostle John, and suffered martyrdom in the year 167), wrote an Epistle to the Philippians, still extant, which is steeped in the phraseology of this epistle;

and Papias, who very early in the second century was bishop of Hierapolis (at no great distance from the scene of John's final labours), and was an associate of Polycarp, made use of testimonies from the First Epistle of John—as Eusebius states ["Eccles. Hist.," iii. 39, at close], who had his writings, though they are now lost, before him. The anonymous Epistle to Diognetus—a precious relic of the early part of the second century—is the production of one, into the texture of whose thoughts the phraseology and tone of this epistle have been wrought; while, in the latter part of that century, Irenæus quotes it repeatedly by name as recognised Scripture, as do all the fathers after him. The internal evidence of its Joannean authorship is so strong that it would seem hardly possible to doubt it; though the same German critics who have vainly striven to disprove the apostolic authorship of the fourth Gospel have, as might be expected, applied their destructive criticism to this epistle also, and with similar want of success.

In point of form, this book has so little of the epistolary character, that some good critics regard it rather as a treatise, or a homily, than an epistle; but the style of address in every chapter (as in chaps. i. 3–5; ii. 7, 8, 12–14, 18–21, 24–29; iii. 7, 13, 18; iv. 1, 4, 7; v. 21) leaves no room for reasonable doubt that it is strictly a letter, directed to no particular church, but to Christians in general, though with special reference to the state of Christianity in the region where and at the time when it was written.

With regard to the time and place of its composition, its remarkable similarity in subject-matter, tone, and phraseology to the fourth Gospel leave little room to doubt that both were written nearly, if not quite, at the same time, and shortly before the apostle's banishment to Patmos, near the close of the first century, and at Ephesus.

The design of the epistle is clearly expressed by its writer throughout—to confirm believers in the faith of the Son of God, and warn them against floating errors, which were threatening to undermine the truth. In doing this, he pours forth, in the free epistolary form, those exalted views of Christ's person and work which he had given historically in his Gospel; as if he had intended both to go together—the one as the epistle dedicatory, or as a sequel to the other. Not that there is sufficient evidence (as Hug, Ebrard, and others contend) that this was actually the writer's design; but it gives a very good idea of the relation they bear to each other in point of fact; and, undoubtedly, the one book is the best commentary on the other.

As in the Gospel, the style is good Greek, yet simple, easy, sententious; consisting largely of golden sayings or proverbial maxims, couched frequently in the antithetical form—one clause affirming a thing, the opposite of which is denied in the next. Hence these passages have taken their place among the household words of Christendom, and will continue on the lips of living and dying Christians while the world stands. One feature in the style must not be passed over. With all the love that breathes in it throughout, there is a certain curt, sharp, vehement character about all that relates to error and its teachers. Thus—"If we say that we have fellowship with him, and walk in darkness, we lie." "He that saith, I know him, and keepeth not his commandments, is a liar." "Who is a liar but he that denieth that Jesus is the Christ?" [i. 6; ii. 4, 22.] This is the language of one who has not attained to the truth through a process of reasoning, but who sees it intuitively—to whom it stands revealed

in all its vitality, preciousness, and glory, and in naked contrast with deadly, soul-destroying error. Nor shall we err in discerning in such a style the impulsive temperament of the "sons of thunder" [Mark iii. 17], though now chastened and employed only in the service of truth.

2. The genuineness and authenticity of the Second and Third Epistles of John were not at first universally acknowledged by the early Church, and Eusebius accordingly classed them among the "disputed" books, which the Church came only by degrees to recognise as canonical Scripture. The extreme brevity of these two epistles, the little that is in them of general interest, slight differences in style as compared with the First Epistles, and doubts about the authorship of them, are sufficient to account for the hesitation to receive them which seems to have been felt at first pretty widely, as is evident from their not being in the venerable Peshito Syrian version, when first issued—at least before the end of the second century—and from the testimony of Origen, Eusebius, and Jerome. But, before the end of the second century, Irenæus quotes some of the words of the Second Epistle as those of the Apostle John; at one of the Councils of Carthage, held in A.D. 256, it was quoted as an "Epistle of John the Apostle;" the Syrian Church itself may be presumed to have gradually recognised both of them, as, in the fourth century, Ephraem the Syrian refers to them as canonical Scripture; and by the beginning of the next century, they were universally recognised. Internal evidence is wholly in favour of their Joannean authorship; the gentle, loving, serene spirit of him who leaned on Jesus' breast, and some of his characteristic turns of thought, being sufficient to identify him amidst that diversity which the different objects in view would naturally occasion—not to speak of that bold vehemence against deadly error and its abettors which old age in this apostle did nothing to tone down.

Having no data to fix the time and place of their composition, we can only say that they probably followed, at no great interval, the First Epistle, and were written either at Ephesus or somewhere in the region of the apostle's later labours.

Who were the persons addressed is not very clear. The words rendered "to the elect lady," at the opening of the Second Epistle, may either be so rendered, or "to the lady Electa," or "to the elect (or chosen) Kuria." Each of these renderings has its able advocates—the second and third making one of the words a proper name, but each a different one, while our version translates both. We incline to prefer this last rendering—the concealment of the name being not unnatural in such a case; and though occasioning no difficulty at the time as to the party intended, giving rise afterwards to some doubt as to the epistle itself. The "Gaius" to whom the Third Epistle is addressed is more difficult to identify, inasmuch as we read of a Gaius of Macedonia [Acts xix. 29], of Derbe [xx. 4], and of Corinth [Rom. xvi. 23; 1 Cor. i. 14]; and it is not certain whether the same person is meant, or a different one. The general opinion (which, however, may be doubted) is that the Gaius here intended was not the same as the person mentioned either in the Acts of the Apostles or by St. Paul. [See GAIUS.]

JOHN, GOSPEL OF. The genuineness, authenticity, and canonical authority of all the four Gospels have been already established. [See GOSPEL.] But as the fourth Gospel has of late years been subjected to special attacks, it may be proper to advert to them here, though

in a work like this it would be as unsuitable, as happily it is unnecessary, to discuss them.

The very great difference between the contents of this Gospel and those of the other three has attracted the attention of intelligent Christians from the first; and some of the best harmonists, from Calvin downwards, while expounding the first three Gospels as one threefold work, have preferred to comment separately upon the fourth. This naturally raises the question, Are both these representations of the life of Christ equally authentic? Never within the pale of the Christian Church was this doubted till near the close of the last century, nor was it formally called in question until 1820, when Bretechnesider published his arguments against the authenticity of this Gospel. So thorough was the refutation of these arguments by some of the ablest of his countrymen, that even he himself acknowledged his error. But after the lapse of twenty years, the ground abandoned by him was re-occupied, extended, and fortified by others, the folly of whose speculations appears clearly in the theory which they have devised to account for the origin and reception of this Gospel. Unable to deny that soon after the middle of the second century it was as well known as the other three, and held in equal reverence as an integral part of the great charter of their faith by all Christians—the Marcionites and perhaps some other insignificant heretics alone disputing it—they try to show that a spirit of religious speculation, of a mystical and sublime character, spreading from Alexandria, had early in the second century floated about Ephesus, where John had spent the later years of his life; and that taking advantage of this, some unknown writer, under the name of the disciple whom Jesus loved, proceeded to construct such a life of Jesus as should combine with the few known facts of his real history the highest religious philosophy of the day. That men of learning and penetration should give forth such a theory as the true account of the origin and object of the fourth Gospel, would be almost incredible, did we not know it to be a fact. But that such a forgery should impose upon the whole Christian Church; that a production which these writers strive to show is both irreconcilable with the other Gospels and incredible in itself, should be at once received by all Christians as of equal authority with the other three; and that it should never be questioned from the time of its first publication down to the present century, is what no unprejudiced inquirer can bring himself to believe. But apart from the absurdity of this hypothesis, who that has even the lowest spiritual apprehension can believe it possible that such a Gospel should have been produced if the incidents it records had never happened, and the teaching it reports had not first been uttered? The religious instincts of Christendom, whose deepest cravings in every age this Gospel has both interpreted and nourished, revolt from an hypothesis which would rob it of so priceless a jewel—an hypothesis whose supporters, even in the land of its birth, are confined to a few members of the school that invented it, and which in this country is regarded with favour only by the most advanced rationalistic critics, to whom the supernatural elements of the more spiritual teaching of the New Testament are obnoxious, but who cannot quite part with historical Christianity.

As to the time and place at which this Gospel was written, the preponderance of early testimony is in favour of the period of the apostle's residence at Ephesus, and not long before his banishment by

Domitian to the isle of Patmos. With this late date internal evidence most certainly agrees; the higher region of thought to which it carries its readers forming the strong meat of a somewhat mature condition of Christianity, while the milk of the three preceding Gospels was better suited to the infancy of the Church. Another confirmation of the late date at which this Gospel must have been issued may be drawn from the Epistles of the same apostle. The close relation which the first one bears to the fourth Gospel—though it may not justify the conclusion at which some have arrived, that it was intended as a preface or conclusion to it—seems clearly to show that it was written about the same time, when the thoughts and even the phraseology of the one passed naturally into the other. [See JOHN, EPISTLES OF.] The Apocalypse, indeed, must have been written still later, if the Gospel was issued before its author's banishment. But from an allusion in the opening words of it to his being the same who "bare record of the word of God, and of the testimony of Jesus Christ," by which he seems clearly to mean his published Gospel, it is natural to infer that the one did not very long precede the other.

With regard to the plan and structure of this Gospel, we have alluded to the very great difference between it and the first three, which are called the Synoptical Gospels, because they have so much matter in common that they admit of being easily viewed together, while the fourth presents few points of contact with them. But the difficulty of harmonising the fourth Gospel with the other three has been greatly exaggerated. With Wieseler, Tischendorf, Ebrard, Robinson, and other critics, we believe that it is only by the help of the fourth Gospel that the plan of our Lord's life, as exhibited even in the Synoptical Gospels, can be fully understood. A perfectly new light, indeed, and as beautiful as new, would be thrown upon the whole scheme of our Lord's public ministry, when the fourth Gospel was first put into the hands of those who knew nothing of it but from the Synoptical Gospels. As in them no mention is made of any visit of Jesus to Jerusalem until he went thither to become "our pass-over sacrificed for us," they would be equally at a loss whether to conclude that but one passover occurred during his public ministry—in which case all its transactions must have been crowded into the incredibly short space of less than one year—or to infer that, though several passovers occurred during his public life, he abstained from keeping any of them at Jerusalem, except the last, which would be equally incredible of Him who said it became Him to fulfil all righteousness. On closer search, they would even in the Synoptical Gospels see ground to believe that one passover, at least, must have occurred during his public ministry, besides the one at which he was put to death; since the plucking of the ripe ears of corn [Luke vi. 1], which occurred about the middle of his career, presupposes that a passover must have occurred just before; and if one, why not more? This conclusion would be confirmed by the fact, that he was on intimate terms with the family of Bethany, in the immediate neighbourhood of Jerusalem—Martha, Mary, and Lazarus—a considerable time before the passover at which he suffered [Luke x. 38–42]. Nor, finally, would it fail to be inferred that when our Lord says in his lamentation over Jerusalem at the very close of his ministry, "How often would I have gathered thy children together" [Matt. xxiii. 37], he must surely have been once and again in Jerusalem, pleading with it before this final visit. Yet all this

would be mere inference until the fourth Gospel reached them. From it they would at once perceive that, as it makes explicit mention of three passovers during our Lord's public ministry [John ii. 13; vi. 4; xi. 55], besides some transactions before the first which, with the forty days' temptation, must have occupied nearly six months, his ministry could not have occupied less than about two years and a half; and if the feast of the Jews mentioned in chap. v. 1 was a passover—making four passovers during his public life—it must have extended to not less than three years.

Further, whereas from the Synoptical Gospels one could hardly fail to conclude that Jesus began his public ministry only after his forerunner was arrested and imprisoned, and that it was in Galilee that he first opened his mouth in public [see Matt. iv. 12–17; Mark i. 14; Luke iii. 19, 20, comp. with iv. 14], we learn from the fourth Gospel that the following transactions all occurred before that:—The gathering in Judea of five of those who were afterwards to be ordained apostles [chap. i.]; the turning of the water into wine at Cana of Galilee; a short visit to Capernaum; his first public visit to Jerusalem to keep his first passover, with the casting of the buyers and sellers out of the Temple, the working of miracles, the gathering of disciples, and the remarkable interview with Nicodemus—John all the while baptising and bearing glorious testimony to him at some distance [chaps. ii., iii.]; thereafter, his departure from Judea; his interview with the Samaritan woman, and his two days' stay at Sychar; his arrival again at Cana, and healing of the nobleman's son [chap. iv.]. Only after this did his strictly Galilean labours, so amply detailed in the Synoptical Gospels, begin.

At what stage of his ministry his next visit was made to Jerusalem [chap. v.], depends upon whether the festival which brought him thither was a passover. We believe that it was. In this case, it was the second during our Lord's public ministry, and took place about a year and a half after he entered on it. The transactions which occurred during this visit to Jerusalem occupy chap. v. His third passover—at the distance of about two years and a half from his entrance on public life—would then be that referred to in chap. vi. 4, when the crowds going up from Galilee, flocking around him, induced him to cross over to Bethsaida, where he fed the five thousand. This feast, however, Jesus did not keep at Jerusalem, "because the Jews sought to kill him" [chap. vii. 1]. But to compensate for this, he paid two visits to it between this passover and his last; the one at the Feast of Tabernacles, in the last week of September [vii. 2–11]; the other at the Feast of Dedication, in the beginning of December, [x. 22]; the deeply important occurrences at which are recorded in chaps. vii.—x. After the former of these festivals he never returned to Galilee, taking his last farewell of it, therefore, about six months before his death; and after the latter he appears to have spent his time in different parts of Judea, completing what remained of his public ministry there, until the period of his last passover should arrive. Six days before it, we find him arrived at Bethany [chap. xii. 1], beyond which he never from that time passed. The next day he makes his public entry into Jerusalem [chap. xii. 12], at which place our fourth Evangelist comes upon the same line with the synoptics; and from this time each of the Evangelists supplies important links wanting in the rest, while the fourth contains one or two things almost indispensable to the full understanding

of all the others, and throwing a flood of light upon their narratives.

From this sketch of the plan and structure of the fourth Gospel, it will be seen what a golden key it furnishes for the right apprehension and intelligent use of the other three; but this is its least recommendation.

The contents of this Gospel, in so far as they differ from those of the Synoptical Gospels, possess a value which no language can express. The first three Gospels, giving us, as they do, chiefly the external facts and terrestrial features of our Lord's life, were called on this account, by some of the fathers, the *corporeal* Gospels; while the fourth—lifting the veil, and disclosing to us the interior of the Redeemer's person and work, his relation to the Father and the blessed Spirit, and the more heavenly features of the kingdom of grace—was called the *spiritual* Gospel. Not that the Synoptical Gospels present to us a different Christ from that of John. One passage in Matthew [xi. 25–27], and one in Luke [x. 21, 22], as lofty as anything in John—breathing, indeed, the very odour, and couched in the very phraseology of the fourth Gospel—ought for ever to have prevented the charge brought against this last Gospel, of its exhibiting an essentially different Christ from that of the Synoptical Gospels. Still, we are not to lessen the immense difference between the character of the fourth Gospel, and that of all the others. When reading this Gospel, we feel ourselves listening to one on whose sympathetic spirit was mirrored the very mind of his Master, as well in what he did as in what he taught. With this is connected a peculiar feature of this Gospel—its *reflective* character. In the others we have pure narrative—rarely, at least, anything beyond it. Here scarcely anything is reported without something of the Evangelist's own in connection with it. In proof of this, numerous passages may be referred to [chaps. i. 6–9, 14; ii. 20, 21, 23–25; vii. 37–39; xii. 32, 33, 36–38; xxi. 22, 23]. There is nothing like this in the other Gospels, and it stamps upon this final Gospel a character of freshness and familiarity more easily felt than described, not suffering the reader for a moment to forget that he is listening to the account of the man that leaned on Jesus' breast. But who shall characterise those striking passages of this Gospel that tell us of the pre-existent glory of the Word made flesh; that tell us what he taught to Nicodemus about regeneration, and his atoning death; what the Baptist taught about the Lamb of God, the bride and the bridegroom, the measureless fulness of the Spirit given to the Son, the life which believers in him already have, and the wrath of God which abideth on all that believe not; what Jesus taught about the Son's divine relation to the Father, about his giving of his flesh for the life of the world, and about the indwelling of the Holy Ghost in them that believe on Him? The depth and height, and length and breadth, of these things will never be fathomed in this life; but they have been, and will to the end of the world be, the richest nutriment of the Church of God; and only when that which is perfect is come, will that which is in part—which even the contents of this Gospel are—be done away.

One other peculiar feature of this Gospel must here be noticed. Seven only of our Lord's miracles are recorded, but all of them so illustrative of his majesty, that there can be no doubt of their being selected expressly for this purpose. Such were the turning of the water into wine [chap. ii.]; the cure at Cana of the nobleman's son lying sick at Capernaum [chap.

iv.]; and the miraculous draught of fishes after his resurrection [chap. xxi.], attended with circumstances more wonderful than the similar miracle, at an early period of his ministry, recorded by Luke [v. 1–10]. But the rest are plainly selected for the further purpose of reporting the wonderful teaching which they drew forth: the cure of the impotent man at the pool of Bethesda [John v. 1–16], followed by the remarkable discourse of chap. v. 17–47; the feeding of the five thousand [vi. 1–13]—the only miracle of Jesus Christ recorded by all the Evangelists—followed by the discourse about the bread of life and its sequel in chap. vi. 26–71; the opening of the eyes of the man born blind [ix. 1–7], followed by the incomparable dialogue of chap. ix. 8–41; and the resurrection of Lazarus after being dead four days, embedded in a narrative of scenes, circumstances, and sayings of surpassing tenderness and grandeur, light and love. And what is most worthy of notice is, that lofty as is the teaching connected with the most of these miracles of the fourth Gospel, it is so far from going away out of the region of earthly realities, and floating (so to speak) in the air, that it is precisely the most majestic of them that lie embosomed in the finest network of terrestrial details—the ideal grandeur of the teaching and the pre-Raphaelite details of the narrative dovetailing exquisitely into each other. No wonder that the rude and the refined meet together over this Gospel; the simple uplifted on the ladder of the easy narrative to the altitude of the grandest teaching, while the exalted are kept from losing their footing by the firmness of the terrestrial ground to which the narrative ever keeps them attached.

In an article of this nature, it seems inexpedient to enter on the genuineness of certain disputed passages—under the head of the integrity of the text—as is sometimes done. This seems more properly to belong to a commentary, or, at least, to a full introduction. With one remark, then, we conclude. If ever writing was fitted to accomplish its professed object, all history since first it was issued proves that this Gospel divinely is. "These (says the Apostle) are written that ye (who read it) may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name" [xx. 31].

JOHN THE BAPTIST, the forerunner of our Lord, was the son of Zacharias and Elisabeth [Luke i. 5]. There was much of a remarkable character connected with his birth; and the impression left upon the mind by the whole inspired account of his life and character, is that he was one of the most extraordinary of all the servants of God whose history is detailed in Scripture; and Christ himself declared that "among those born of women there hath not risen a greater than John the Baptist" [Matt. xi. 11; Luke vii. 28]. Hebron is traditionally fixed upon as the place of John's birth, but this cannot be affirmed with absolute certainty. Little is recorded in Scripture of his early life. It is conjectured that, as his parents were well advanced in years at the time of his birth, they did not long survive that event. Nothing further, at least, is recorded regarding them, unless, as some few have supposed, the Zacharias referred to by Christ [Matt. xxiii. 35], as having been slain by the Jews, was the father of the Baptist. John's abode, as we learn from the Gospels [Matt. iii. 1; Luke i. 80], was "in the deserts," even from his earliest years. The great Judean wilderness, lying in the south of the Holy Land, furnished him with a solitude in which he was gradually prepared for the arduous work he had to perform as the precursor

of Christ. By a life of meditation and prayer, he was disciplined for the stern duties which, as a reformer, he was afterwards called to discharge; and at length, about his thirtieth year, he came forth with that message, of blended severity and kindness, with which he was charged by God to his countrymen. His cry was, "Repent, for the kingdom of heaven is at hand." The preaching, no less than the person of John, created much excitement, and drew multitudes of hearers towards him. It was universally felt that once more the voice of prophecy, so long silent in the land, had again begun to be heard. Like one of the ancient prophets, and especially in the spirit of Elijah, to whom he is compared both in the Old and New Testament [Mal. iv. 5; Matt. xi. 14], John scorned for himself anything more than the bare necessities of life [Matt. iii. 4], and spared none of those abuses which were then so prevalent in the land [Luke iii. 7-14]. So great was the impression produced by his preaching, that it began to be rumoured he might be the Messiah himself, and the leading authorities at Jerusalem sent a deputation expressly to inquire whether or not such was the case [John i. 19]. But John disclaimed any such pretensions, and declared, with the strictest fidelity to his office, and the truest humility in reference to his great successor, that he was but "the friend of the Bridegroom"—nothing more, indeed, than "a voice," or herald sent to announce his appearance [John i. 23; iii. 29]. Soon afterwards John met with Jesus on the banks of Jordan, where the Baptist was administering the rite from which he derived his surname, to as many as came to him, "confessing their sins." Our blessed Lord, though personally sinless, yet as laden with the sins of his people, and in order, as he said, "to fulfil all righteousness"—to submit to every Divine ordinance, and to be solemnly consecrated for his great work—came among others, and sought baptism at the hands of John. But then a remarkable scene occurred. John was led, apparently by some Divine impulse, to recognise in Jesus that great One of whom both his mind and his words were full, and immediately declared his own unworthiness to perform an act which seemed to denote superiority on the part of him who administered it. Jesus, however, showed him that there were good reasons why he should comply with the request which had been addressed to him; and, in the spirit of respectful submission, John yielded instant obedience. And then it was that John received the sign which he had been taught to expect in the case of Messiah, and recognised the Divine seal which was thus set on the claims of Jesus [John i. 33]. From this period John felt that his mission, in its great leading purpose, was accomplished. With the truest self-abnegation, therefore, and in a spirit very different from that evinced by some of his followers, he was willing henceforth to be nothing, that Christ alone might be exalted [John iii. 30]. He continued, however, to do what he could to repress those evils which resulted from the general laxity of morals then prevalent. For this purpose, we find him frequenting the court of Herod, the tetrarch of Galilee, and exercising no little influence over that monarch [Mark vi. 20]. The dauntless reformer ventured even to reprove this prince for the flagrant breach of morality he had committed in taking Herodias, who was his brother Philip's wife and his own niece, and living in an incestuous connection with her. This liberty displeased the king, and he cast John into prison. And then was exhibited the only indication of weakness which is recorded as

having been displayed by the Baptist. His faith seems temporarily to have failed him during that weary imprisonment to which he was subjected. Many, indeed, have striven to show that it was simply for the sake of his disciples that he sent the message to Christ recorded in Matt. xi. 3; Luke vii. 19. It seems, however, clear from the narrative, and especially from the concluding words of the answer returned by Christ—"Blessed is he whosoever shall not be offended (or stumbled) in me"—that the Baptist's own faith had for the moment been shaken. Nor is this at all difficult to understand. Hearing in prison of the many mighty works of Him to whom he had borne witness, the Baptist seems to have been disappointed that nothing was done for his deliverance. With the view, therefore, of reminding Christ of the state of suffering in which he was then placed, and of leading to an exercise of the Saviour's power in his behalf, John sent his disciples with the message in question. He did not by any means intend to retract the testimony which he had formerly borne to the Messiahship of Jesus; but a spirit of unbelieving impatience had, from his lengthened confinement, been engendered in his heart, and he now gave utterance to it in the language which has been quoted. He was, however, reminded by Christ that it was necessary for him to wait Heaven's own time and way of effecting his deliverance. And soon this came in a manner from which nature would have shrunk, but which faith—confirmed, as it had doubtless been by the report brought by his disciples of the works and words of Christ—enabled the Baptist joyfully to welcome. Herodias had always been looking for an opportunity to destroy the man whose faithfulness had exasperated her against him; and at length a favourable occasion offered. Her daughter Salome having greatly pleased Herod by her dancing at the banquet with which he had celebrated his birthday, that prince rashly promised to grant her any request she was pleased to make; and she, by the instigation of her rancorous mother, demanded the head of John the Baptist. The king who had so weakly made the promise, still more weakly resolved to adhere to it, and, though with much reluctance, ordered John to be immediately beheaded in the prison. This was accordingly done, and the course of this faithful servant of God was thus abruptly cut short after a public ministry of about three years [Matt. xiv. 1-12; Mark vi. 14-29].

Several difficulties have been started respecting the Scripture narrative of John, and the relation in which he stood to Christ. Some critics, as Winer, have thought that he could not have had such a clear view of the nature of the Saviour's work as to have uttered the words ascribed to him in John i. 29. But there is no real difficulty in the matter. We have only to remember the clearness with which the sacrificial character of Christ's work is referred to in the Old Testament—e.g., Isa. liii.—and how long and prayerfully John had studied these Scriptures, and, above all, to remember that he was filled with the Spirit from his birth [Luke i. 15], in order to see how natural was the language which he employed when he pointed to Christ, and said, "Behold the Lamb of God, which taketh away the sin of the world." M. Bonan has also given a very distorted view of the relation of John to Jesus in his recent "Vie de Jésus" [chap. vi.], to which, however, it is unnecessary in this place more particularly to refer. As was natural, the spirit of sect survived among the followers of John for some time after his death; and we find references to his disciples

in Matt. xiv. 12; Acts xviii. 24; xix. 2, &c. Josephus refers to John the Baptist in terms of great respect ["Antiq.," xviii. 5, 2], and describes him as having been confined for a time in the fortress of Machærus, lying on the borders of Persæ and Arabia; and as having ultimately, on account of Herod's suspicious temper, been put to death. This account, although wanting the minute accuracy of the Gospel history, admits of being easily reconciled with it, since it is not improbable that Herod, in the exercise of his tyranny, really feared the influence of the Baptist among the people, and made this the ostensible ground for ordering his execution.

JOIADA, a contracted form of Jehoiada, *whom the Lord cares for*; one of the later high priests [Neh. xii. 10, 22]. Either he or his father Eliashib held the office in the time of Nehemiah. One of his sons married the daughter of Nehemiah's enemy Sanballat [xiii. 28].

JOIAKIM, a shorter form of Jehoiakim; a high priest, son of Joshua [Neh. xii. 10, 12, 26].

JOIARIB, the same as Jehoiarib, *whom the Lord will defend*. 1. A man of understanding, employed on an embassy by Ezra [Ezra viii. 16]. 2. A priest or Levite who returned from Babylon with Zerubbabel [Neh. xii. 6]. 3. The father, or perhaps the ancestor [see 1 Chron. ix. 10], of Jedaiah, a priest who settled at Jerusalem after it had been rebuilt by Nehemiah [Neh. xi. 10]. 4. A man of Judah, the son of Zechariah [Neh. xi. 5]. Nos. 2 and 3 may be the same person. [See JEHOIARIB.]

JOKDEAM, *possessed of the people*; a town in the tribe of Judah. Being mentioned along with Maon, Carmel, and Ziph, it was probably not far distant from these places, and south-east of Hebron [Josh. xv. 58].

JO'KIM, *whom the Lord sets up*; a son of Shelah and grandson of Judah. He and his brethren were potters, and "dwelt among plants and hedges" [1 Chron. iv. 22, 23].

JOKMEAM, *meeting-place of people*; a city of Ephraim given to the Levites [1 Chron. vi. 68]. In Josh. xxi. 12, it seems to be called Kibzaim. Jokmeam in 1 Kings iv. 12 (Hebrew text) is probably Jokneam, as printed in our version; if not, this was another place with the same name.

JOKNEAM, *possession of the people*; a city of Zebulun near Mount Carmel, called "Jokneam of Carmel" in Josh. xii. 22. It had a king when Joshua conquered it. It was apparently near the Kishon [ix. 11], and was the chief place in its district, and given to the Levites [xxi. 34]. It was still an important place in Solomon's time [1 Kings iv. 12]. Here, however, the Hebrew has Jokmeam. It is regarded as identical with a place now called el-Kaimun, at the south-east base of Carmel.

JOKSHAN, *fowler*; a son of Abraham by Keturah [Gen. xxv. 2], father of Sheba and Dedan. Nothing further is known for certain respecting him.

JOKTAN, *small*; a son of Eber [Gen. x. 25], whose descendants settled in the south of Arabia. [See MESHA, SEPHAR.]

JOKTHEEL, *subdued by God*. 1. A city of Judah, in the low country [Josh. xv. 38]. 2. An Edomite city, previously called Selah; but which received this name from Amaziah, when he captured it [2 Kings xiv. 7]. [See SELAH.]

JO'NA, the father of St. Peter [Matt. xvi. 17; John i. 42]. Also called Jonas in John xxi. 15—17. Nothing further is known concerning him.

JONADAB, *the Lord a liberal giver*. 1. One of David's nephews, and the intimate friend of Amnon, David's son [2 Sam. xiii. 3], to whom, on learning the secret of his incestuous love for his sister Tamar, he suggested the plan by which he ultimately wrought her ruin [ver. 5]. He was evidently a person of infamous character, as faithless to his friend as he had proved base towards his cousin; for though aware of the intended revenge of Absalom [vs. 32, 33], he does not appear to have taken any steps to prevent bloodshed, either by warning Amnon, or informing David. The entire history reveals a melancholy state of things in the royal family at the time. 2. The son of Rechab [Jer. xxxv. 6]; also called Jehonadab [2 Kings x. 15]. [See JEONADAB.]

JONAH, *dove*; the name of a Hebrew prophet who appears to have lived in the reign of Jeroboam, son of Joash, king of Israel. He is called the son of Amittai of Gath-hepher; he therefore resided in Zebulun, and probably belonged to that tribe. Jonah prophesied the extension and deliverance of the Israelitish kingdom under Jeroboam [2 Kings xiv. 25—27], whose accession to the throne is usually placed in B.C. 825. Tradition identifies Jonah with the son of the widow of Sarepta, raised to life by Elijah [1 Kings xvii. 8—24], but this is a mere Jewish invention. The only information we have concerning Jonah is derived from the text first quoted, and from the book of Jonah. From this last we gather that Jonah, the son of Amittai, received a call from God to go to Nineveh and cry against it; but instead of obeying, the prophet went to Joppa, and took his passage on board a ship bound for Tarshish. The ship was soon overtaken by a dreadful storm, and in their fear the sailors cast lots to see who was the occasion of it. The lot fell upon Jonah, who confessed his disobedience, and bade the men throw him overboard, which they eventually did. In the meantime, by Divine appointment, a great fish came and swallowed Jonah, who remained alive within it for three days, and was then vomited out upon the dry land. After his deliverance he received a second command to go to Nineveh, and he went. His preaching struck terror to the heart of the sinful king and people, and they were spared because of their repentance. Jonah was vexed at the non-fulfilment of the Divine threatening, and complained of it to the Lord. He then retired to see if the sentence really would be executed, and occupied a booth outside the city from which he could make his observations. A plant which the Lord caused to grow in front of his booth was a comfort to Jonah, but it was suddenly withered, to his renewed vexation. Hereupon he was rebuked for his peevishness and inconsistency: he was troubled by the withering of a plant which had cost him nothing, and yet was willing to see the destruction of an immense city, many of whose inhabitants knew not what they did! Here the narrative abruptly ends, and Jonah disappears as suddenly as he comes before us. Nowhere else is he referred to in Scripture, except by our Lord in Matt. xii. 39—41; xvi. 4; Luke xi. 29—32. In the first of these passages, the words, "Jonas was three days and three nights in the whale's belly," are in the original precisely the same as the corresponding words in the Greek translation of Jon. i. 17, where we have the word "fish" and not "whale" in the Hebrew. This is important, because

we see that our Lord not only confirms the historical character of the narrative of Jonah, but used, or is represented as using, the Greek version.

The texts in the New Testament, and 2 Kings xiv. 25, prove that Jonah was a real person, and that the book which bears his name is a history of facts. We shall, however, refer to this again under the next head.

JONAH, THE BOOK OF. This book is the fifth of the Minor Prophets; its contents have already been indicated in the preceding article.

Among the reasons for regarding this book as a true history, may be mentioned these: the correctness of the account it contains of the moral character and the great extent of Nineveh; the mourning of beasts and men, of which examples are found in Herodotus and Plutarch; the acceptance of the book as true by the ancient Jews; the declarations of Christ to the same effect; and the simple and unvarnished statements of Jonah's faults. To these we may add the incidents connected with the prophet's sailing from Joppa, and the conduct of the sailors.

On the other hand, the book has been treated as a fiction, a myth, a dream or vision, a parable, and as a mixture of truth and fiction. The objections to its historical accuracy are not all-important, such as the mystery connected with Jonah's character, his taking a long journey to Nineveh, his preaching to heathens, the absence of the name of the king of Nineveh, and, above all, the miracles of the book. These last are, in fact, the only difficulties of any weight; but they are a source of difficulty only to those who doubt of miracles in general. To the Divine power by which miracles are wrought, one miracle is as easy as another; and we cannot dictate to God what sort of miracles he shall perform. Moreover, the physical impossibility alleged against the principal miracle recorded here has no real existence.

The object of the book is to illustrate the Divine prerogative of mercy. While the Lord of all hates and condemns sin everywhere, he wills the pardon of the repentant, and devises means to bring men to repentance.

The author of the book may have been Jonah himself, and probably was, but this is not affirmed. As for the date of the book, this also is uncertain; but the reasons for thinking it written after the captivity of Babylon are idle. They almost, if not exclusively, turn upon the occurrence in Jonah of a few forms of words which are called Aramaisms. But the simple answer to this is, that Aramaisms occur in most of the Old Testament books, not excepting Genesis itself. It is admitted also that peculiarities might be expected in Jonah's language, as an inhabitant of a northern province of Israel. As for the expression in chap. iii. 3, "Nineveh was an exceeding great city of three days' journey," it does not imply that it had long perished, but only that the writer, when he wrote, was distant from the time and place of his visit.

We have no evidence whatever that the book is a fragment, as some have thought. We have also no faith in the supposition that this book is connected in some way with certain Greek and Babylonian fables. It will always be peculiarly interesting to the Christian, because of the use which our Lord has made of it. He adopted the imprisonment of Jonah in the belly of the fish as a symbol or a simile of his own seclusion in the sepulchre; and he rebuked the impenitence of men, by an appeal to the repentance of Nineveh at the preaching of Jonah [Matt. xii. 39—41, &c.].

It is needless to refer to the literature of this book,

but the questions connected with it are discussed in all critical introductions to the Minor Prophets, and in all good commentaries upon them.

JON'AN, the son of Eliakim, named in the genealogy of our Lord as given by Luke [iii. 30]. Nothing more is known concerning him.

JON'AS. 1. The New Testament form of the name Jonah [Matt. xii. 39—41; xvi. 4]. [See **JONAH.**] 2. Jona, the father of St. Peter, is also thus designated in John xxi. 15.

JON'ATHAN, the gift of the Lord. 1. A descendant or son of Gershom [Judg. xviii. 30]; possibly the grandson of Moses; but this is uncertain. Although not mentioned by name in the earlier part of the narrative in Judg. xvii., xviii., the connection in which his name appears leads us to believe that he was the young Levite of Bethlehem-judah who had taken up his abode with the idolatrous Micah, in Mount Ephraim [xvii. 4—13], and officiated as his priest. It was when thus occupied that the Danite spies recognised him, and received encouragement in their enterprise [xviii. 5, 6]. In the subsequent expedition against Laish, Jonathan was easily persuaded not only to leave Micah, but also to carry off his vestments and images [vs. 19, 20]. After the destruction of Laish, and the erection of a new city on its ruins, the graven image of Micah was installed as the idol of the tribe; and Jonathan, and his sons after him, filled the office of priests.

2. The eldest son of Saul, and the bosom friend of David, with whose histories his own is intimately and inextricably bound up. We first meet with him at the battle of Michmash, on which occasion he was stationed with a thousand men at Gibeah [1 Sam. xiii. 2], and displayed a military sagacity and prowess which at once established his reputation. His first recorded exploit was the slaughter of the Philistine garrison at Gaba, which was instantly followed by a vast irruption of the Philistine forces. Against them the unarmed and dispirited Israelites seemed utterly powerless. They were destitute of the means of warfare [vs. 19—22]; and some of them, in the extremity of despair, left their homes and took refuge among the trans-Jordanic tribes [vs. 6, 7]. At this crisis Jonathan conceived the bold design of attacking the Philistine camp [ver. 23 (marg.)] or garrison, with no other aid than that of his armour-bearer. Without communicating his intention to his father, or, indeed, any one else, and relying with devout confidence on the help of God, he and his attendant, at a preconcerted signal, climbed the precipice, and fell on the garrison with such vigour and success that the entire host of the foe was seized with a panic, which was rendered twofold more terrible by a miraculous interposition from God [xiv. 14—20]. Saul and his army thereupon joined in the conflict, and the result was a decisive victory. But, meanwhile, Jonathan himself was brought into great danger by the rash vow of his father, who had laid an oath on himself and his army not to taste food until the Philistines were conquered [ver. 24]. Jonathan, unconscious of the solemn pledge, and faint with his heroic efforts, ate of some honey which he found in the wood; and when informed of the adjuration under which his father had laid the people, expressed his strong opinion of the unwise proceeding, and thought no more of the matter [vs. 29, 30]. The solemn oath, however, had been violated, and a manifestation of the Divine displeasure followed [ver. 37]. Saul was first made aware that something was wrong by the withholding of the Divine

response to his inquiry whether he should continue his pursuit of the Philistines. Resolved to discover the cause of so unwelcome a check to the utter conquest of his foes, he solemnly denounced instant death to the offender, even though it should prove to be his own son Jonathan [ver. 39]. The lots were cast; Jonathan was ultimately taken, and condemned by his father to death. With a noble self-sacrifice, and without a word of complaint against either the cruel oath or the fatal sentence, he prepared to submit to the terrible doom. At this point, however, the army could forbear no longer; it rose up as one man, and protested against a sentence which would have sacrificed the hero to whose courage and devotion the successes of the day were so entirely due—"The people rescued Jonathan, that he died not" [ver. 45].

But although these military exploits would of themselves be sufficient to invest with interest the history of their author, Jonathan is remembered less on account of these than for the close and constant friendship which united him with David. It commenced on the day of David's illustrious victory over Goliath [1 Sam. xviii. 1], and continued unbroken until Jonathan lay a mangled corpse by his father's side on the bloody field of Gilboa. The incidents arising out of it, and the evidence which they supply of its fervour and fidelity, light up the entire narrative with a lustre which no lapse of time can dim or extinguish; and through them all the noble magnanimity of Jonathan stands out with singular beauty and grandeur. Never once does his affection for his friend falter or fail. It laid him open to the frowns of his royal father, and on one occasion entailed the risk even of death itself [xx. 33]. With a prescient conviction of the inevitable force of events, and of the Divine purpose, Jonathan felt that the throne to which he might naturally look forward as his own, was destined to be occupied by David. But the thought of this never clouded the intercourse of these bosom friends. If David were king, Jonathan desired nothing better than to be next to him [xxiii. 17]; that is, either to be his successor, or to occupy the chief place of honour at his court. After the outburst of Saul's relentless ferocity described in 1 Sam. xx., and the consequent flight of David, Jonathan and his friend met but once. It was in the forest of Ziph: Jonathan there sought out David, there they renewed their mutual compact, and there they parted for the last time [xxiii. 18]. We hear nothing more of Jonathan till the fatal conflict at Gilboa, in which he was slain [xxxi. 2]. His remains, with those of his father, found a resting-place at first among the people of Jabesh-gilead [ver. 13], and subsequently, some years after, through the affectionate solicitude of David, in the family sepulchre [2 Sam. xxi. 12-14]. Meanwhile David, on hearing the tidings of his death and that of Saul, poured forth the feelings of his heart in an elegy unsurpassed, even in the Scriptures themselves, for tenderness and pathos [2 Sam. i. 17-27]. [See DAVID, MEFIBOSHETH, SAUL.]

3. A son of Shimeah, the brother of David [2 Sam. xxi. 21]. He is distinguished for his bravery in slaying one of the Gittite giants. 4. A son of Abinath, the high priest in David's reign. He accompanied the latter in his flight from Jerusalem on the occasion of Absalom's rebellion, but returned with his father, so as to be at hand to communicate the result of Hushai's counsel to the king [2 Sam. xv. 35, 36; xvii. 17]. The next time we meet with him is in connection with the attempt of Adonijah to secure the crown. He was the mes-

senger who conveyed to Adonijah and his guests the tidings of Solomon's designation to the throne [1 Kings i. 42, 43]. 5. One of David's valiant men [2 Sam. xxiii. 32]. In 1 Chron. xi. 34, he is described as "the son of Shage, the Hararite." 6. An uncle of David, and one of his secretaries [1 Chron. xxvii. 32]. Nothing further is known of him. 7. A descendant of Adin, and father of Ebod, one of Ezra's companions on his return from Babylon [Ezra viii. 6]. 8. One of those whom Ezra deputed to conduct the inquiry into the marriages of the Jews with foreign wives [Ezra x. 15]. 9. One of the high priests mentioned in Neh. xii. 11; son of Joiada and father of Jaddua. In vs. 22, 23, the name is written "Johanan." Nothing further is recorded of him in Scripture; but Josephus ["Antiq.," xi. 7, 1] relates that he slew his brother Jesus in the Temple, in a fit of rage, at discovering that he was intriguing to obtain the priesthood; and that Bagoses, Artaxerxes' general, and a friend of Jesus, polluted the Temple in retaliation, and imposed a tribute on the people. 10. A priest of the family of Melic [Neh. xii. 14]. 11. The father of Zechariah, who assisted at the dedication of the wall of Jerusalem [Neh. xii. 35]. 12. A son of Kareah, who, with other captains of the army, came to Gedaliah at Mizpah, after the destruction of Jerusalem, and was adjured to remain in the country and submit to the Chaldeans [Jer. xl. 8].

JOPPA, *beautiful*; called Japho [Josh. xix. 46], but elsewhere (in the text) Joppa [2 Chron. ii. 16]. It properly belonged to Dan, but it is not clear that possession was at once taken. Lying upon the Mediterranean, and having an available harbour at a convenient distance from Jerusalem, it became a place of much importance as the chief port of Palestine. Hither, therefore, Hiram sent the timber with which he supplied Solomon [2 Chron. ii. 16]. Here Jonah embarked for Tarshish [Jon. i. 3], and here the cedar trees for the second Temple were landed [Ezra iii. 7]. These are the only references to it in the Old Testament, but it is frequently mentioned in the Apocryphal books, and by Greek and Roman writers. Some of these allusions are very curious, as showing that the city had both a traditional and mythological and an historical interest. Several of these references are given by Roland ["Pal.," 864]. It is named in the New Testament, as a place where one of the first Christian communities existed, and where Dorcas was restored to life by the ministry of Peter [Acts ix. 36-43]. Here Peter stayed some time, and was remaining, when the messengers from Cornelius found him just after his remarkable vision [Acts x.; xi. 5]. The inhabitants have an absurd tradition that Noah built the ark here, and that the city derived its name from Japheth its founder. Pliny assigns it a date anterior to the deluge. In Jerome's time the people pretended to show the marks of the chains by which Andromeda was fastened to the rock, to be devoured by a sea-monster, from which she was freed by Perseus; and Pliny mentions the skeleton of this huge monster having been sent to Rome. Whether this fable has any bearing upon the history of Jonah is doubtful, but the concurrent testimony of many profane authors proves the great antiquity of the city, whose haven is probably one of the oldest in the world [Arrowsmith, "Geogr., Dict."]. To enumerate all that is recorded concerning Joppa is impossible here, but its history is intimately connected with many of the leading events in the annals of Palestine for more than two thousand years. The advantages of its position have made it



JOPPA.

the scene of many deeds of violence and bloodshed. Among the most recent we may name the barbarism of Napoleon in 1797, who here shot 4,000 prisoners of war in cold blood; and the poisoning of several hundreds of his own soldiers who were too sick to be removed [Rae Wilson's "Travels;" "Hand-book of Pal."]. The situation of Joppa corresponds with its name; it is beautiful; and if what Dr. Sepp says is correct, it cannot be unhealthy. To return to its appearance: it is a striking object, whether viewed from the sea or from the land. From the sea, as is seen in the above illustration, "it appears to be built on tiers, upon the side of a rocky mountain, elevating gradually from the sea, crowned with a castle, and defended towards the ocean." The entrance to the port is always unpleasant, and persons who wish to land are often unable to do so, and are taken on to Boirut. The city is now called Jaffa, or Yafa; but although beautiful to look upon, it is internally neither splendid nor comfortable. Outside, in some directions, the land is very fertile, but the shore to the south is desolation itself. The inhabitants are variously estimated at from 4,000 to 15,000 in number, many of whom are Christians. They show the place where they say Peter lodged, and also where he raised Dorcas to life. There is, however, little in modern Joppa to detain us; its interest is in the past. In the course of its eventful history it has been often sacked and destroyed—five times by the Assyrians and Egyptians, three times by the Romans, and on other occasions. Myriads of pilgrims and travellers have in the course of ages here first set foot upon the Holy Land, and hence the allusions to it in the

records of travel are exceedingly numerous [Thomson's "Land and Book"].

JO'RAH, *rain*; a person whose descendants returned with Zerubbabel to Jerusalem from Babylon [Ezra ii. 18]. In the corresponding list of Neh. vii. [ver. 24], the name is written "Hariph."

JO'RAI, a Gadite, mentioned in the genealogical list of 1 Chron. v. [ver. 13].

JO'RAM. 1. A son of Toi, king of Hamath, deputed by the latter to congratulate David, in his name, on the occasion of his victory over Hadadezer [2 Sam. viii. 10]. The name is written "Hadoram" in 1 Chron. xviii. 10. 2. Son and successor of Ahab [2 Kings viii. &c.]. [See **JEHORAM** (2).] 3. Son and successor of Jehoshaphat [2 Kings viii., &c.]. [See **JEHORAM** (1).] 4. A Levite, ancestor of Shelomith [1 Chron. xxvi. 25]. 5. A priest who, with others, was commissioned by Jehoshaphat, king of Judah, to visit the cities of the kingdom, and instruct the people in the law of God [2 Chron. xvii. 8].

JORDAN, *the descender*. This celebrated river is first mentioned in Gen. xiii. 10. Its origin has been traced to various streams which descend from Mount Hermon and Anti-Lebanon, but there are two or three special sources to which it is popularly assigned. One of these is at Tell el-Kady, to the west of Banias. At the western base of this *tell* the waters of the great fountain burst out, first forming a miniature lake, and then rushing off, a rapid river, southward. This is probably the largest fountain in Syria, says Mr. Porter, and among the largest in the world ["Hand-



VALLEY OF THE JORDAN. (FROM VAN DE VELDE.)

book," p. 436]. Near it is a smaller spring, which soon joins the larger. A second fountain, four miles to the east of that at Tell el-Kady, is another abundant source of supply. A third fountain is found near Hasbeiya, twelve miles north of Tell el-Kady; and there are others in the same locality, and even further to the north and east. The truth, therefore, is that the Jordan does not arise from two fountains only, as has often been asserted, but from several, the streams of which are gathered by the rivers Hasbany and Banias, and these, by their junction, a few miles above the waters of Merom, constitute the Jordan. Thus formed, the river flows on slowly to the Bahr el-Huleh, or waters of Merom, a lake of no great magnitude, with marshes on the north. Thence it passes southward to the Sea of Tiberias; emerging at the opposite end, it runs on in a generally southern course, but with innumerable windings, through a long narrow valley with high ground to the east and west, until it falls into the Dead Sea, the largest lake of all, and there it is lost. Its course may be roughly estimated at about 200 miles, during which it falls, as nearly as possible, 3,000 feet, according to Van de Velde, reckoning the difference of level between Hasbeiya and the Dead Sea. This estimate seems to be exaggerated; but there is no doubt the fall is very great. The course of the Jordan has never been minutely and satisfactorily explored, owing to the immense difficulties of traversing it. In some places it runs very rapidly, in others it is shallow and fordable; but it is not navigable throughout, and it is not possible for travellers to pursue their way uninterruptedly along the banks. The fullest investiga-

tion on record is that of Lieutenant Lynch in 1848. There is a bridge over the river to the south of Lake Huleh; it is called by the Arabs the "Bridge of the daughters of Jacob;" but is not very ancient, at least, in its present form. It is on the high road between Galilee and Damascus. The river lower down is crossed by fords. There is a ruined bridge of Roman foundation a little to the south of the Lake of Tiberias. A bridge actually exists some distance further south; it is called the Jlar-Mojamia, and seems to be of Saracenic foundation, although it may have been originally built by the Romans. Below this there are fords in various places, that of Succoth being one of the chief; a few miles below, where the Zerka or Jabbok enters the stream, there are the traces of another bridge. The lowest fords are a little north of the Dead Sea. The above illustration represents a portion of the Valley of the Jordan. The allusions to the Jordan in Scripture are very numerous; it was known to Abraham and Jacob, to Joseph, and to Moses [Gen. xiii. 10; xxxii. 10; 1. 10; Numb. xiii. 29]; it is mentioned in Job xl. 23, was crossed miraculously by Joshua and the Hebrews [Josh. iii., iv.], and frequently occurs in the subsequent history. The waters of the river were divided to allow Elijah and Elisha to pass over, and by washing in them Naaman was cured of his leprosy [2 Kings ii. 8, 14; v. 14]. It was in this stream, also, that Jesus was baptised by John [Matt. iii. 6, 13]. In commemoration of this last event, a superstitious performance of considerable antiquity may be witnessed every year at Easter. Great numbers of pilgrims go to the Jordan, east of Jericho, and bathe or

baptise in the river, as an act of devotion bringing abundant spiritual blessings. An old English pilgrim thus records his experience and belief:—"At Jerico we tarried one night, and in the morning we rode to Jordan, that is six mile from thence, and there we come to the self place where our Saviour Christ was baptised of Saint John Baptist. There we wash us and bathed us all naked in the water of Jordan, trusting to be thereby washen and made clean from all our sins; and there is plenary remission *de pena et de culpa*" (from penalty and guilt) ["Pilgrimage of Sir R. Gylforde," in 1506]. The same absurd notions prevailed much earlier, and continue to the present day.

There are a few phrases in which the Jordan is mentioned, which may be explained. Those in which the fords of the Jordan are mentioned have been, in fact, already accounted for, and "the passages of Jordan" either mean fords or ferries [Judg. xii. 5, 6]. The "plain of Jordan," in 1 Kings vii. 46, is the comparatively level ground near the river, varying in width in different localities, but widest near Jericho [Gen. xiii. 11]. The "swelling of Jordan" in Jer. xii. 5; xlix. 19; l. 44, is the same as the "pride of Jordan" in Zech. xi. 3. The original word means "elevation," and is translated "pomp" in Ezek. xxxii. 12. It possibly refers to the periodical rising of the river mentioned in Josh. iii. 15; 1 Chron. xii. 15. Another explanation refers it to the thick growth of trees and brushwood—the jungle, in fact—which makes the river in many places almost or quite unapproachable, and which furnishes a shelter for various wild beasts.

JORDAN, LAND OF. This term occurs in Ps. xlii. 6, apparently with reference to the events recorded in 2 Sam. xvii. 22—26; and if so, it must be the district east of the Jordan, elsewhere called "the land of Gilead."

JORDAN, PLAIN OF, mentioned in Gen. xiii. 10, 11, applies to the lower portion of the Jordan valley. Many think it is now to a great extent covered by the waters of the Dead Sea.

JO'RIM, the son of Matthat, and one of the ancestors of Jesus Christ [Luko iii. 29].

JORKOAM, *outspreading of people*; a town of Judah, according to some; but apparently one of the descendants of Caleb [1 Chron. ii. 44]. There was very possibly a place named after Jorkoam.

JO'SABAD, *the Lord gave*; a Gederathite, who, with others, joined David at Ziklag [1 Chron. xii. 4].

JO'SAPHAT [Matt. i. 8]. [See JEHOSEPHAT (1).]

JO'SE [Luko iii. 29], the same as Joses. [See Joses.]

JO'SEDECH, the same as Jehozadak and Jehozedek [Hagg. i. 1, 12]. [See JEHOZADAK.]

JO'SEPH, *addition*. 1. The elder of the two sons of the patriarch Jacob by his favourite wife Rachel [Gen. xxx. 23, &c.], and own brother of Benjamin. He was the darling of his father [Gen. xxxvii. 3; compare xxxiii. 2]; and this preference on the old man's part, combined with Joseph's puerile talebearing [xxxvii. 2], and the evident pride with which he had told the dreams which seemed to augur his future greatness [vor. 5, &c.], brought down upon him the hatred of Jacob's other sons, who first resolved to murder him. Through Reuben's intercession, however, they were turned from their deadly purpose, and eventually they sold him as a slave to a caravan of Midianite

merchants. By these Arab traders he was carried into Egypt, and disposed of to Potiphar [see POTIPHAR], Pharaoh's captain of the guard. By probity and industry the young Hebrew slave so commended himself to his owner, that he was trusted with the administration of the entire estate [xxxvii. 25—36; xxxix. 1—5]. But his virtuous resistance to the adulterous proposals of his master's wife, provoked her to charge him with the offence of which she had herself in intention been guilty, and led to his being cast into prison [xxxix. 6, &c.]. From this unjust imprisonment, which lasted for more than two years, he was at length providentially delivered, and was at the same time raised to the dignity of vizier, through his being enabled, by Divine inspiration, to interpret Pharaoh's prophetic dreams of the seven fat kine and the seven lean kine, the seven full and the seven withered ears of corn. He had already given proof of supernatural skill as an interpreter of dreams [Gen. xl.]. It was on occasion of this sudden elevation that the honourable title, or name, Zaphnath-paaneah, a purely Egyptian one, was conferred upon him by the king [xli. 1—45]. [See ZAPHNATH-PAANEAH.]

Joseph, thus invested with full authority, bought up, during the seven years of preternatural fertility, the surplus corn to the extent of one-fifth of the whole produce of those exuberant harvests, and housed it safely in granaries. There is an interesting record of a similar wonderful crop on a monument of the time of Amenophthis III., of Manetho's eighteenth dynasty, the Memnon of the Greek tradition (circ. B.C. 1400), whose reign, however, falls several centuries after Joseph's age. The seven years of famine afterwards followed, as had been foretold; and, during the cycle of bad years, Joseph sold the state reserves to the Egyptians, who were willing to part with even their lands for bread, and thus became, with the exception of the priests, whose lands were specially exempted, vassals of the crown at a corn-rent of one-fifth of the whole crop [Gen. xli. 46, &c.; xlvii. 13—26]. This measure has been censured as harsh and unphilanthropical; but it is manifestly unfair to judge of it from a European standpoint, and, when viewed in the light of Oriental institutions, neither the end nor the means will be deemed unworthy of a great statesman, such as Joseph undoubtedly was. The crown is not commonly an oppressive landlord, nor is rent a peculiarly disagreeable and undesirable form in which to pay taxes. As to the amount of the payment, a corn-rent of one-fifth of the produce, for a country so fertile as Egypt, is by no means excessive. The modern fellahs, even under the mild administration of the present Pasha, would deem themselves happy to be let off on such moderate terms. Besides, there is an equitable relation, which should not be overlooked, between the amount of the corn-rent reserved for the Pharaoh, and the price paid for it by Joseph in his name. It was with a fifth of the produce of the land, purchased fairly in open market during the seven years of plenty, that this prudent administrator procured the means of saving a whole people from starvation, and at the same time of laying a broad and politic foundation for the institutions of the state. In like manner, the exemption of the lands of the priests from the measure, indicates the large and comprehensive views of a statesman who knew how to attach the sacerdotal caste to the throne, by the ties of gratitude, at the same time that he respected its independence. It was a homage paid to learning, even though degraded to the service of superstition. Joseph's wife

was Asenath, the daughter of Potipherah, priest of On, the Egyptian name of Heliopolis, one of the principal cities of Lower Egypt. Its chief local divinity was Ra, the Egyptian name of the sun; and, accordingly, the name Potipherah imports "servant of the sun." It will not have escaped the reader's observation, how strikingly this local trait confirms the historical truth of the Scripture narrative. By Asenath Joseph had two sons, Manasseh the elder, and Ephraim the younger [Gen. xli. 45, 50—52].

It was the pressure of the famine which brought Joseph once more into contact with his family. The dearth extended to Canaan, and his brethren were sent down into Egypt by Jacob to buy corn. On the striking series of touching incidents which brought about at length the realisation of the dream of Joseph's youth, in the homage paid to him by his parents and his brethren, this is not the place to enlarge. The story has found an echo in every human heart, wherever the Bible has penetrated. The recognition and subsequent reconciliation issued in the emigration of the whole family into Egypt; and as they led a pastoral life, the sheep-walks of Goshen [see GOSHEN] were ceded to them, where they might dwell apart, because "every shepherd was an abomination unto the Egyptians" [Gen. xlii. 1—xlvi. 12]. The mention of this antipathy between the agricultural Egyptians and the nomad races is important, as showing that the Biblical history must be placed subsequent to the Hyksos conquest of the country. This conquest does not rest any longer upon the simple assertion of the Egyptian annalist Manetho. As already observed, it is now monumentally attested, since the recent excavations by M. Mariette and the Vicomte de Rougé at Zoan, or Ha-varis, have led to the discovery of so many interesting memorials of these Shepherd Kings. On the other hand, this now definitively-established historical fact at once explains the inextinguishable hatred borne by the Egyptians to the Shepherds, as authenticated not only by the Bible statement, but also by the Egyptian sandals in our museums, on the soles of which are representations of shepherds. The Hyksos invasion and conquest, therefore, must have already taken place when Jacob and his family came down into Egypt, and settled in the land of Goshen. Hence, if, as the best expositors are agreed, a change of dynasty is intimated by the rise of the "new king who knew not Joseph" [Exod. i. 8], and who so totally reversed the policy previously pursued towards the Hebrew shepherds, this change of dynasty cannot refer, as some have thought, to the accession of the Hyksos; it can only allude to the downfall of their power under Amosis, the Liberator, the chief of the great Theban royal house, known as Manetho's eighteenth dynasty, who struck the mortal blow at their dominion by the capture of Ha-varis, their capital, in the sixth year of his reign. The conclusion is, that Joseph's Pharaoh must really have been a Hyksos king, as the early Christian annalists affirm with one voice. The only really formidable objection against this view—viz., that drawn from the seemingly national colouring of the Pharaoh's court as described in the Scripture narrative—has been deprived of all its cogency by the late discoveries; for it is now certain that the Hyksos were by no means such barbarians as Manetho represented them. The newly-exhumed monuments prove that, like the Tartar dynasty in China, and many other conquering peoples, the Hyksos kings were not slow in appropriating the superior civilisation of their new subjects.

It was, of course, good policy in a Hyksos monarch to garrison a frontier province, such as Goshen seems to have been, with immigrants, who, besides being under such weighty obligations to him, would constantly stand in need of his protection against the political and religious antipathy of their Egyptian neighbours; a people, moreover, of cognate race and habit of life with his own. And, on the other hand, just because the Israelites were the natural allies of the Hyksos, the "new king," Amosis—especially when the Hebrews had grown from a tribe into a nation—was likely to look upon this pastoral people, which held, so to say, the door of his house, with no very friendly eye [Exod. i. 8—10].

Local tradition has preserved the memory of the Hebrew vizier, who did so much for Egypt, in the name of the "Joseph's Canal," which intersects the Fayoum.

Joseph's two sons, Manasseh and Ephraim, were eventually adopted by Jacob [Gen. xlviii. 5], and their descendants were accordingly counted as two separate Israelite tribes. Hence, there was no tribe of Joseph, in the strict sense. The name of Joseph, however, is given, by accommodation—(1.) To the tribe of Manasseh, who was his firstborn son [Numb. xiii. 11], yet not without the addition of the more distinctive name. (2.) To the two tribes of Manasseh and Ephraim [Deut. xxxiii. 13, 16; Ezek. xlvii. 13]. The usual phrase is "the house of Joseph" [Josh. xviii. 5; Judg. i. 23; 2 Sam. xix. 20]. (3.) To the kingdom of Israel, or of the ten tribes [Ezek. xxxvii. 16; Amos v. 6; Obad. 18; Zech. x. 6]. (4.) Poetically, to the whole Israelite people at large [Ps. lxxxi. 5, 6].

2. The husband of the Virgin Mary, and the reputed father of our Lord, commonly called "Joseph the carpenter," from his trade, in which he probably instructed Jesus. He was the son of a certain Jacob, of whom nothing further is known [Matt. i. 16—18]. Various traditions have been published concerning him, but they are unworthy of notice. Joseph seems to have died before our Lord's public appearance as a teacher of the Jews, since at this period we only read of "his mother and his brethren." He was not alive at the time of the crucifixion.

3. JOSEPH BARABAS (i.e., Joseph, son of Saba), surnamed Justus, or "the righteous," was an immediate disciple of our Lord, and was one of the two candidates proposed to fill the vacancy in the apostleship caused by the treason and suicide of Judas [Acts i. 23]. The apocryphal Church tradition says that he was condemned by the pagan persecutors of Christianity to drink poison, but that he escaped without injury. Some writers have endeavoured to identify him with the Josias Barnabas mentioned in Acts iv. 36, who accompanied the Apostle Paul on his travels. But although this identification cannot be maintained, it is not improbable that it was made in very early times, as several Egyptian versions and MSS. of the Acts confound the two names together.

4. JOSEPH OF ARIMATHÆA [see ARIMATHÆA, RAIMATHAM] was a secret adherent of Jesus. After our Lord's crucifixion he besought the body from Pilate, and, with the assistance of our Lord's female disciples [John xix. 40; compare Mark xvi. 1; Luke xxiv. 1], buried it in a new tomb, which he had specially hewn out for himself [Matt. xxvii. 60; compare Mark xv. 43—46; Luke xxiii. 50—53; John xix. 38—41] in his own garden. In Mark xv. 43, and Luke xxiii. 50, he is styled a "counsellor," which, with Kuinoel and Thies, we must interpret to mean a

member of the Jewish Sanhedrim, or supreme sacred Council of the Seventy; not simply a member of the little town-council of twenty-three members at Ramathaim, as others, including Erasmus, Casaubon, and Michaelis, understand the term; nor a member of the municipal council of Jerusalem, as Grotius took it to mean.

The tradition according to which Joseph of Arimathea was the first to preach the Gospel in England (at Glastonbury, in Somersetshire), is utterly groundless. Another tradition makes him to have been one of our Lord's seventy disciples.

The site of his garden, and therefore of the Holy Sepulchre, depends on that of Golgotha [see CALVARY], which was close by.

JO'SES, or **JO'SE** (Ἰωσὴς), a man's name. 1. That of one of our Lord's ancestors, according to St. Luke's genealogy [Luke iii. 29], where, however, the Sinai and Vatican MSS. read "Jesus," the father of Er, and son of Eliezer. 2. That of one of our Lord's "brethren" [Matt. xiii. 55], where the Sinai and Vatican MSS. read "Joseph," and many other MSS. "John;" and Mark vi. 3, where the Sinai MS. reads "Joseph." 3. A son of Mary (not the mother of our Lord, but probably the wife of Cleopas), and brother of James (the Less) [Matt. xxvii. 56; Mark xv. 40, 47]. But it is far from improbable that Nos. 2 and 3 are identical. [See BRETHREN OF CHRIST.] 4. That of the distinguished disciple Barnabas [see BARNABAS] [Acts iv. 36, where the best MSS. concur in reading "Joseph," of which Joses is probably only a shorter and Grecised form].

JO'SIAH, *gift of Jehovah*; a Simeonite chief, who assisted at the conquest of Gedor and of the Amalekites in Mount Seir [1 Chron. iv. 34].

JO'SIAPHAT, one of David's valiant men, designated as "the Mithnite" [1 Chron. xi. 43].

JOSHAVIAH, *the Lord is sufficient*; a valiant man of David's army [1 Chron. xi. 46].

JOSHBEKA'SHAH, *a seat in a hard place*; a son of Heman, who, by David's appointment, assisted in the musical service of the house of God [1 Chron. xxv. 4, 24].

JOSH'UA, more fully *Jehoshua*, and otherwise written *Jeshua*, *Oshua*, *Hoshea*, and *Jesus*, as may be seen by referring to the following passages:—Exod. xvii. 9; Numb. xiii. 8, 16; Deut. xxxii. 44; Neh. viii. 17; Heb. iv. 8. The last form is that adopted in the Greek; the others are variations of what may be called two names, *Hoshea* ("salvation"), and *Joshua* ("the Lord is salvation," or "a saviour"). 1. In the form *Joshua* it is commonly used of the son of Nun, the successor of Moses, and the commander-in-chief of the armies of Israel during the conquest of Canaan. This eminent man first appears in Exod. xvii. 9, where Moses bids him go out at the head of the forces who were to fight with the Amalekites. He did so, and gained a decisive victory. We gather from 1 Chron. vii. 20–27, that *Joshua* was of the tribe of Ephraim. He is specially called the minister or personal attendant of Moses, and accompanied him when he set out to ascend Mount Sinai to receive the law, but probably was not admitted to be a witness of that solemn event [Exod. xxiv. 13; xxxii. 17; xxxiii. 11]. He was then a young man. Afterwards he was chosen with others to explore Canaan [Numb. xiii. 8], on which occasion his name was changed from *Oshua*, or *Hoshea*, to *Jehoshua* [ver. 16]. Caleb and

he alone brought back a true report, and in consequence of their fidelity they were spared, they survived the plague by which the unfaithful fell, and they alone were assured that they should live to inherit the land [Numb. xiv. 6, 30, 38; xxvi. 65; xxxii. 12]. *Joshua* continued in his steadfastness, and was divinely indicated and solemnly appointed as the successor of Moses [Numb. xxvii. 18–23]. Eloazar the priest and he were at the head of those who were to divide the land among the tribes [Numb. xxxiv. 17; Deut. i. 38]. He was instructed and encouraged by Moses [Deut. iii. 21, 28; xxxi. 7, 23; xxxii. 44; xxxiv. 9]. When Moses died, *Joshua* received a special charge from God, with many encouragements. For the details of his subsequent career we must refer to the book which bears his name, which gives a full account of the occupation, distribution, and settlement of Israel under his presidency. When he was appointed, he had had forty years of public life, and had been well trained to enter upon his career as the leader of the people. When he had put them in possession of the promised land, and had established a regular organisation in civil and in sacred affairs, he died at the age of 110. He was buried at Timnath-serah in Mount Ephraim, which the children of Israel gave to him when the division of the land was complete [Josh. xix. 49, 50; xxiv. 30].

Allusions to *Joshua* are not so numerous after his death, as might be expected of one who bore so distinguished and honourable a part. He is mentioned in the earlier portions of Judges. A prophecy of his is referred to in 1 Kings xvi. 34, but his name is found rarely afterwards, although the conquest of Canaan is often alluded to. May not this be because the Israelites viewed *Joshua* as merely an instrument in doing what was, in reality, the work of the Lord?

Of the character of *Joshua* little need be said—it is so remarkably simple and transparent. He was a courageous soldier by profession; but he was a thoroughly practical man, skilled in strategy, and in the art of government. He was assuredly and decidedly a religious man, and everywhere religious motives seem to be paramount with him. There is no trace of arbitrary dealing in him, although he could act with terrible energy. To be faithful to Him that called him was his uniform endeavour. We discover in him no indications of pride, ambition, luxury. From first to last he was a plain man like Isaac; he was content with an obscure estate in a hilly region; he did literally nothing to aggrandise his family, nor, so far as we can ascertain, did he take any steps even to nominate his successor. Still, the greatest interest attaches to him; his name and position enable us to trace a typical resemblance between him and that greater Jesus [Acts vii. 45; Heb. iv. 8]—"Jesus the Son of God" [Heb. iv. 14], who came to "save his people from their sins" [Matt. i. 21]. *Joshua* was the principal agent whom God employed in putting Israel in possession of the land of promise; *Joshua* was one of the only two who retained their integrity during all the time which elapsed between Egypt and Canaan; he was one of the only two who actually experienced the bitterness of Egyptian bondage, and the trials of the wilderness, and also inherited the land of promise; with the exception of him and of Caleb, all who were grown up when they came out of Egypt perished.

2. A Bethshemite, in whose field the cows which drew the ark stopped after leaving Ekron [1 Sam. vi. 14–18]. 3. A governor of Jerusalem after whom a gate of the city was named [2 Kings xxiii. 8]. The

position of this gate is totally unknown, and Joshua himself is nowhere else mentioned. 4. The son of Josedeoh, otherwise called Jeshua [Hagg. i. 1, 12, 14]. [See JESHUA (4).]

JOSHUA, THE BOOK OF, the book which ordinarily follows the Pentateuch, of which it is historically a continuation. In the Peshito Syriac version Job is inserted between Deuteronomy and Joshua; but this arrangement is peculiar. With regard to the contents of the book, they may be arranged under three different heads:—1. The record of the conquest of Canaan [chaps. i.—xii.]. 2. The division of the country among the tribes [xiii.—xxii.]. 3. Joshua's last acts [xxiii., xxiv.]. Under the first head we have an account of Joshua's installation in his office; the journey of the spies to Jericho; the crossing of the Jordan; the capture of Jericho, the sin of Achan, and the fall of Ai; the reading of the law; the conduct of the Gibeonites; conflicts with various kings, the standing still of the sun and moon, the subjugation of the country, and a summary of the conquests made. The second part records the division, allotments, and boundaries of the land, the setting up of the tabernacle, and other details. The third part records Joshua's final instructions, admonitions, and death.

The authorship of the book is generally ascribed to Joshua, and it was undoubtedly the work of a contemporary and witness of the events it narrates. In accordance with the criticism which is now fashionable in certain quarters, the book is treated as a compilation from various documents—two, or more; and as a much more recent work than the times to which it relates. That Joshua wrote something is plainly stated in chap. xxiv. 26, but it must be admitted that we cannot prove it to have been this book in its entirety. It is also plain that the notice of Joshua's death and burial was added after his decease. All that we can safely affirm is that, as we have said, it is substantially the work of a contemporary and witness of the events it narrates. There is no book which is more unmistakably an authentic history. Its minuteness and accuracy of detail imply a most intimate acquaintance with what is recorded. This is true of the simple historical portions, and is very remarkable in the topographical and local allusions. It reads like an official document in many places, and it claims a high rank and inestimable value as a kind of *Domodey Book* of Palestine. Its accuracy in the names and locations of places has been verified by a multitude of investigators, and we know of no period but that to which it refers when the country was so minutely and carefully mapped out. The accuracy of the book, so far as it can now be tested, is one of the best evidences of its authenticity.

On the other hand, it has been alleged that there are discrepancies, which could not have existed, if it had been a contemporary record by a single writer. The proper answer to this is, that some of the supposed discrepancies can be easily explained, and that we may hence infer that others could in like manner be accounted for if we knew all the facts of the case. Some linguistic peculiarities have been also urged against the book; but surely an author is at liberty to use more words than one for the same idea at different times. But we are told that those imaginary persons called the Elohists, the Deuteronomist, and the Jehovist, can be traced in the book. In reply to this, we can only say that the traces cannot have much reality, because the critics who profess to find them do not agree as to where they are. By such

shadowy criticism, therefore, we cannot be convinced; and equally shadowy is the criticism in question in reference to the actual date. One says it belongs to the time of Manasseh; another, that Samuel was its author; another assigns it to Josiah's reign; and some even suppose it must have been written after the captivity of Babylon. Our own view, based upon the texture of the entire book, is that it was mostly written in Joshua's lifetime, either by him, or, with his concurrence, by one who had access to authoritative information; and that the conclusion was added soon after Joshua's death.

There are still a few points which we must mention, and particularly the miraculous details of the book. These are the drying up of the Jordan, while the Israelites passed over; the fall of the walls of Jericho, and the appearance of the angel to Joshua; the detection of Achan, and the sun miracle. These incidents, however, stand or fall with miracles in general, and we must not forget the constant indications of the special and supernatural intervention of God during the whole period, preceding and subsequent. The standing still of the sun and moon is indeed a phenomenon without parallel; but it is to be borne in mind that some of its details are very obscure; and till we know fully what the miracle involved, we cannot justly object to it. In the meantime, we observe that a similar supernatural lengthening of the day is recorded in Hezekiah's history [Isa. xxxviii. 8]. For the objection to the mention of the Book of Jasher, see the article on that subject. The difficulty started in consequence of the severe treatment of the Canaanites in this book, hardly affects its genuineness, and is more intimately connected with the nature of God's moral and actual government. The question is not what Israel had a right to do, but rather what God had a right to command; and we may say that Israel was right in doing what God commanded. Nor will any one surely deny that the Almighty Creator and King has a right to command what he wills. To the will of God, then, we refer the whole subject, and we say that the Israelites had Divine authority for the conquest of Canaan. Finally, in reference to objections, some of the numbers in the book are thought to be exaggerated. We readily admit the possibility of this, but as it is most likely due to imperfect copying, we do not feel that it is an objection to the character of the book at all.

The general conclusion to which we come, then, is that the book was written substantially by Joshua, or in his time, but that it received its finishing stroke some time and not long after his death [comp. iv. 14; vi. 25; xxiv. 31]. The principal commentary on the book in English is that of Keil, but even this is not in many important respects worthy of trust.

JOSIAH, the son and successor of Amon on the throne of Judah [2 Kings xxiii., xxiii. 1—30; 2 Chron. xxxiv., xxxv.]. His reign of thirty-one years (B.C. 638—607) marks an epoch of theocratic revival after the bad reigns of his father Amon, and his grandfather Manasseh. Since he was but eight years of age at his accession, the former portion must have been occupied by a regency, perhaps that of the high priest—whether Hilkiah, who was in office in Josiah's eighteenth year, or a predecessor of his, can be matter of conjecture only. According to 2 Chron. xxxiv. 3, it was in the eighth year of his reign that "he began to seek after the God of David his father." In other words, that was the critical moment of the young king's personal religious awakening. His own conversion was the prelude to a

great national reformation, the commencement of which the same text in the Chronicles dates already from his twelfth regnal year (B.C. 627), and which both our inspired sources make to have culminated in his eighteenth year (B.C. 620). He set on foot a sweeping extirpation of the idolatrous worship and superstitious practices which had been inherited from former evil times, and re-established, in its pristine integrity and splendour, the worship of Jehovah, and the religious observance of the ceremonial law. The contemporary prophet Zephaniah [see ZEPHANIAH], whose inspired ministry must have powerfully seconded the pious young monarch's efforts to bring about a complete reform, shows us how deeply it was needed [Zeph. i. 1—6]. A powerful stimulus to this great national religious movement, which extended even to the Hebrew remnant left in the Israelite provinces after the captivity of the ten tribes, was the discovery in the Temple of the Book of the Law. This can only mean the official, perhaps the autograph, copy of the Pentateuch deposited in the national sanctuary, in accordance with the Mosaic prescription, but which, during the times of rampant idolatry, had fallen into complete oblivion.

Josiah's reign was a peaceful one down to his last year. But in that year Pharaoh-necho (who reigned B.C. 613—598), perhaps in alliance with the rising Babylonian power, came into collision with the Assyrians, to whom Judea had been tributary, probably from the time of Hezekiah, and Josiah received his mortal wound on the bloody field of Megiddo, although, according to 2 Chron. xxxv. 24, his death took place at Jerusalem. The father of history, Herodotus, mentions this encounter between Pharaoh-necho and the Syrian (Assyrian) hosts at Megiddo, which, however, he confounds with Magdolum, a place in Lower Egypt ["Euterpe," ii. 169].

JOSIBIAH, *the Lord causes to dwell*; a Simeonite, and father of Jehu, one of the tribal chiefs in the reign of Hezekiah [1 Chron. iv. 35].

JOSIPHIAH, *added of the Lord*; a descendant of Shelomith, who, with 160 of his brethren, returned with Ezra from the captivity [Ezra viii. 10].

JOT. This word in the original is *iota*, the letter *i*, the smallest letter of the Greek alphabet. The Hebrew *jod* is the source of both "jot" and "iota," and is the smallest letter in the Hebrew alphabet [Matt. v. 18].

JOTBAH, *goodness*; a place mentioned once [2 Kings xxi. 19], but its situation is unknown.

JOTBATH, or JOTBATHAH, *goodness*; a station of the Israelites in the desert [Numb. xxxiii. 33; Deut. x. 7]. It was the next halting-place after Hor-hagidgad. [See HOR-HAGIDGAD.]

JOTHAM, *Jehovah is upright*. 1. The youngest son of Gideon, and the only one who escaped when Abimelech put his brethren to death [Judg. ix. 5]. On hearing that the Shechemites had made Abimelech their king, Jotham warned them of the consequences by the parable of the trees who sought a king [vs. 8—20]; after which he took refuge at Boer, from the anticipated anger of his fratricidal brother [vor. 21]. 2. The son and successor of Azariah, king of Judah, generally called Uziah [2 Kings xv. 30, 32—38; 2 Chron. xxvi. 23]. Although he is said to have reigned sixteen years, the royal authority had been in his hands for some years previous to his accession, in consequence of his father's leprous affliction [2 Kings xv. 5]. The principal incidents of his history contained in the

sacred narrative are his piety, his successes over the Ammonites, and the efforts which he made for strengthening Jerusalem and fortifying the country [2 Chron. xxvii.]. Isaiah prophesied during his reign [Isa. i. 1]. 3. One of the sons of Jahdai, mentioned in the chronological table of the tribe of Judah [1 Chron. ii. 47].

JOZABAD, *the Lord gave*. 1, 2. Two captains of this name, of the tribe of Manasseh, joined David on his way to Ziklag [1 Chron. xii. 20]. 3. One of the overseers delegated by Hezekiah to receive the tithes and offerings of the people [2 Chron. xxxi. 13]. 4. A chief of the Levites, who gave offerings for the great passover appointed by Josiah [2 Chron. xxxv. 9]. 5. The son of Jeshua, and one of those to whom was entrusted the duty of making an inventory of the treasures and sacred vessels pertaining to the Temple, which Ezra and his companions brought back from Babylon to Jerusalem [Ezra viii. 33]. 6. One of the priests who married strange wives [Ezra x. 22]; probably the same who is subsequently described as assisting Ezra in the instruction of the people [Neh. viii. 7], and appointed with others to administer the outward worship of the house of God [Neh. xi. 16; comp. 1 Chron. xxvi. 29]. [See JEHOZABAD.]

JOZACHAR, *the Lord remembers*; one of the conspirators who slew King Joash [2 Kings xii. 20, 21], and was himself subsequently put to death for the crime by Amaziah [xiv. 5]. In 2 Chron. xxiv. 26 the name is written "Zabad," the discrepancy being due either to an error of the transcriber, or to the fact that Zabad was another name of Jozachar.

JOZADAK. † [See JEHOZADAK.]

JUBAL, of doubtful meaning; son of Lamech (1) and Adah, the inventor of the lyre and flute—i.e., of stringed and wind instruments [Gen. iv. 19—21]. Josephus says he cultivated music ["Antiq.," i. 2, 2].

JUBILEE, or JU'BILEE. The regulations respecting the jubilee may be found in Lev. xxv. and xxvii.

1. *The time of celebration*.—"Seven sabbaths of years," "forty and nine years," were to be numbered. Then on the tenth day of the seventh month (the Day of Atonement) the trumpet was to sound throughout all the land, as the signal for commencing the jubilee, or the year of jubilee. Thus the year of jubilee was every fiftieth year, and it followed immediately upon the forty-ninth year, which was, of course, always a sabbatical year. Josephus speaks of the jubilee as taking place after the seventh hebdomad of years, and calls it the fiftieth year ["Antiq.," iii. 12, 3]. Philo, too, mentions the jubilee as occurring in the fiftieth year.

2. *Mode of celebration*.—Commencing on the solemn Day of Atonement, the fiftieth year was to be hallowed: it was to be a year of liberty to the land and to its inhabitants; every Israelite was to return to his possession and to his family; the people were not to sow, neither were they to gather in the spontaneous produce of field or vineyard; but, though formal storing was forbidden in the year of jubilee, they might "eat the increase thereof out of the field" [Lev. xxv. 12].

3. *Special regulations as to property*.—(1.) Land which had been purchased in the interval between two jubilees was in the year of jubilee next following to revert to the original owner; the purchase money was therefore to be calculated according to the number of years between the time of purchase and the next jubilee, "according unto the number of years of the fruits" [Lev. xxv. 16]: the purchaser, therefore, had

a lease of the land, not absolute ownership; and even his lease was subject to the proviso, that if the original owner, or any of his kin, were able to redeem the land within the period of limitation, they were to be at liberty to do so [vs. 25—28]. (2.) A dwelling-house purchased in a walled city might be redeemed within one year after the sale; but after that time it became the absolute property of the purchaser, and was not affected by the jubilee [vs. 29, 30]. But a dwelling-house in a village was to be "counted as the fields of the country;" if sold, it might be redeemed at any time, and it was to revert to the original owner in the jubilee [ver. 31]. (3.) The cities and houses of the Levites, if sold, might be at any time redeemed, and were to revert to the original owners in the jubilee, "but the field of the suburbs of their cities may not be sold" [vs. 32—34]. (4.) A house devoted to the Lord was to be valued by the priest, but might be redeemed on payment of one-fifth of the valuation in addition [xxvii. 14, 15]. Nothing is in this case said about the jubilee. But land devoted to the Lord was to be valued at the rate of fifty shekels of silver to one homer of barley seed: an abatement was to be made "according to the years that remain, even unto the year of the jubilee," and the value of the produce was to be paid to the sanctuary. The land might be redeemed by the payment of an additional one-fifth of the valuation; but if not redeemed, or if sold to another man, it was in the jubilee to "be holy unto the Lord," and the possession thereof to be given to the priest [vs. 16—21]. (5.) A field bought of another, and devoted to the Lord, was in the jubilee to "return unto him of whom it was bought" [vs. 22—24].

4. *Special regulations as to persons.*—(1.) A poor Israelite might be sold to a richer one, with whom he was to be "as an hired servant, and as a sojourner;" but in the jubilee he and his family were to be free [xxv. 39—46]. (2.) A poor Israelite might sell himself to a neighbouring sojourner, or a stranger who had become rich; but he might at any time be redeemed, either by himself or by his kinsman, according to the number of years between the sale and the jubilee; and if not redeemed in these years, in the year of jubilee, both he and his children with him were to be free [vs. 47—55].

What was the object of this pentecost of the century?—The double year of fallow might remind God's people that though the earth was made for man, it was made, not for him alone, but for the glory of God. It would help to make them feel more sensibly their dependence upon God for their daily bread, and might point to the time when creation shall be delivered from the bondage of corruption [Rom. viii. 21]. The jubilee was a special boon to the labouring man, and a barrier against self-accumulative wealth. It proclaimed that God was the owner of the soil; that each family held its inheritance under him. A special promise provided for the maintenance of the people in each sabbatical year [Lev. xxv. 20—22], and on a particular occasion [Isa. xxxvii. 30] we have a proof that the spontaneous growth of two years was sufficient for the support of the population. The year of jubilee further exhibited God as the redeemer of each one among his people, to liberate the bondman, to reinstate the impoverished, "to the end that there be no poor among you" [Deut. xv. 4 (margin)]. It was the new birth of the state, and the commencement of a new order of things. Nor is it without significance that this year of grace and liberty commenced on the Day of Atonement. Following immediately upon the *σαββατισμός* [Heb.

iv. 9] of the forty-ninth year, it was a type of the "restitution of all things" [Acts iii. 21]. How far the jubilee was regularly observed, the Scriptures do not expressly state. In Numb. xxxvi., provision is made for the daughters of Zelophehad by anticipation. The case of Naboth shows that part of its design had at least struck root [1 Kings xxi. 3]. Ezek. xlv. 17 is thought to contain an allusion to it, as also Isa. lxi. 1, 2, quoted by our Lord in Luke iv. 18, 19. Josephus says that debts were remitted in the jubilee ["Antiq.," iii. 12, 3]; but the Scripture and Philo are silent upon this point, nor would such a provision be necessary in a year which followed immediately upon a sabbatical year [Deut. xv. 1, 2].

JU'CAL [Jer. xxxviii. 1], the same as Jehucal. [See JEHUCAL.]

JU'DA, another form of Judas, Jude, or Judah. [See JUDAH, JUDAS.] 1. One of the Lord's brethren [Mark vi. 3], otherwise called Judas. 2. Son of Joanna, in the genealogy of Christ [Luke iii. 26]; who he was is unknown. 3. Son of Joseph, in the genealogy of Christ, but otherwise unknown [Luke iii. 33]. 4. Son of Jacob, commonly called Judah [Luke iii. 33]. The name is written "Judas" [Matt. i. 2, 3]. It is applied to the tribe of Judah [Heb. vii. 14; Rev. v. 5; vii. 5].

JU'DAH, *praised*, the true idea being "the Lord be praised" [Gen. xxix. 35]. This celebrated name is represented in our translation by the forms Juda, Judas, and Jude, as well as Judah, the one which now claims our attention. As the proper name of persons, it applies—1. To the son of Jacob and Leah, the fourth of their children, born in Mesopotamia [Gen. xxxv. 23]. He came into Canaan with his father and the rest of the family, but we hear no more of him until Joseph excited the jealousy of his brethren. When they had put Joseph into the pit, it was Judah who sympathised with Reuben in the wish to save his life, and it was by Judah's advice that Joseph was sold to the merchants [xxxvii.]. His next appearance is discreditable to him. He married a Canaanite woman, by whom he had three sons, two of whom were cut off for their sins. They left a widow Tamar, who had been the wife of both in succession. This woman, in the guise of a harlot, inveigled Judah her father-in-law, and became with child by him. He was not aware that it was with her he had committed sin; and when he ascertained her condition, he was very angry, and would have put her to death. When, however, she brought the matter home to him, he confessed his sin, and spared her [xxxviii.]. Two sons were the result of his connection with Tamar. Later still, he went to Egypt during the famine to buy corn [xlii.]. The continuance of the famine brings him before us again, persuading Jacob to let Benjamin go with them once more to Egypt, and pledging himself for the safety of his younger brother Benjamin [xliii. 1—10]. The circumstances connected with this second journey bring Judah prominently forward as the earnest intercessor with Joseph [xliv.]. After returning to Canaan, Judah went a third time into Egypt before Jacob and the rest of the family [xlv. 28]. In Egypt he spent the rest of his life, and we hear no more of him, except in the blessings pronounced by Jacob upon his sons, and in incidental allusions [xlix. 8—12]. 2. Judah was the name of a Levite whose descendants returned from the Captivity [Ezra iii. 9; called Hodaviah in chap. ii. 40]. 3. A Levite who had married a strange wife [Ezra x. 23; and perhaps Noh. xii. 8, 36]. 4. A Benjamite, called the "second over the city" [Neh. xi. 9].

JUDAH, THE TRIBE OF.—The descendants of Judah were numerous, and took a prominent part in the history of the nation from the exodus onward; but the crowning honour of the tribe was that our Lord sprang out of Juda [Heb. vii. 14; Rev. v. 5]. To the same tribe belong many of the most eminent kings, prophets, and leaders of the nation. Judah was the most numerous of the tribes at the exodus [Numb. i. 26, 27; xxvi. 22]. On the allotment of the country, Judah acquired possession of a large tract south of Jerusalem, bounded on the north by Benjamin and Dan, on the west by the Mediterranean, on the south-west by Simeon, on the south by Edom, and on the east by the Dead Sea. This lot included a diversified country of hills, valleys, and plains, in some parts very fertile, in others desolate and barren. It contained not a single stream of any importance, but there were numerous wells and fountains. The venerated sites of Hebron and Bethlehem were reckoned among its possessions; as well as Ekron, Ashdod, Gaza, and other places where the Philistines were predominant. With regard to the Philistine districts, some of them long continued either wholly or partly in their occupation. [See PHILISTINES.] The tribe of Judah preserved its identity during the subsequent periods of Jewish history under the judges and the kings, and down to a much later day—in fact, down to the dispersion of the nation. Its prominent position explains the fact that, after the defection of the ten tribes, the kingdom of the two tribes was called that of Judah very commonly. After the Captivity the whole land was sometimes termed Judah, or Judea, and the whole nation Jews. During the Roman occupation, Judah or Judea was the name borne by the southern provinces, including the territory of Judah, Simeon, and Dan, as well as that of Benjamin. [For further information we must refer to JUDEA, PALESTINE, and the articles immediately following this.]

JUDAH, KINGDOM OF.—The regal institution preceded the constitution of the separate kingdoms. Saul, the first king, was virtually deposed by a Divine ordinance, and David, his successor, was appointed forthwith by the same Divine authority. After the death of Saul, Ishbosheth held, for a little while, the shadow of kingly authority; while David, who had maintained what looked like a precarious tenure, came to be the recognised ruler of the nation. While David lived, an unsuccessful effort to depose him was made by Absalom, who lost his life in the attempt; and a second attempt by Adonijah, when David was on his deathbed, had a like fatal result; for although at first reprieved, he was soon after put to death by order of Solomon, the actual successor. Solomon was succeeded by Rehoboam his son; but his unwise treatment of the party disaffected at the time of his accession, led to the successful revolt of the ten tribes, and the dismemberment of the kingdom. This originated the division of the empire into the kingdom of Israel under Jeroboam and his successors [see ISRAEL, KINGDOM OF], and the kingdom of Judah and Benjamin, more commonly called the kingdom of Judah, under Rehoboam and his successors. Omitting Saul, David, and Solomon, the following is a list of the kings who reigned over Judah during the period of its continuance from the accession of Rehoboam (B.C. 975) to the fall of Jerusalem under Zedekiah:—

B.C.
975 Rehoboam.
963 Abijam.
955 Aza.

B.C.
914 Jehoshaphat.
891 Jehoram.
884 Ahaziah.

B.C.
884 Athaliah.
877 Jehoash.
838 Amaziah.
811 Uzziah.
759 Jotham.
743 Ahaz.
728 Hezekiah.

B.C.
699 Manasseh.
644 Amon.
642 Josiah.
611 Jehoahaz.
610 Jehoiakim.
599 Jehoiachin.
599 Zedekiah.

The kingdom of Judah was terminated by the capture of Jerusalem and the Babylonian captivity (B.C. 588). Both Jehoiachin and Zedekiah died in captivity. According to the usual reckoning, which we follow, the kingdom of Judah lasted about 387 years. During this period Jerusalem was its capital. The realm was, for the most part, a contracted one, but its borders were not always the same, and there was considerable fluctuation in the amount of alien territory dependent upon it. In like manner, there were frequent changes in the relations subsisting with other states, Israel included. Wars were not unfrequent, and the results were diversified, especially in regard to the wars with Israel. But among the more dangerous and injurious of the enemies they had from time to time to contend with, must be reckoned Egypt, Babylon, and Damascus. It is, however, apparent that by its situation Judah was less exposed to foreign incursions than its neighbour Israel. Its isolation may also have been one reason, under God, why Judah did not fall into that utter apostasy which was so fatal to Israel. We do not forget the Divine purposes in regard to Judah, as the tribe from which the Messiah was to spring; but among the means by which it was preserved from utter ruin, we must mention its peculiar privileges in regard to the Temple, the Law, prophets, priests, &c. There were times when it fell into comparative decay, and when its rulers set the example of idolatry and vice; but there were always many who continued faithful, and strove for the welfare of the nation. Rehoboam and Abijam made a bad commencement, but Aza and Jehoshaphat pursued a better course. Jehoram, Ahaziah, and Athaliah did evil; but the long reigns of their successors, Jehoash, Amaziah, Uzziah, and Jotham, were, for the most part, much better. The rule of Ahaz, again, was an evil one, but Hezekiah succeeded him. In like manner, Josiah had to repair the mischief done by his predecessors, Manasseh and Amon. The short reigns of the last kings were bad, and ended in ruin to the nation. Thus there was a perpetual alternation; but, upon the whole, the righteous kings occupy the larger portion of the time. The following remarks are so just and appropriate that we introduce them at length:—"While the disruption of the Hebrew people into two nations was, in one point of view, a chastisement upon sin, we can see, from another point of view, that God made this very calamity instrumental to the maintenance of Jewish isolation and the preservation of his revealed truth. The national life was concentrated into an intenser form among the two chosen tribes than when diffused among the ten. Their circumstances, as brought into closer local proximity with the Temple of Jerusalem, and with all its services and associations, were favourable, in the highest degree, to the maintenance of true religion among them, and the deepening of all the ties of Jewish life. Within the narrower area the circle of idolatrous temptation was correspondingly narrowed. The very rivalry between the two kindred nations, and their common possession of the same Scriptures, drove the Jew back more intensely on his peculiar privileges, and guarded him thus far from the

contamination of the idolatrous apostacy established by Jeroboam. As regards the sacred writings themselves, it quickened the jealousy with which they were preserved, and has provided two independent lines of evidence instead of one; and lastly, in conjunction with these varied results, it narrowed the line of Messiah's descent, and drew into definite shape the proofs of his personal identity" [Rev. E. Garbett's "Divine Plan of Revelation," pp. 423, 424]. [For further facts, see the notices of the respective kings; also the articles HEBREW; ISRAEL, KINGDOM OF; JERUSALEM; JEW, &c.]

JUDAH, SOUTH OF. The word translated "south" [1 Sam. xxvii. 10], when southern Palestine is meant, is generally *neghebbh*, which may almost be regarded in these cases as a proper name. The *neghebbh*, according to Mr. Wilton's investigations, was divided into three portions: that of the Cherethites or Philistines; that of the Kenites; and that of Judah. This last was subdivided into that of Caleb, and that of the Jerahmeelites. If these views are correct, Judah claimed only a part of the south country, Simeon another part, and the rest was beyond the allotments of the tribes. It may generally be described as the whole country south of Jerusalem, as far as 30° 10' N. lat. For a careful discussion of points connected with the whole of this district, we may refer to Mr. Wilton's "Negob."

JUDAH, THE PLAIN OF, OR THE VALLEY OF, is a name given to all the western section of Judea, from the Mediterranean to the hills. The word *shēphēlāh*, denoting a plain or lowlands, seems to have been the distinguishing epithet of the country in question. If it extended from Joppa, or even yet further north, to Gaza, or still further south, it was only in part owned by Judah. For the towns, see Josh. xv. 33—47. From the position of some of these, it is quite clear that on its eastern side the *shēphēlāh* took in part of the hilly region. Many parts of it were almost proverbial for their fertility, and still are, or might be, the same.

JUDAH, MOUNTAINS OF, otherwise the "hill country," took in most of eastern Judah from Jerusalem southwards, until it merges in the *neghebbh*, or "south country." Its cities are enumerated in Josh. xv. 48—60. The population must at one time have been considerable, but it is not so now. For the most part it is a wild, hilly, desolate region, without water, trees, or inhabitants. Some parts of it are, however, beautiful and fruitful; and one or two important places, as Bethlehem and Hebron, still exist.

JUDAH, WILDERNESS OF, was the south-eastern portion of the province, or that part of it which was nearest the southern end of the Dead Sea [Josh. xv. 61, 62].

JUDAS, praised. 1. A New Testament form of Judah [Matt. i. 2]. 2. One of the twelve apostles [Luke vi. 16; John xiv. 22; Acts i. 13]. [See JUDE.] 3. The leader of a popular Jewish insurrection. In the only passage of Scripture in which his name occurs [Acts v. 37], he is described as a Galilean; but Josephus, who gives an account of the revolt, describes him both as a Galilean ["Antiq." xviii. 1, 6, &c.] and also as a Gaulonite [xviii. 1, 1], and adds that he belonged to Gamala. The name of the city determines nothing, since there were two places of this name, the one in Gaulonitis, on the east of the Jordan, and the other in Galilee, on the west side. Possibly he was a native of the region of Gaulonitis, and a resident, at the period of the insurrection, in Galilee. The occa-

sion of the rising, to which Gamaliel refers in his address before the Sanhedrim, was the imposition of a tax upon the Jews by Cyrenius, about A.D. 6. It was headed by Judas, in company with Sadoc or Sadduc, a Pharisee, "who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty" ["Antiq." xviii. 1, 1]. The insurrection led to a wide-spread outburst of fanatical zeal, and serious tumults; but it was finally suppressed by the strong hand of the Romans, and Judas, its author, perished. He is also described by Josephus as the founder of a philosophic sect, the prominent characteristics of which were a devoted attachment to liberty, and a disregard of personal safety, or even the preservation of life itself ["Antiq." xviii. 1, 6]. Many years later, the sons of Judas repeated the experiment of their father, and with a similar fatal result to themselves and their followers ["Wars," ii. 17, 8]. 4. A Jew who resided at Damascus at the time of Saul's miraculous conversion, and with whom he took up his abode during the interval between his arrival in the city and his baptism by Ananias [Acts ix. 11]. [See DAMASCUS, STRAIGHT.] A house is still shown as that of Judas. Quaresmius describes the one pointed out to him as a commodious dwelling, with traces of having been once a church, and then a mosque [Conybeare and Howson, i. 91]. 5. A Christian Jew, surnamed Barsabas, of some note in the church at Jerusalem. He was specially selected with Silas to accompany Paul and Barnabas in their mission to Antioch, after the settlement of the great controversy described in Acts xv. 6—32. Nothing further is known of him or his labours in the spread of the Gospel.

JUDAS ISCARIOT, one of the twelve disciples of Jesus Christ, and also his betrayer. The origin of the second name, Iscariot, by which he is distinguished from another of the apostles [see JUDE], has been the subject of much speculation; it is now generally thought to mean "man of Kerioth," but it is impossible to affirm anything certain in regard to it. By St. John, Judas Iscariot is also described as the son of Simon [John vi. 71; xiii. 2, 26]; and the evangelists, in mentioning him, generally append to his name some phrase or other, indicative of the crime which has branded it with perpetual infamy. Very scanty notices are found of him in the Gospels previous to his great sin, and these only of a kind to show that Jesus himself was thoroughly acquainted with the character of the man, and cognisant also of the melancholy end to which he was surely hastening [John vi. 70; xiii. 18—26]. There would appear to be a compassionate desire, by means of these and other significant warnings [Matt. xxvi. 24], to arouse Judas to a sense of his crime before it was too late for him to recede. For some reason or other—what it was is not stated—Judas was selected to be the treasurer of the little company; and in this capacity not only had charge of their funds, but provided the supplies as occasion required, and also dispensed the alms to the poor [John xiii. 19]. Judas enjoyed, in common with the other apostles, the privilege of his Divine Master's companionship even to the last. Like them, he was a witness of his miracles, and an auditor of his discourses. Like them, too, he was commissioned to go forth and preach the Gospel of the kingdom, and to cast out devils and heal the sick [Luke ix. 1, 2]. No distinction, indeed, appears to have been made between him and the rest, nor is it at all evident from the narrative that, previous to the scene at the last supper, Jesus indicated to any of the

latter that Judas was the person referred to in those mysterious warnings in which he spoke of his betrayal and death. The first thing recorded of Judas individually is the scene at the house of Lazarus, at the anointing of Jesus by Mary, where we find him complaining of the waste of the unguent, alleging as his reason that it might have been sold for three hundred pieces, and the proceeds have been distributed in alms to the poor. But the evangelist, as if to preclude the possibility of its being supposed that the objection arose from any solicitude for the poor, immediately explains that his real motive was a desire to get the money into his own possession [John xii. 1—7]. It is through this incident that we first gain an insight into the besetting sin of the false apostle. His subsequently recorded acts are all more or less intimately connected with the betrayal of Christ. It is not easy, from the slight notices of the events, to indicate positively their exact order. Neander observes that Matt. xxvi. 14—16; Mark xiv. 10, 11; and Luke xxii. 3—6 agree in showing that Judas made his bargain with the Sanhedrim before the night on which he consummated his treachery. "It might be inferred," he adds, "from John xiii. 27, that he only imbibed the satanic thought on rising from the last supper; but how could he have negotiated with the Sanhedrim so late in the night, and just before the fatal act? John himself says [xiii. 2] that the devil had before put it into his heart to do it. We conclude, therefore, that ver. 27 refers to the *last* step—the execution of the evil purpose; and this agrees very well with the supposition that he had previously arranged all the preliminaries." Whatever the exact order of circumstances, we know that Judas was present when Jesus washed his disciples' feet [xiii. 1—18], that he participated in the pass-over feast [vs. 21—30], and probably also in the bread and wine distributed at the institution of the sacrament of the Lord's Supper. It was on this occasion that he learnt, beyond the possibility of doubt, that Jesus knew of his compact with the chief priests, and of his anxiety to discover a favourable opportunity for accomplishing his purpose. Leaving the little company to go without him to the garden, and not doubting that he should find Jesus there, he heads the band of officers and men who are charged with the office of securing him, and proceeding to Gethsemane, he indicates the person of Jesus by a kiss, having previously desired that he should at once be secured, expecting perhaps that his escape might be achieved by a miracle, or by a rescue [Matt. xxvi. 47, 48; Mark xiv. 43—46; Luke xxii. 47, 48; John xviii. 3—5].

We next meet with Judas at the scene in the Temple, when, overwhelmed with shame and remorse at the enormity of his crime, he came to the chief priests and elders, and exclaiming, "I have sinned in that I have betrayed the innocent blood," flung the money at their feet, and then rushed forth, to seek, in the death of a suicide, a refuge from the stings of an accusing conscience [Matt. xxvii. 3—5]. The account of Peter in Acts i. 18 is not contradictory of St. Matthew's narrative; a single additional link or two in the chain of circumstances would make all clear and harmonious. It is absurd to suppose that either of these two apostles could be ignorant of the exact details of the case. The common solution is, that from some cause not stated, Judas, when strangled, fell forward, and the violence of the fall caused his body to burst open. The statement as to the purchase of the field may be explained by supposing that as it was bought with his money, it might be said to have been

purchased by himself. Nor is there anything improbable in the circumstance, that the chief priests should purchase the field for a stranger's burial-ground, in which Judas had terminated his career.

In reviewing the history of the betrayer, it is impossible but that many questions of thrilling and mysterious interest will start up before the thoughtful reader of Scripture. The most prominent among these concern the reasons which Jesus had for choosing Judas, and the motives which actuated Judas in his final act of sin. These topics have been elaborately treated by theologians both ancient and modern. As regards the former question—the reasons for the selection as an apostle of a person like Judas—it is, no doubt, a striking fact that he should have been chosen at all. For we must assume that the Lord knew the man's character when he called him, and foresaw the depth of wickedness to which he would finally descend. Without desiring to be wise above what is written, we may venture to suggest at least two or three ends which were answered by the fact of the Lord's betrayal being planned and perpetrated by one of his own apostles. In the first place, an unimpeachable witness was thereby provided beforehand to the reality and genuineness of Christ's miracles. The denial of these, and the charge of collusion between him and Satan, were alleged more than once against him [Matt. ix. 34; xii. 24, &c.]. Who so likely to know the truth of the matter as one of the disciples? If there were fraud or collusion, Judas must have known of it, and it was to his interest to prove it. But when the Jews wanted evidence against Christ, they were compelled to seek it elsewhere [Matt. xxvi. 59—62]. As for Judas himself, it was the conviction of his injured Master's innocence that stung him to the quick, and made existence intolerable. The same thing may be said in regard to the faultlessness of Christ's character and the purity of his motives, and in this respect not even the testimony of Pilate [Matt. xxvii. 24] is of such value as that of the treacherous friend and apostle. A further purpose may have been to illustrate, in the instance of a body of men chosen even by the Lord Jesus Christ himself, the mingled nature of the visible Church, as containing both sincere and insincere members; and thus prophetically to rebuke that hope of a perfectly pure Church upon earth, which has been the pregnant source of many heresies. Lastly, another and a loftier end was answered, the mention of which, however, brings us to the threshold of a deep and unfathomable mystery. It was only by the selection of the future betrayer as an apostle that the predictions of the prophets could be fulfilled. Indeed, Jesus Christ himself frequently refers to it as a thing that somehow or other was inevitable, however it was to be deplored [John xiii. 18]. So also St. Peter describes it [Acts i. 16; ii. 23]. The treachery of a disciple was thus one of the things fixed and arranged in the inscrutable purposes of God. It is but to go a step further back, and the conclusion is forced upon us that the selection of Judas as one of the twelve was itself a link in the chain of that foreordained purpose which provided, even before the fall, for the redemption of mankind. It is perfectly true that this conclusion, though warranted by the express statements of Scripture, gives rise to another, and apparently an even greater difficulty—that, namely, of harmonising God's purposes with man's responsibility. This is too wide and deep a question to be entered upon here. It must be sufficient to observe that Judas acted throughout

freely and spontaneously. It was his own evil heart, the avaricious promptings of his own base nature, and not any compulsory power from without, that led him on, step by step, in his career of hardness and crime. He himself so regarded it, nor for an instant, though he must have been familiar with the predictions of the Old Testament, did he attempt to shield himself behind the unalterableness of a Divine decree.

The motives of Judas in betraying his Master have been the subject of one or two ingenious theories, but their very ingenuity constitutes one of the strongest objections against their soundness and probability. Among these, one may be especially mentioned on account of the names of repute which have given it a certain degree of authority. It has been conjectured, not without some plausible reasons, that Judas never contemplated the final condemnation and death of Jesus, but was driven by his impatience to betray Christ to his enemies, in the hope or conviction that this would inevitably lead to the putting forth of his divine power, and the establishment of his Messianic kingdom. Another view is, that his faith in Christ as the Messiah had given way to doubts and unbelief, and that his object was to put the matter to the test. We think it unnecessary to fall back on these or any other remote hypotheses to account for Judas's crime. As Neander justly observes, "The life of man furnishes many analogies that may help to clear up the enigmatical conduct of Judas." He is just an instance of a man resisting the warnings and strivings of the Spirit, and giving himself up to the sinful inclinations of his own heart, with such resolute self-will, that his heart becomes hardened, and he is led captive of the devil at his will. It may be mentioned, as a curious illustration of the fanciful character of patristic theology, that one or two of the early fathers supposed that Judas, finding it hopeless to obtain pardon of his Divine Master in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there!

JUDE (in the original *Judas*, the same as the Hebrew name *Judah*) is generally regarded as identical with that one of the apostles called Lebbæus, or Thaddæus [Matt. x. 3; Mark iii. 18]. This, however, is, as a matter of course, denied by those who deem the "brethren of Christ" different from the sons of Alphæus; and who suppose that James, the head of the Church at Jerusalem [Acts xv. 13], is different from the writer of the Epistle [James i. 1], and from the James referred to by St. Paul [Gal. i. 19]. The view of such critics (among whom is Dean Alford) is that Jude, the writer of the Epistle, was not one of the twelve apostles; but that he was the brother of our Lord according to the flesh, and, along with James, was still ranked among those who did not believe in Jesus [John vii. 5], a considerable time after the twelve were chosen. We have already in previous articles presented the difficulties which beset this subject, and need not here return to them. [See BRETHREN OF CHRIST, JAMES.] Assuming that there are but two persons of the name of Jude, or Judas, named in the New Testament, we find the son of Alphæus, and brother of James, expressly distinguished from the traitor [John xiv. 22], and represented as putting to Christ the question, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" In this question, he seems to have given utterance to the difficulty felt for a time by all the apostles in realising the spiritual nature of Christ's kingdom. They imagined that the Messiah, as a temporal prince, would

necessarily manifest himself to the world; and the words of Jude show how slow they were to grasp the true glory of the Gospel as a spiritual power, implying the bestowment of spiritual privileges on those who embraced it. No further mention of Jude is made in the New Testament, beyond the fact that he was among the apostles in Jerusalem after the ascension of Christ [Acts i. 13], and subsequently wrote an Epistle [Jude 1]. There is, however, an interesting account given by Eusebius ["Hist. Eccles.," iii. 19, 20], from Hegesippus, respecting some of his descendants. The Emperor Domitian, we are told, was, like Herod, jealous of any remaining descendants of David. Two young men were brought to him who acknowledged themselves of this line, and these were the grandsons of Jude, the brother of Jesus. Being asked as to the means at their command, they gave a simple answer, to the effect that their resources were small, at the same time holding up their hands, which were hardened by daily toil. The fears of the jealous tyrant were thus calmed, and having ascertained that the only influence they attributed to Christ, and claimed for his Church, was of a spiritual kind, he dismissed them with contempt, as persons from whom no danger to his power was to be apprehended. If this account be correct, it proves that Jude was one of the married apostles, and that he was probably dead at the time when the incident occurred (about A.D. 90), but nothing certain is known regarding him.

JUDE, EPISTLE OF, consists only of a single chapter, but suggests not a few difficult and interesting questions. It is numbered by Eusebius among the *Antilegomena*, or disputed books of the New Testament ["Hist. Eccles.," iii. 25], and is said by Jerome to have been rejected by most ["Catal. Scrip. Eccles.," iv.]. This was doubtless owing to some perplexing points connected with the epistle, to which we shall now give a brief consideration.

Its Authorship.—This is a point on which critics are by no means agreed. Some ascribe it to that Jude who is named among the apostles [Luke vi. 16], and who is generally identified with Lebbæus or Thaddæus. Others hold that the writer of this epistle was a totally different person, being one of those brethren of our Lord who did not for a long time believe in him. [See JUDE.] The author simply describes himself [ver. 1] as being a "servant of Jesus Christ, and brother of James." It has been argued that an apostle would not have referred to himself in such terms; but there seems to us little force in this remark. It has also been observed that the terms employed in Luke vi. 16, and Acts i. 13, do not necessarily lead us to identify Jude the apostle with Jude the brother of James. And the form of expression in the Greek is, no doubt, elliptical in both passages (*Ἰούδας ἁδελφὸς*, "Jude of James"), and may be filled up either as in our version, "Jude the brother of James," or "Jude the son of James," as some scholars have suggested; but, with the expression in the opening verse of this epistle to guide us, it is, perhaps, preferable throughout to adhere to the supplement "brother" adopted in our common version, and to regard the writer as having been the son of Alphæus, and therefore himself an apostle. Still, as has been previously remarked, we can speak only very doubtfully on this point, the whole subject being involved in apparently hopeless perplexity.

Alleged use by St. Jude of the Book of Enoch.—At vs. 14, 15 of his epistle, St. Jude, referring to the coming of our Lord to judgment, uses the words—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." As something very similar to this is to be found in the apocryphal Book of Enoch, the inference has been drawn that the inspired writer quoted from that book as possessed of Divine authority. This, however, is by no means so certain as has often been represented. The date of the so-called Book of Enoch is extremely doubtful. Some critics have referred it to the time of Herod the Great; others, and in our opinion with greater probability, have assigned it to the first half of the second century after Christ. The most recent investigation of the subject by Professor Volkmar, of Zurich, fixes its composition during the sedition of Bar-chochebas, at the date last mentioned. If this be admitted, then it will follow that the Apostle could not possibly have quoted from the book in question, but that, on the contrary, its author either borrowed from him, or both writers were dependent on a common source. This latter view is probably the correct one. St. Jude, under the guidance of the Holy Spirit, may have incorporated into his epistle a genuine tradition which had come down to his time respecting the patriarch Enoch, just as we find St. Paul giving his sanction to a similar tradition respecting the names of the Egyptian magicians who contended with Moses (2 Tim. iii. 8). We may add that only fragments of the Book of Enoch have come down to us in its original language, which we believe to have been Greek; but an Ethiopic version of the whole book was brought to this country by the Abyssinian traveller Bruce, and has been published both in the original and in an English translation by Archbishop Lawrence. The explanation which we have given of the reference which St. Jude makes to Enoch, will also apply to his account of the dispute between the archangel Michael and Satan in ver. 9. This incident, like the former, was doubtless derived by the Apostle from an ancient and trustworthy tradition, of which we find some earlier traces in Zech. iii. 2.

Connection of the Epistle with 2 Peter.—As is obvious to every reader, there is a close correspondence between these two epistles. Not only in thought, but in expression, there is a striking coincidence between them [compare especially 2 Peter ii. 4—18 with Jude 6—16]. This marked harmony, both of sentiment and language, has given rise to much speculation and difference of opinion among Biblical scholars. Some have contended for the priority and originality of the one writer, and some for the other. The subject will be better treated of in another article. [See PETER, SECOND EPISTLE OF.] Meanwhile, we may more fully remark that, in our opinion, the strict originality of St. Jude cannot be questioned. If it be deemed necessary to suppose that one of the two inspired writers borrowed his expressions from the other, the diffuse and extended illustrations of Peter may far more naturally be regarded as derived from the compact and suggestive expressions of Jude than the opposite.

Canonical Authority.—From the difficulties which we have seen to belong to the epistle, both as regards its authorship and internal character, there is no ground for wonder that its divine authority was for a time questioned. It was consequently omitted in the early Syriac version, the Peshito, and doubted of or re-

jected by several of the fathers. But it is found in the list of canonical books in the Muratorian fragment on the Canon, belonging to the second century; and is referred to as inspired Scripture by Origen, Clement of Alexandria, and Tertullian. In our own day, even such a critic as De Wette has admitted its authority; and there is every reason to ascribe the doubts which were in early times expressed regarding it to the considerations which have been mentioned, and to receive it as the authentic and inspired production of St. Jude the apostle.

Its Date, Object, and Literary Character.—If anterior, as we believe, to the Second Epistle of Peter, then it must have been written before the death of that apostle, and probably, therefore, between A.D. 60—70. Nothing certain can be said as to the place where it was composed; but, from internal considerations, we should conjecture Palestine. The design of the epistle was evidently to guard its readers against dangers to the purity of the faith which were then perceived. False teachers had intruded themselves into the Church, and were endeavouring to propagate the most fatal errors, both on points of doctrine and duty. It is the object of the Apostle to warn his readers against these, and to inculcate both a tenacious adherence to "the faith once (once for all) delivered to the saints," and an earnest cultivation of that "holiness without which no man shall see the Lord." The style in which he does this is of the most fervent and impressive character. No better judge of this could be referred to than the learned Origen, who characterises the epistle as "consisting only of a few lines, but full of words of heavenly grace"—an estimate which is fully concurred in by all modern scholars.

JUDEA (more properly Judæa), the country of the Jews, occasionally written Jewry, and sometimes equivalent to Judah. The word either means the land of Judah, or of the Jews generally, or the Roman province of Judea. [For further details, we refer to the article PALESTINE.] A map of the district is given in the next page.

JUDEA BEYOND JORDAN. This expression in Matt. xix. 1, Mark x. 1, might be accounted for by the extension of the term "Judea" under the Roman domination, and a certain loose method of applying the word which then prevailed. We gather from the context, that our Lord left Galilee and went into the country east of the Jordan; and this part of the country seems to be included in Judea. But it is very observable that in the Greek text of St. Matthew we are not compelled to understand so much. "Jesus came to the borders of Judea, on the other side of Jordan;" and therefore the outlying territory merely bordered upon Judea, and did not form part of it. St. Mark almost compels us to adopt quite a different view—viz., that our Lord left Galilee and reached Judea by way of Perea, or the country east of the Jordan. The Syriac, the most ancient of all the versions, quite favours this explanation. We have no doubt that our Lord left Galilee, and, entering Perea, came to the confines of Judea; but not at once into Judea, as he remained on the other side of the river which formed the boundary line. It is most likely that he actually halted at the place called Bethabara beyond the Jordan [John i. 28; x. 40].

JUDGE and JUDGES. Among the various senses of this word there are two which must here be noticed. A judge is often one who has judicial authority, or one to whom is delegated the power of deciding



JUDAEA.

lawsuits, and pronouncing sentence upon evil-doers. In this sense it is a not unfrequent word in Scripture; but it also describes the supreme ruler, or one who has authority to govern as well as to judge. This second use of the word admits of sundry variations, and hence we find it applied to God as the righteous Judge of quick and dead; and to men, more especially those who took the lead in the Jewish state between Joshua and Saul. These last are in Hebrew called *shophetim*, which is in its origin the same as the name of the *suffetes*, as the Carthaginians called their chief magistrates. The history of the judges of Israel

is in all respects peculiar, and no one can read it without the feeling that he is passing a traditional period which divides Moses and Joshua from Samuel and Saul and David, much as the Sinaitic peninsula divides Egypt from Palestine. The features of this intermediate time are so different from everything in later history, that one feels rather than sees the change which has come over the people. The very record upon which we are dependent for this middle passage is, to a casual examination, fragmentary and incomplete, resembling the rough notes of a wayfarer more than the quiet and carefully written history.

Prominent among the features of this venerable record are the men from whom it has received the name it bears. Of these men, the judges, our knowledge is necessarily limited, and it is by no means easy to define their official position with accuracy, to describe all their characters, or to fix in every case their chronology. The following is a list of the persons to whom the name or title of judges is given :—

Othniel.	Tola.	Abdon.
Ehud.	Jair.	Samson.
Shamgar.	Jephthah.	Eli.
Deborah.	Ibzan.	
Gideon.	Elon.	

These thirteen men were raised up at different times to take the lead of the people, either in the suppression of external enemies, or in the regulation of internal affairs. They seem not to have ruled in regular succession, nor to have been chosen on any uniform principle, but to have risen at intervals; and there were occasions when more than one existed at the same time. To those above enumerated we may add Barak, the colleague of Deborah, and Abimelech who reigned in Shechem. Samuel is also sometimes reckoned as one of the judges. Of all the number Eli alone was invested with priestly functions. Samson seems to have been a judge only in a conventional sense, as an heroic contender against the enemies of Israel; and the same remark may apply to some of the rest. Dean Stanley regards the name *shophetim* as of Phœnician origin ["Lectures on the Jewish Church," lect. xiii.]; but to this we must object, that it is to be found in the Pentateuch. Dean Milman says—"The office of the Hebrew judge was rather that of the military dictator, raised on an emergency to the command of the national forces." And again—"The judges were of different tribes, and seem to have arisen, and to have been summoned to power and authority, according to the exigencies of the time" ["History of the Jews," book vi.]. Dr. Davidson says—"They did not administer justice. They were not civil rulers, as the term 'judge' would seem to imply. They were military leaders, who put themselves at the head of the people, or several tribes of them, from time to time" ["Introd. to Old Test.," i. 449]. The writer just quoted observes that Eli and Samuel were somewhat different from the preceding judges. "Both were at the head of civil affairs, and did not personally go forth to battle." [For notices of the individual judges, we must refer to the articles bearing their names.]

The supreme judicial authority afterwards became vested in the kings, and by their appointment subordinate judges were allowed to officiate. Apparently, also, there were judges who became such in virtue of their rank and birth. In still later times, the administration of justice was vested in the Sanhedrim. [See SANHEDRIM.]

The law of Moses provides for the administration of justice [Deut. xvii. 8—11]; and the charge given to Ezra by Artaxerxes is in accordance with this [Ezra vii. 25]. On the subject of trials and punishments generally, see Jahn's "Biblical Antiquities," part ii., chap. iii.

JUDGES, THE BOOK OF.—This book bears the same name in Hebrew, and its right to a place in the canon has never been questioned. It naturally follows the Book of Joshua, and contains the annals of the Hebrews from Joshua's death till somewhere about 300 years later. The order of the book is not altogether chronological. It commences with a kind of

introduction, which gives valuable and important details respecting Israel after the decease of Joshua [chap. i.—ii. 15]. We then have a section nearly chronological, narrating the oppressions of the people, and their deliverance by a series of judges [ii. 16—xvi. 31]. A third section, which we may term miscellaneous or supplementary, relates events which are believed to have happened a few years only after the death of Joshua [xvii.—xxi.]. Each of the three sections might be still further subdivided, owing to the fragmentary or independent character of many of the separate histories. [See Jones's "Chronological and Analytical View of the Holy Bible."] It has been thought that the first and third divisions of the book are closely connected, and that they are not by the same author as the other part. There is, no doubt, a certain singular resemblance of form in parts 1 and 3; but, in the absence of anything beyond critical conjecture to guide us, we are not authorised to speak positively as to the writer from whom the respective portions proceeded. We may suppose, however, that the book is a compilation from earlier sources, and we believe it not improbable that, in its actual form, it is due to Samuel, or some one about his time. Like the Book of Ruth, with which it is closely connected, it bears indications of having been written after the last of the events it records. Yet we have no clue to the documents which the author used: we know nothing, in fact, of the sources from which he derived his materials, whether written or oral. But still there can be no doubt the book forms part of the Divine plan, as it is essential to the completeness of the chain of sacred history. While, therefore, we have called it fragmentary, it is only from a literary point of view, and we cannot better convey our whole idea than in the language of the Rev. E. Garbett, in the "Boyle Lectures" for 1863. Speaking of the declension of the people after the death of Joshua, he says—"The Book of Judges, which records this fatal period and its immediate results, is perhaps, to a superficial eye, the most fragmentary and least consecutive of all the Scriptural books; yet, viewed with reference to the whole plan of revelation, it becomes luminous with meaning, and in its very peculiarities emphatically calls attention to those lessons of Divine Providence illustrated by the events. Here, as elsewhere, the record, viewed simply from the standpoint of an ordinary secular history, is very imperfect; but viewed in relation to its religious meaning, and its bearing on the history preceding and succeeding it, it presents to view the Divine perfection of the record in more than ordinary clearness and precision" ["Divine Plan of Revelation," Lect. vi.].

Thus regarded, it is really a matter of small practical importance that the Book of Judges is an irregular composition, and shows traces of the different sources from which it has been drawn. We cannot, however, admit that it consists of three separate documents, belonging to different periods, though here found in juxtaposition; because we are convinced that the fragment hypothesis, now applied to so many of the Biblical books, is merely one of the extravagances of criticism. Still less can we admit that the Book of Judges was compiled under the later kings, or even during the Babylonian captivity, because there is no book of Scripture more in harmony with the period to which it refers. If the book was not written by Samuel, as the Jews assert, it shows no sign of having been written after his lifetime. The style of the book is natural, and unadorned in its

press parts, but the beauty and sublimity of the song of Deborah has been always recognised and admired. Even those who doubt the high antiquity of the book in general, admit the early date of this grand lyrical composition. Another very remarkable passage, in a literary aspect, is the parable of Jotham [ix. 8—16]. A few things in the book have been objected to, or have led to considerable discussion: such as the murder of Eglon by Ehud, and of Sisera by Jael; the history of Jephthah, and that of Samson; to which we add, the miraculous element generally. These points are considered in detail by various authors on both sides, among whom may be named Bush, Keil, Hengstenberg, Bertheau, and Dr. Davidson; this last ["Intro. to Old Test."] refers to nearly all who have written upon these questions, but does not view them from the orthodox standpoint. All that we can say in this work upon the debated matters will be found in the biographical articles based upon the characters of the Book of Judges.

The chronology we do not hope to clear up; but as it is, after all, a matter of secondary moment, we are not much concerned to make the avowal. We gather from 1 Kings vi. 1 that the Temple of Solomon was founded 480 years after the exodus. This enables us to ascertain how long a period elapsed from the death of Moses to the accession of Saul—viz., 356 years, according to our version. For Joshua's rule we may deduct, say, 28 years, leaving 330; but as the book ends before Eli, Samuel, and Saul come forward, we are not justified in assigning more than 300 years to the period covered by the Book of Judges. The probability, indeed, appears to be in favour of a somewhat lower number.

JUDGMENT, *epiōis* (*krisis*), from *epiōō* (*krinō*), "to distinguish," "to separate," as significant of the moral distinction drawn between different persons or different acts, and the corresponding modes of their treatment. The word implies the act of judging. To judge is to administer justice, and to administer justice is the prerogative of the supreme authority. Thus, among ourselves all courts of law derive their authority from the Crown, and are its representatives. It is immaterial whether we say that the ultimate object of law is the protection of the persons and property of the governed, or the maintenance of moral right. Practically, the conclusion is the same, for the acts which are injurious to the well-being of society are identical with those which are infractions of the moral law. But the eternal distinction of right and wrong is intuitively recognised by the human mind; and justice, whose province it is to distinguish them, is consequently accepted as no less morally good in itself than necessary for the common welfare of mankind. An earthly government which should neglect this first duty would be pronounced unworthy of human reverence and honour. The ideas of justice and judgment, as things thus accredited by the universal consent of mankind, are transferred to God with the greater confidence, not only because of the absolute perfection of his being, but also because all human government is the institution of his will. "The powers that be are ordained of God" [Rom. xiii. 1].

This brief consideration of the general nature of justice and judgment will enable us the better to understand the Scriptural doctrine respecting them. It thus appears how entirely consonant this doctrine is with the convictions of reason, alike as regards the motives to which justice appeals, and the modes in which it operates.

1. It appears that justice has two sides, both of which are necessary to its perfection—the one on which it looks to the recompense of right, and the other on which it looks to the punishment of wrong. In popular notions relative to the great Scriptural doctrine of the judgment day, men are apt to think only of the latter, and consequently to associate with it notions of alarm and terror to which the Bible gives no encouragement. Without attempting to draw an exact comparison as to the prominence given relatively in Scripture to reward and punishment, it is certain that they are invariably associated, the terrible picture of the one being always brightened by the glorious promise of the other. In the system of thought peculiar to modern universalism the other extreme is reached, and punishment is depicted as being as unworthy of the nature of God as reward is represented to be worthy of it. It is forgotten that in human justice the one element is felt to be as necessary as the other, and is, indeed, almost exclusively predominant in it. It is found that for human nature as it is, no other restraining motive save the fear of punishment is sufficient. In short, punishment springs from the irregular passions of the governed, and not from any personal interest in the governor; just as in the Divine economy, there would be no punishment if there were no sin. If justice be morally good, the same quality must attach to the act of judgment as well as to the law of which it is the application. Judgment, even in punishing, must be good likewise; and the magnitude of the scale on which it is inflicted, however tremendous to our human notions, cannot possibly change the essential nature of the thing itself. Rather, by evidencing the width and inveteracy of the evil, it illustrates the value of the justice exercised in punishing it.

2. It appears that justice is administered in two ways—on the one side, by the permanent maintenance of efficient government; and, secondly, by occasional acts of judgment. Both modes enter into the Scriptural teaching, and any conception of the doctrine which fails to combine the two would be necessarily defective. Thus, judgment is declared to be already in course of execution. "For judgment I am come into this world" [John ix. 39]. "The prince of this world is judged" [John xvi. 11]. So among the offices of the Holy Spirit it is specified, "He will reprove the world . . . of judgment" [John xvi. 8]. Accordingly, when the voice from heaven pronounced, "I have both glorified it (my name), and will glorify it again," the comment of our Lord was this—"Now is the judgment of this world" [John xii. 31]. On the other hand, the occurrence of a fixed act is asserted over and over again in the familiar phrase "day of judgment," which must be understood, "whatever latitude may be given to the word 'day,'" to express a definite and occasional act [Matt. x. 15; xi. 22; xii. 36; 2 Peter ii. 9; iii. 7; 1 John iv. 17]. The two modes are not only consistent, but complementary of each other.

Orderly administration of justice is involved in the familiar expression, "the moral government of the world." It enters into our common experience of life that, on a broad view of things, evil brings its own punishment, and virtue its own reward. The exclamation of the psalmist, "Verily there is a reward for the righteous: verily he is a God that judgeth in the earth," expresses the conviction of every thoughtful observer. Yet it is none the less evident that this judgment is but inchoate, preparatory, and imperfect.

We find the reason of this in the disciplinary state of probation in which the Church of Christ is retained on earth. If evil received immediately and infallibly its punishment, and good immediately and infallibly its reward, there would be no trial to faith, no discipline to the higher moral faculties, no room left for spiritual growth amid the direct action of the lower motives of pain or pleasure. The judgment is therefore left intentionally imperfect, apparent on a broad scale, but full of anomalies and irregularities in its present state. We can see it to be no less necessary that these temporary interruptions or seeming failures of justice should not be permanent. Hence the Divine congruity of the great formal act by which the present dispensation will be closed, and the final condition of glory introduced.

Judgment, both in its present commencement and its future completion, is attributed to the second person of the Deity in his human nature. Emphatic stress is laid upon his participation in the experience and trials of humanity as the special qualification for this work [see John v. 27; Acts x. 42]. We must feel the honour thus conferred upon "the Son of man," and the climax which this second coming will put upon the humiliation and sufferings of his first advent. Nor is it less evident that in its aspect towards ourselves the commission of so great an act into the hands of the glorified Christ will constitute a new element of blessedness to those who have believed and loved him without seeing him, but who will then see him and live with him for ever. Judgment, on both its sides, is thus the prerogative of that kingly office on which Christ has already entered, when he "sat down at the right hand of the Majesty on high" [Heb. i. 3].

There are many questions of detail relative to the order of the future which the limits of this article make it impossible even to state, such as those relative to the duration of the day of judgment, and the subject of the two resurrections, and the disputed question of the millennial kingdom. But the great outlines are broadly marked, and are described in Scripture, in language the most august and graphic. On the close of the present dispensation will take place the resurrection of the dead, when the bodies of men will be raised by a stupendous exercise of miraculous power out of the grave, and the earthly house being re-constructed in conscious identity with the same flesh and blood in which the soul tabernacled upon earth, the body and the soul will be re-united. This astonishing work will be ushered in by the sound of the trumpet and the voice of God [1 Cor. xv. 52], and will apparently be instantaneous and simultaneous over the whole sphere of its action. The ordained Judge will appear seated on the great white throne [Rev. xx. 11]. He will be the same Jesus Christ who suffered and died; the same, as the fourth Article of the Church of England declares, in "flesh, bones, and all things appertaining to the perfection of man's nature." He will now appear, however, in his majesty, with such a lustre of glory flashing round him, that the heaven and the earth shall flee away, and there shall be no place found for them. Revealed as King of kings and Lord of lords, he will come accompanied with a train of attendants suitable to his majesty, the armies of the angels "ten thousand times ten thousand, and thousands of thousands" [Rev. v. 11]. Before him will be assembled the quick and the dead, gathered out of the sea, and from death and hell [Rev. xx. 12]. Then will the books be opened—that

is, every man will be judged according to his deeds; everlasting joy to the believing people of Christ, and to those who have rejected him everlasting shame and confusion of face. The triumph of the saints and the dreadful horror of the wicked are depicted in Scripture with a vivid intensity and a grandeur of detail elsewhere unparalleled. Amid the graphic imagery used to convey some impression of the glorious scene [Matt. xxv. 31—46], we trace the final accomplishment of the sentence—"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that . . . do not obey the truth . . . indignation and wrath, tribulation and anguish" [Rom. ii. 7—9].

JUDGMENT HALL. [See PRÆTORIUM.]

JU'DITH, *praised*; one of the wives of Esau [Gen. xxvi. 34], supposed by some, and perhaps correctly, to be the same as Aholibamah. [See AHOLIBAMAH.]

JU'LIA ('Ιουλία), a woman's name, belonging to the celebrated Julian family at Rome. Being closely joined with Philologus in the salutations [Rom. xvi. 15], she was probably his wife or sister. But it is not impossible that the word 'Ιουλίαν ought to be considered as the accusative case of 'Ιουλίαν (Julias).

JU'LIUS ('Ιούλιος), the name of the centurion [Acts xxvii. 1] to whose custody Paul was entrusted on his voyage to Italy, and by whose kindness he was permitted to visit his friends at Sidon [ver. 3], and who prevented the soldiers from killing the prisoners on occasion of the shipwreck [ver. 43]. The word is supposed to be derived from the Greek 'Ιουλιος, "curly-haired;" and the Julian family claimed descent from Julius, the son of Æneas.

JUNIA ('Ιουνία), a name of Latin origin occurring in the salutations [Rom. xvi. 7]. If it be really a woman's name, she was probably wife or sister of Andronicus, with whom she is saluted. But it is probable that 'Ιουνίαν is the accusative case of Junias ('Ιουνίας).

JUNIPER, the *rotem*, a plant of the *Genista* or broom kind, which grows in Arabia. In Hebrew it is called *rôthem*, and its Arabic name is similar. Under its shade Elijah slept [1 Kings xix. 4, 5; comp. Virg., "Georg.," ii. 434]. Its roots were used for food, but only from the pressure of "want and famine" [Job xxx. 3, 4]; it served for fuel [Pa. cxx. 4].

JU'PITER, the Latin equivalent of the Greek Ζεύς, Zeus, the supreme deity of Olympus, and husband of Hera, who is represented by the Latin Juno. Barnabas is mistaken for him after the cure of the cripple at Lystra, performed by Paul and himself; and the priest of Jupiter, "which was before the city," was with difficulty restrained from sacrificing oxen to them at the gates [Acts xiv. 12, 13]. The image (probably a meteoric stone) of Artemis, or Diana, at Epheesus, was called τὸ Διγενέος, "that which fell down from Jupiter." Hermes, or Mercury [see MERCURY], for whom Paul was taken at Lystra, is represented as his messenger and attendant. Zeus is generally figured as a king seated on a throne, and armed with a thunderbolt; his sacred bird was the eagle.

JU'SHAB-HE'SED, *return of mercy*; one of the sons of Zerubbabel [1 Chron. iii. 20].

JUSTIFICATION, the term used to express both the mode and also the fact, the result as well as the means, of a man's acceptance before God. The minds of men, at all periods of the world, have been exer-

cised by questions as to the relation subsisting between them and God as the Creator and moral Governor of the world. A sense of sin, and the need of some atonement, either by deeds of their own doing, or through the agency of sacrifice and a priesthood, have prevailed almost universally among mankind—the only apparent exceptions being found in tribes of men sunk beneath the experience of mental and moral emotion altogether. The question of the human conscience has been, "What must I do to be saved?" and to give an answer to the question is the great purpose of the Christian revelation. The term "justification" expresses the sum and substance of the reply. If salvation can only be gained in one way, and that way appointed by God himself, it must be of the utmost importance to understand the teaching of Scripture on this subject; for if a mistake is made here, the very grounds of hope must be overthrown. Hence the foundation of Luther's dictum, that justification by faith is the test of a true and false Church—"Articulus stantis aut cadentis ecclesie."

As regards the substantial truth involved in the question, the teaching of Scripture is singularly explicit, and the faith of the Church of Christ, during the early ages of Christianity, followed it with unbroken unanimity. No dispute can be raised that the early fathers, in their extant writings, invariably represent salvation as due alone to the atoning righteousness and death of the Son of God. It is the common consent of the Church of Christ that man is represented in Scripture as a fallen creature, and incompetent to save himself; that he stands in need both of pardoning mercy and of sanctifying grace; that they are procured for him by the merits of the Redeemer, and personally applied by the operations of the Holy Ghost. Such statements are but the enlargement of the simple declaration of Scripture—"Believe on the Lord Jesus Christ, and thou shalt be saved."

The unanimity of the early Church should be borne in mind in considering the more technical aspects of justification; for the formal statement of the proposition, and the explanation of the mode of justification, present subjects of more complicated consideration than the substantial truth itself. In the struggle, as it were for life, through which the faith of Christians had to pass during the times of pagan persecution, many naturally clung to the great truth, without troubling themselves with any close analysis of the doctrine, or any controversies as to its statement. The controversy as to justification arose gradually, and it is remarkable that it sprang, in the first place, rather out of mistakes upon subsidiary doctrines, if we may so call them without detracting from their vital importance in the whole scheme of the faith, than from any question as to the professed ground of a sinner's acceptance with God.

During the early centuries the Church of Christ was unanimous, and the false teaching of Celestius and Pelagius introduced the first formal seeds of doctrinal division on this subject. After the establishment of Christianity in the time of Constantine, the elements of doctrinal error, repressed during the preceding period of persecution, sprang into active life. So long as danger to property and life was involved in the profession of Christianity, as a general rule, none but thoroughly earnest persons joined the Church—persons whose consciences had been awakened, and who had experimentally found peace in looking for justification through the work of Christ. To such persons, the abnegation of all self-righteousness and reliance on

the righteousness of the Son of God, formed the first lessons of Christian experience. But when the profession of Christianity became fashionable, and involved no personal risk or danger, vast numbers adopted the outward form who had no personal experience of the inward power, and these brought into the pale of Christianity the same lofty notions of human nature and low conceptions of holiness which they had entertained in paganism. When, in the fifth century, Pelagius denied the total depravity of human nature, and argued that the doctrines of original sin and Divine grace were prejudicial to holiness, inasmuch as he ascribed the former to our first parents only, and rejected the necessity of the latter, and, in short, taught that good works were meritorious, and the only condition of salvation, such persons as those eagerly embraced his doctrines. The worldly element introduced by outward prosperity into the Church had a natural affinity to doctrines which flattered the pride of human nature. A strong current set in consequently in the direction of a theology which branched out into many lines of error, that was throughout substantially founded on the idea of justification by human works. The labours of the great Augustine, who devoted all his powers and erudition to the maintenance of the doctrines of free grace and justification through the merits of Christ alone, checked but did not remedy this tendency. From that time two great schools of religious belief on this subject have contended within the Church with alternate periods of success, till the conflict finally issued at the Reformation in the open breach between the two, as opinions too antagonistic to exist any longer side by side in the same communion. For many centuries the tide flowed in the direction of Pelagian teaching. Many devout saints, as we know from their histories and writings, lived in secret on the great principles of Scriptural truth associated with the name of Augustine, and contended in public for them as for the manifest truth of God. But the general current of belief ran in the other direction, with the kindred results of formalism, sacramental efficacy, and priestly authority logically associated with it. The scholastic system greatly aided this tendency, for its refined and subtle distinctions rubbed away the coarser edges of the doctrine, and softened into something like consistency its otherwise palpable contradiction to the Pauline doctrine of faith. The practical enormities of the system as exhibited in the traffic in indulgences, in connection with which the name of Tetzel has acquired infamous notoriety, gave the immediate occasion of the Reformation in Germany, and the Scriptural principle of "justification by faith only" became its grand distinctive motto. Hence minor differences of men on the primary question of justification fall within the limits of one or other of the two antagonistic systems of works and faith which constitute the respective characteristics of the Church of Rome on the one side and the Churches of the Reformation upon the other.

The statement of the case will be simplified by contrasting the two systems separately in their practical doctrine, and in their technical exposition. 1. The technical exposition naturally comes first. The Reformed Churches believe that justification and sanctification are different things, both resting ultimately on the meritorious work of Christ, but distinguished by this—that justification is one complete act, while sanctification is gradual, progressive, and in this life incomplete. The Church of Rome believes that justifi-

fication and sanctification are the same, and pronounces, in the words of the Council of Trent, an anathema upon all who believe that "a man is justified only by the imputation of the justice (or righteousness) of Christ" [Sess. vi., Can. xi.]. An attempt is made to replace the apparent proportion of truth thus destroyed by distinguishing sanctification into first and second sanctifications. The Reformed Churches believe that the righteousness of Christ is imputed in justification; the Church of Rome, that it is infused and inherent. The Reformed Churches teach that the ground of acceptance with God is "the merit of our Lord and Saviour Jesus Christ," and "not our own works and deservings," and that the instrumental cause is faith; the Church of Rome, that faith is insufficient without good works, and that these works have merit in the sight of God, inasmuch as it is possible for a man not only to save himself by his good actions, but to accumulate supererogatory merits available, by transference, for the salvation of others. The Reformed Churches teach that there can be no good works without faith—"Works done before the grace of God, and the inspiration of his Spirit, are not pleasing to God, inasmuch as they spring not of faith in Jesus Christ" [Article XIII. of the Church of England]; the Church of Rome holds that a good work before grace merits grace of congruity (*meritum de congruo*), because it is meet that God should reward such a work. In the same way, compunction for sin, felt before the grace of God is given, is called by Romanists "attrition," as distinguished from "contrition," and is held to be a preparation for grace, and consequently a means of justification. The Reformed Churches hold that faith is itself the gift of God, and that justification cannot therefore exist without the immediate operation of God the Holy Ghost upon the heart and conscience; the Church of Rome holds that justifying grace is laid up in the Church, as in a body corporate, and is from her dispensed through the sacraments *ex opere operato*; that is, by virtue of their reception from a duly qualified priesthood. The result of these vital differences is expressed in the terse and pithy words of Hooker: "There is a glorifying righteousness of men in the world to come: as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent. That whereby we are justified is perfect, but not inherent. That whereby we are sanctified is inherent, but not perfect" ["Discourse on Justification"].

The practical aspect of the difference is not less vital than the doctrinal. The Reformed Churches meet the inquiry of an anxious conscience with the reply that salvation can only be obtained by the atoning merits of the Lord Jesus Christ through faith; the Church of Rome, with the reply that he must practically save himself by his charity and good deeds. The first direct the soul to Christ; the second directs him to the Church. The first fix his hopes on the sufferings and death of Christ; the second, upon the meritorious works and prayers of the saints. The Reformed Churches point to the Spirit of God as the source of life; the Church of Rome, to the sacraments, from which, as through instruments, the Spirit ordinarily works. The Reformed Churches tell the man he must believe, and then work; the Church of Rome places the work first, and the belief second. Theoretically, the work of Christ lies at the foundation of both systems; but the practical position is so different as really to change the very grounds of justification, and place,

on the system of the Church of Rome, the Church in the room of Christ; since it is to the power of the keys, and not to the blood of the Redeemer, that the anxious conscience is directed for pardon and peace.

If we now refer to the evidence of Scripture, the sole authority in matters of faith admitted by the Protestant Churches, we shall find it decisive beyond dispute. The doctrine of the Church of Rome is devoid of the slightest support in the inspired books, and can scarcely be said to have even a nominal foundation on them. It was nursed amid the subtleties of the schoolman, and not by devout study of the word of God. Its very terms are scholastic. Thus the conception of justification as an infused righteousness had its origin from Thomas Aquinas, the distinction of different kinds of grace is due to Peter Lombard; the subtle refinements of *meritum ex congruo* and *meritum ex condigno* arose in the same quarters. As a matter of controversy, an appeal to Scripture would almost be unnecessary; but as a matter of personal belief, it is vital and essential, since God alone can explain his own modes of saving. Reference to the inspired language will also supply a more exact explanation of the great doctrine of justification by faith on its positive side than can otherwise be gained. An examination of the Scriptural usage of the two terms "justification" and "faith" will supply the natural divisions of such an inquiry. It is necessary to ascertain their meaning from passages having no bearing upon the doctrine of justification, in the first place, before we can apply it to the elucidation of the passages in which the doctrine is directly enunciated.

1. The question to be settled is whether the word translated by "justify" means "to make righteous," or "to account as righteous." In the Old Testament the word is *צדק*. The general sense it bears is admitted, almost without dispute, to be "accounted," "declared," or "treated as righteous." Thus the judges were commanded to "justify the righteous and to condemn the wicked" [Deut. xxv. 1]. To "justify the wicked" is declared to be an abomination before God [Prov. xvii. 15; Isa. v. 23]. The universal guilt of mankind is declared by David: "Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified" [see also 1 Kings viii. 32; Job xxv. 4]. So undeniable is it that the word is generally used in this forensic sense, that Bellarmine only ventures to adduce two out of the thirty-six passages in which the word occurs as instances of the other sense; and these two instances the Bishop of Ossory, in the notes to his great work on the "Nature and Effects of Faith," proves to be unworthy of acceptance. In the New Testament the word is *δικαιω*, and it occurs thirty-seven times, exclusive of the disputed passage in Rev. xxii. 11, where *δικαιοσύνη* is rejected by the most eminent critics, and the words *δικαιοσύνην ποιούμεν* substituted for it. Of the thirty-seven remaining passages, no less than thirty treat of the subject of justification by faith; but of the other seven, some are very explicit in favour of the forensic sense, as, for instance, Matt. xi. 19; xii. 37; Luke vii. 29; x. 29; xvi. 15. The sense thus gathered from independent passages becomes fixed from overwhelming weight of testimony, when the more numerous passages treating directly of justification by faith come to be considered. To be justified is, therefore, to be accounted righteous before God, to be regarded as if we were righteous, and to be treated accordingly. It involves not only pardon, but acceptance and sonship with God. The

meritorious cause is in the vicarious sacrifice and atoning righteousness of the Lord Jesus Christ. Thus St. Paul speaks—"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood" [Rom. iii. 24, 25]. Upon the mode by which this is effected much difference of opinion has existed, and still exists; for the doctrine of justification by faith alone must not be so absolutely identified with the doctrine of imputed righteousness as to suppose that those who deny the one must necessarily deny the other also. Nevertheless, the doctrine of imputation not only presents a clear and consistent explanation of the mode of justification, but appears also to be supported by a preponderating weight of Scriptural proof. On the one side, the guilt of sin was imputed to Christ when he died on behalf of mankind; on the other hand, the righteousness of Christ is imputed to the sinner. The wondrous transference is graphically described in the words of St. Paul—"Who made him to be sin (*ἁμαρτίαν*) for us, who knew no sin; that we might be made the righteousness of God in him" [2 Cor. v. 21. See also especially Rom. iv. 3-8; Phil. iii. 9].

2. The question still recurs, Through what instrumental means is the righteousness of Christ imputed to the sinner? What is the moral condition requisite on the part of man himself? Scripture replies, with such an affluence of testimony as to make quotation within the limits of this article impossible, that it is faith. Then arises the same kind of question as needed settlement in regard to the word "justification." What is the nature of faith, as expressed in the Greek word *πίστις*, and illustrated by the Scriptural use of it? The Bishop of Ossory, in the work already mentioned, to which the student is referred for an exhaustive discussion of these questions, pursues here the same process as in the former case, fixing the general sense of the word before he applies it to this special controversy. The question to be decided in this case is whether the word translated "faith" implies simply credence in the doctrines of revelation, which is the sense put upon it by divines of the Church of Rome, and by a small minority of Protestant writers; or whether it involves likewise the state of moral reliance which credence naturally tends to produce. The bishop defines it to be trust in God through Christ, and points out that such is the natural sense of belief when fixed not on a truth, but on a person, as it is in the Christian scheme—"Believe on the Lord Jesus Christ" [Acts xvi. 31]; "He that believeth on the Son" [1 John v. 10]. This Scriptural meaning of the word is confirmed by the frequent use of the prepositions *ἐν*, *ἐν*, and *ἐν*, in connection with the verb *πιστεύω*, in the New Testament. This interpretation of the word has likewise the prestige of age and authority, was advocated by John Damascenus in the early part of the eighth century, and obtained currency among subsequent writers. The schoolmen overlaid the truth with their customary niceties, distinguishing between the faith which wicked men and fallen spirits may have as *fides informis*, and true saving faith as *fides formata*. Such authority as this is, however, of little importance, and the great question relates to the Scriptural significance of the word. That it implies not a mere credence of the head, but an active principle operating on the whole nature, is formally explained by St. James, whose teaching on this subject is so far from being inconsistent with that of St. Paul, that it constitutes its natural supplement. The more

fact that both writers use the same illustration of the father of the faithful suffices to disprove, almost at a glance, the very appearance of a contradiction.

Hence the doctrine of justification may be briefly stated thus:—A man is accounted righteous in the sight of God primarily by the sovereign will of the Father, meritoriously through the sufferings and death of the Son, efficaciously by the converting influences of God the Holy Ghost, instrumentally by faith alone, and evidentially by its fruits in the character and life. Those who desire to attain a deeper knowledge of the subject, must seek it at the inspired fountains of Divine truth, and especially in the Epistles to the Romans and the Galatians; and to the study of these wonderful compositions the student is finally referred. Every man who has experimentally accepted the doctrine of the Pauline epistles as the basis of his own faith, will add his cordial attestation to the last clause of the eleventh Article of the Church of England—"Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

JUSTUS (*ἵστος*), a Latin word corresponding to the Hebrew *צַדִּיק* (*tsaddik*), "just," righteous." 1. The surname of Joseph, called Barsabas [Acts i. 23], who, with Matthias, was selected as a candidate for the forfeited place of Judas among the twelve apostles. [See BARSABAS.] 2. The name of a Gentile proselyte at Corinth, who lived close to the synagogue, and entertained Paul, when he left the Jews, on account of their factious opposition, and betook himself to the Gentiles [Acts xviii. 6, 7]. 3. The surname of a Jewish Christian named Jesus, at Rome, who (adopting Lachmann's punctuation), with Marcus—"cousin," rather than "sister's son," to Barnabas—were the only Christians of Jewish origin, or "of the circumcision," who had been a comfort to Paul [Col. iv. 10, 11]. The context shows that others, not of Jewish extraction, stood high in Paul's opinion; whereas the punctuation adopted by the authorised version condemns all but the above-mentioned two indiscriminately.

JUTTAH, *extended*; a town of Judah reckoned among those in the hill country [Josh. xv. 35], afterwards bestowed upon the priests, the sons of Aaron [xxi. 16]. The name occurs nowhere else in Scripture, but is believed to be preserved in the form of Yuta, or Yutta, four or five miles to the south of Hebron [Robinson's "Pal.," i. 494; ii. 206]. It is traditionally regarded as the birthplace of Zacharias and Elisabeth, and it has been conjectured that for "city of Juda," in Luke i. 39, we should read "city of Juttah" [Roland's "Pal.," p. 870]. It must be owned that there is no evidence in support of this conjecture beyond a certain resemblance of names; but that Juttah is the modern Yutta, appears to be admitted by all modern writers upon the subject [Winer's "Realwört.;" Van de Velde's "Memoir"].

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KAB'ZEEL, *assembly of God, or assembly of God*; a town in the south of Judah, also called Jekabzeel [Josh. xv. 21; 2 Sam. xxiii. 20; Neh. xi. 25].

KA'DESH, *holy place* (otherwise called Kadesh-barnea); a term which appears to designate sometimes a city, and sometimes an extensive wilderness in the south of Canaan. That a definite locality is sometimes meant is clear from various passages, as Gen.



SITE OF KADESH, FROM THE SUMMIT OF MOUNT HOR. (FROM LABORDK.)

xiv. 7, where we read of "En-mishpat, which is Kadesh;" so Gen. xvi. 14, and elsewhere. The wilderness with which Kadesh is connected is called "the wilderness of Zin," or "desert of Zin" [Numb. xx. 1], or simply "the wilderness." Kadesh was eleven days' journey from Horeb by way of Mount Seir [Deut. i. 2], and seems to have been easily accessible from the territories of the Amalekites and the Edomites. The Israelites encamped here before the close of their first year's wandering, and hither the spies returned [Numb. xiii. 26]. Here also Miriam, the sister of Moses, died [xx. 1]. It is difficult, and perhaps impossible, to decide in what sense Kadesh is used; but in the form Kadesh-barnea it seems that a distinct locality is meant. The answer to the question, Where was Kadesh? has been rendered possible only within these few years. There is a huge solitary rock, at the foot of which a copiously flowing spring bursts forth, falling in beautiful cascades into the bed of a torrent, and losing itself in the sand, after a course of three or four hundred yards. This, which is represented in our illustration, is called Ain Kades, and has been recognised by Mr. Rowlands as indicating the true position of the Biblical Kadesh. Subsequent explorers and critics have generally acquiesced in this identification. It is nearly south of Beer-sheba, and about forty-five miles distant from it. The Bedouins call it ten or eleven days' journey from Sinai [Deut. i. 2].

KADESH, WILDERNESS OF, otherwise the wilderness of Zin, or Sin, is a vast plain, stretching nearly east and west, between the Wady Arabah and the well of

Hagar. It is sometimes simply called Kadesh, and is frequently referred to in the account of the forty years' wanderings, and in later portions of Scripture. We may regard it as the extreme south of Judah. Other opinions respecting the position of Kadesh have been advocated, but the one we have adopted appears to be preferable. Kadesh-barnea, according to the identification we have received, lay upon its southern limit.

KA'DESH-BAR'NEA. [See two previous articles.] The origin of the second half of the name has never been clearly ascertained.

KAD'MIEL, *God is of old*; a Levite, whose descendants, called "children of Kadmiel," returned from the Babylonian captivity [Ezra ii. 40; Neh. vii. 43].

KAD'MONITES, *orientals*; an ancient tribe, the origin and locality of which cannot accurately be determined [Gen. xv. 19]. Dr. Thomson believes their home was at the foot of Mount Hermon, where their supposed descendants are still to be found ["Land and Book," part i., chap. xii.].

KAL'LAI, *the Lord is light* (so Fürst); a priest who was at the head of the family of Sallai, in the days of Joiakim [Neh. xii. 20].

KANAH, *reedy*. 1. The name of a stream, called "the river Kanah" [Josh. xvi. 8; xvii. 9]. It was on the borders of Ephraim and Manasseh. Different opinions have been held as to what particular stream is meant, but probably it was the one flowing through what is still called Wady Kanah. This rises to the

south-east of Nablus, and runs westward until it reaches the Mediterranean, a little north of Joppa. 2. A town in the tribe of Asher, apparently to the east of Zidon. There is no solid foundation for the opinion that the woman of Canaan mentioned in Matt. xv. 22 came from Kanah; and we must regard its site as undetermined [Josh. xix. 28].

KAREAH, *bold*; the father of Johanan and Jonathan [see JOHANAN (5), JONATHAN (12)], leaders among the remnant of the Jews left by Nebuchadnezzar in Judea [Jer. xl. 8, &c.; xli. 11, &c.]. In 2 Kings xxv. 23 the name is spelt "Careah."

KARKA'A, *a floor or pavement*; a place on the southern border of Judah [Josh. xv. 3], where it is called in Hebrew "*the Karkaa*," suggesting that not a town, but a level space, is meant; at the same time, there may have been also a town of that name, as Eusebius affirms there was in his day.

KAR'KOR, *low ground*; a strong place on the east of the Jordan, to which Zebah and Zalmunna fled, after their first defeat by Gideon [Judg. viii. 10]. The situation is undetermined.

KAR'NAIM. [See ASHTEROTH-KARNAIM.]

KAR'TAH, *city*; a town of Zebulun, given, with its suburbs, to the Levites [Josh. xxi. 34]. Nothing more is known of it.

KARTAN, *double city*; a town in the tribe of Naphtali, given, with its suburbs, to the Levites. In 1 Chron. vi. 76 it is called Kirjathaim. Both names have the same meaning, Kartan being probably the older Phœnician form, and Kirjathaim the more recent Hebrew.

KATTATH, *small*. The Greek translators read the name in its uncontracted form, Katanath; and it is to be observed that the ancient Syriac version writes the name of Cana in Galilee so as to express the same meaning. As Kattath was in the tribe of Zebulun [Josh. xix. 15], where also we find Cana, it is most likely they were one and the same place. Kattath has also been thought to be the same as Kitron, but this is mere conjecture.

KEDAB, *dark*. 1. The second son of Ishmael [Gen. xxv. 13]. 2. An Ishmaelite race descended from Kedar [Isa. xxi. 16, 17; lx. 7]. The tribe appears to have been one of influence, celebrated for its archers, and for its wealth [Ezek. xxvii. 21]; it lived in tents [Song of Sol. i. 5], and dwelt on the east of Nebaioth, in a desert region [Jerome on Jer. ii. 10]. The Psalmist complained that he dwelt in the tents of Kedar [Ps. cxx. 5], and it has been concluded from this that the tribe had crossed the borders of Babylonia. On the other hand, they are supposed to have spread south-west as far as Edom [Isa. xlii. 11]. They most likely wandered over a wide surface, like their modern representatives. As the chief of the Arab tribes, in the Targum all Arabians are called Kedar [Isa. xxi. 16, 17; xlii. 11, in the Targum]. They are supposed to be those whom the classic authors call Cedareni, Cedreni, Cedranitæ, and Cedrei [Rosenmüller's "Bibl. Geog.," iii. 162].

KEDEMAH, *eastward*; the youngest son of Ishmael [Gen. xxv. 15; 1 Chron. i. 31].

KEDEMOTH, *ancient, or eastern*. 1. A wilderness near the border of the Amorites, where the Israelites were encamped when Moses sent to Sihon to request a safe passage across his dominions [Deut. ii. 26]. It appears to have been in Moabite territory, east of the

Dead Sea, and south of the Arnon. 2. A town included in the tribe of Reuben, on the east of the Jordan, and given to the Levites [Josh. xiii. 18; xxi. 37; 1 Chron. vi. 79]. Notwithstanding the similarity of names, we can hardly think that the town of Kedemoth was in the wilderness of Kedemoth.

KEDESH, *sanctuary*. 1. A town in Naphtali, also called Kedesh-naphtali, and Kedesh in Galilee [Josh. xix. 37; xxi. 32; Judg. iv. 6]. 'It belonged to the Levites, and was one of the six cities of refuge [Josh. xx. 7], where it is called "Kedesh in Galilee in Mount Naphtali." Here Barak assembled the warriors of Zebulun and Naphtali, and Heber pitched his tent by the terebinth of Zaanaïm hard by [Judg. iv. 9—11]. The city was captured by Tiglath-pileser [2 Kings xv. 29]. This is the last mention of it in the Bible; but its name occurs in the Apocrypha, in Josephus, and in later writers. The supposed site of Kedesh is at a ruined place called Kades, four or five miles north-west of the waters of Merom. A village of the same name still lingers on the spot [Robinson's "Bibl. Res.," iii. 366—369]. The site is represented by recent travellers as one of extreme interest. 2. In the south of Judah there was a place called Kedesh; but it may be the same as Kades [Josh. xv. 23]. 3. A Kedesh appears among the places whose kings were overcome by Joshua [Josh. xii. 22]. Some have supposed this to be the same as No. 1; but others would rather identify it with the Kedesh of Issachar [1 Chron. vi. 72]. It is to be observed, however, that this last is probably the Kishion, or Kishon, of Josh. xix. 20; xxi. 28, and that Joshua would hardly call the same place by two such different names without an explanation. The name Kedesh, in one form or another, seems to have been common in Canaanite districts, and several traces of it are still to be met with.

KE'DESH-NAPHTALI. [See KEDESH (1).]

KEHELATHAH, *place of assembling*; a station of the Israelites in the wilderness [Numb. xxxiii. 22].

KEILAH, *fort*. 1. A town in what is called the plain or valley of Judah [Josh. xv. 44; comp. ver. 33, and see JUDAH, THE PLAIN OF]. It was assailed by the Philistines in David's time. By Divine command David went and delivered it. While he remained here Saul prepared to attack him, and, as the men of the place were not to be trusted, David retired to the wilderness of Ziph [1 Sam. xxiii. 1—15]. The name occurs [Neh. iii. 17, 18] in a phrase rendered "the half part of Keilah," apparently meaning a semi-district, or a smaller division of a district. The site of Keilah is thought to have been at Kila, four or five miles north-west of Hebron [Van de Velde, "Memoir," 328]. 2. The name of a man, "Keilah the Garmite" [1 Chron. iv. 19].

KELATAH, *contempt of the Lord*; a Levite who, at Ezra's exhortation, put away his foreign wife [Ezra x. 23].

KELITA, the same individual as Kelsiah [Ezra x. 23]. Along with other Levites, he helped Ezra publicly to explain the Law to the people [Neh. viii. 7]. His name occurs also in Neh. x. 10.

KEMUEL, *congregation of God*. 1. A son of Nahor, Abraham's brother, and father of Aram (that is, perhaps, ancestor of the Syrians) [Gen. xxii. 21]. This Aram is probably identical with Ram, of whose kindred Elihu was [Job xxxii. 2]; and as Elihu is also called "the Buzite," and Job himself lived "in the land of Uz," it has been sometimes supposed that

there was a connection between the race of Job and the family of Nahor. But this is mere conjecture. 2. The representative of the tribe of Ephraim, chosen by God to take part in dividing the land of Canaan [Numb. xxxiv. 24]. 3. Father of Hashabiah, a Hebronite, and a head of the Levites in David's time [1 Chron. xxvi. 30; xxvii. 17].

KEN'AN, *possessor*; son of Enos, the grandson of Adam [1 Chron. i. 2]. Usually he is called Cainan. [See **CAINAN**.]

KEN'ATH, *possession*; a city of Gilead, which Nobah the Manassite took, and called by his own name [Numb. xxxii. 42]. [See **NOBAH**.] The new name does not seem to have been very permanent, as we find Kenath again in 1 Chron. ii. 23. There is little doubt that it is the place called Kanatha, or Canatha, by the ancients, and Kennaout by the Arabs. The modern site is on the western side of Jebel Hauran, and has been described by several modern writers. Kenath is reckoned by Pliny as one of the cities of Decapolis. [See **DECAPOLIS**.] The ruins of the place are remarkable and extensive: a full account of them may be seen in Porter's "Damascus" [ii. 87, &c.].

KEN'AZ, *hunting*. 1. A son of Eliphaz, and a "duke" of Edom [Gen. xxxvi. 11, 15; 1 Chron. i. 36]. Even before his time there were Kenizzites [Gen. xv. 19]. 2. Father of Othniel, Caleb's son-in-law [Josh. xv. 17]. Either he himself or Othniel was Caleb's younger brother [Judg. i. 13]. But as Caleb himself is called "the Kenazite" [Numb. xxxii. 12], the word "father" may here signify "ancestor." 3. A later duke of Edom [1 Chron. i. 53]. 4. A grandson of Caleb [1 Chron. iv. 15].

KENE'ZITE, descendants of Kenaz. This term is applied to Caleb [Numb. xxxii. 12; Josh. xiv. 6].

KE'NITES, a word of obscure derivation; the name of an old tribe whose territory was promised to Abraham [Gen. xv. 19]. They were in some way allied to the Midianites, as the father-in-law of Moses is called a Kenite, although dwelling in Midian [Judg. i. 16; iv. 11]. By their Midianite connection they were distantly related to the Hebrews, as, in part, descendants of Abraham. Some of them may have associated themselves with the Hebrews in the wilderness [Numb. x. 29—32]. Balaam refers to their strongholds, and predicts their captivity [Numb. xxiv. 21, 22]. The Kenites who were related to Moses reappear after that prophet's death [Judg. i. 16; iv. 11—17]. From the last of those references we gather that they had settled somewhere near Kedesh-naphtali. Another branch of the tribe, and perhaps its main body, dwelt among the Amalekites, against whom Saul waged a war of extermination. In order to spare the Kenites, Saul invited them to remove from among them [1 Sam. xv. 6]. They are also mentioned among the friends of David [1 Sam. xxx. 29]. From a reference in 1 Chron. ii. 55, it has been inferred that the Rechabites were of Kenite origin.

KENIZZITES, a tribe of unknown descent, mentioned [Gen. xv. 19] among those whose territories were given to Abraham.

KE'REN-HAPP'UCH, *horn of paint*; the third of the daughters of Job, born after his restoration to prosperity [Job xlii. 14].

KER'OTH, *cities*. 1. A town in the south of Judah [Josh. xv. 25]. Here, it is supposed, we should read "Kerioth-hazron"—not "Kerioth and Hazron." The

word "Isariot" is now generally explained to mean "a man of Kerioth." The place is thought to be the modern Kereitain, a few miles south of Hebron. 2. A city of Moab, mentioned in Jer. xlviii. 24, 41, and called Kiriath in Amos ii. 2. It has been identified with Kureiyeh, a few miles north-east of Bozrah, but there seems to be some doubt about it [Van de Velde's "Memoir," 328; Porter's "Damascus," ii. 191, &c.]. The very meaning of the name renders it difficult to determine whether only one of the cities of Moab is meant, especially in the last two passages where the word occurs in our translation.

KE'ROS, *crooked*; ancestor of certain Nethinims who returned from Babylon with Nehemiah [Neh. vii. 47].

KETUR'AH, *perfume*; the second wife of Abraham (or his concubine [1 Chron. i. 32]), by whom he had six sons, whom "he sent away from Isaac unto the east country" [Gen. xxv. 1—6]. Josephus ["Antiq.," i. 15, 1] says, "They took possession of the Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea." The Jewish tradition is that she is identical with Hagar.

KEY. The lock, which the key is an instrument for opening, was simply a hollow bolt of wood, so fastened by staples to the door as to slide either way. A hole in the door-post was made to receive it. The key used by the poor was a piece of wood; by the wealthy, a piece of metal or wood, with an ivory handle, from seven to twenty-four inches in length, in the end of which was inserted pieces of wood or wire, corresponding in number and length to those in the lock.



Ancient Keys, found in Egyptian Tombs. (British Museum.)

Symbolically, the key has always been an emblem of authority and power. It was slung on the shoulder of the steward, and worn by him on public occasions. Hence Isaiah said of our Lord, "The government shall be upon his shoulder" [Isa. ix. 6]. Hence, also, our Lord spoke of the lawyers as "taking away the key of knowledge" [Luke xi. 52]. He himself is said to have "the keys of death and hell" (*hades*, the invisible world) [Rev. i. 18]. In Matt. xvi. 19, the power of the keys was promised to St. Peter; consequently, the Church of Rome claims for his supposed

successors, the popes, and for all bishops and priests subordinate to them, supreme power both as regards the order and government of the Church. We learn, however, from Matt. xviii. 18, that the same power was promised to the disciples generally, and even to two or three gathered together in Christ's name—a promise fulfilled in the gift of the Holy Ghost [John xx. 23]. Thus interpreted, the power of the keys is neither more nor less than the power of prayer, and of administering the ordinances and preaching the truths of the Gospel, common to the universal Church, and delegated by the Church to her ministers.

KEZIA, *cassia*; the second of the daughters of Job [Job xlii. 14]. [See JEMIMA, KEREN-HAPPUCH.]

KEZIZ', a cutting off; a valley reckoned with the cities of Benjamin [Josh. xviii. 21]. It was probably not far from the Jordan.

KIB'ROTH-HATTA'AVAH, *graves of lust*; a station of the Israelites in the wilderness. It owed its name to the lusting of the people after flesh, and the plague with which they were smitten [Numb. xi. 31, 35; xxxiii. 16, 17; Deut. ix. 22]. The next encampment was at Hazeroth, which may furnish some clue to the locality. [See HAZEROTH.]

KIBZA'IM, *double heap*; a city of Ephraim, afterwards given to the Levites [Josh. xxi. 22]. It seems to be called Jokmeam in 1 Chron. vi. 68.

KID'RON, *black, or dark* (called Cedron in the New Testament); a brook, or rather a narrow valley, dividing Jerusalem from the Mount of Olives. It is on the east side of Jerusalem, and is commonly known as the Valley of Jehoshaphat. [See JEHOSEPHAT, VALLEY OF.] The earliest allusion to it is in the time of David [2 Sam. xv. 23]. Solomon forbad Shimei to cross it [1 Kings ii. 37]. Idolatrous images, altars, &c., were destroyed here by Aza, Hezekiah, and Josiah [1 Kings xv. 13; 2 Kings xxiii. 4, 6, 12; 2 Chron. xxix. 16; xxx. 14]. Nehemiah [ii. 15] simply calls it "the brook." Jeremiah refers to it in one of his predictions [xxxi. 40]. The Evangelists mention it in our Lord's history [Luke xxi. 37; xxii. 39; John xviii. 1]. These references, connected with the absence of all doubt as to the place intended, invest the valley or ravine of Kidron with undying interest. Though called a brook or a torrent, it is only at certain seasons that it is actually a water-course, and then it is the channel by which the superfluous waters from the higher grounds are conveyed towards the Dead Sea. This celebrated valley originates to the north-west of Jerusalem; before reaching the city it turns towards the east, and then runs in a southerly direction under the eastern wall. At this part it is on both sides used as a burying-place by Jews and Moslems. Passing on to Aceldama, it is joined by the Valley of Hinnom, and then bearing to the south-east, it continues its course until it reaches the Dead Sea, by way of Wady Rahib and Wady en-Nar. We have exceedingly minute descriptions of Kidron, but it may be sufficient to refer to that of Dr. Robinson ["Bibl. Res.," i. 268—273]. Outside of Jerusalem there is scarcely any spot with so many solemn associations as that portion of Kidron which runs parallel with the eastern wall of the city. Gethsemane, Olivet, the Pool of Siloam, Aceldama, and the Temple, all cluster around this part of the valley.

KINAH, of doubtful meaning; a town of the south of Judah, near Edom [Josh. xv. 22]. Some writers have supposed it to have been a Kenite settlement;

but this view is only supported by the resemblance of the names, and we have no reason to think that, when Joshua wrote, the Kenites dwelt in that district at all.

KINDRED, people of the same family [Gen. xxxi. 3] or nation [Esth. viii. 6]. The primeval source of kindred is the relation of parent and child. Thus having one heavenly and one earthly father, all men are akin. But those recognised as kindred are (1) *lineal* ancestors or descendants; (2) *collateral*—e.g., brother, uncle, cousin; or (3) kindred by affinity, marriage connections—e.g. father-in-law, son-in-law, &c. The Hebrews used terms of relationship rather loosely; for example, Abraham and Lot are said to be brethren, though uncle and nephew [Gen. xiii. 8]. Where polygamy prevailed, the degrees of relationship would be likely to be partially ignored; and this may be one reason why Moses drew such sharp lines of distinction between them. [See MARRIAGE.]

KING, a term applied in the Bible to leaders of armies [Job xv. 24]; to princes of tribes and towns [Josh. xii. 9—24]; to rulers of a nation or nations [Isa. viii. 21]; to idols by idolaters [Zeph. i. 5]; to Jehovah [Ps. v. 2]; and to the Messiah [Ps. ii. 6; Isa. xxxii. 1]. The king of Assyria is called "the great king" [Isa. xxxvi. 4]; the king of Babylon is the "king of kings" [Ezek. xxvi. 7]—a title assumed also by the kings of Parthia, Mogul, and Persia [Gesenius]. The idea of an invisible King, of whom all earthly monarchs are but representatives or instruments, runs through the whole of Scripture. A family was early separated to be the subjects of the Most High. By a series of intricate providences, which extended through several generations, the family became a distinct nation. God was their king; Moses, Joshua, and the judges were his executive; the Law was his statute-book; by Urim and Thummim, and by prophets, his special decrees were promulgated; the tabernacle was his palace; the shekinah was the symbol of his presence; the priests and Levites were his court; tithes and offerings were, so to speak, taxes paid to him; and the enemies of the nation were his enemies. Idolatry was not only sin, but also political high treason. But the people, dissatisfied with an invisible Ruler, desired a visible king. Their request was granted in anger, and from this time till the period of the captivity, the kingly form of government continued among the chosen people. The monarchy was neither limited, like our own, nor autocratic, like Oriental despotisms. The king was sometimes specially designated by God [see DAVID, JEROBOAM, SAUL]; at other times, the crown descended by lineal succession, or by the appointment of the deceased monarch. Certain ceremonies were observed at his coronation, and powers and privileges were accorded to him, or assumed by him, as in the case of ordinary kings. His revenues were derived from flocks and herds [1 Sam. xxi. 7], from estates of large extent [1 Chron. xxvii. 26—29]; from a tithe of his subjects' income [1 Sam. viii. 15, 17]; from the spoil of vanquished enemies [2 Chron. xxvii. 5]; from tribute levied in various ways and upon different classes of persons [Josh. xvi. 10; 2 Sam. xx. 24; 2 Chron. viii. 8]; and from voluntary offerings [1 Sam. x. 27]. His duties were to lead armies as chieftain, and to decide disputes as judge; he possessed the power of life and death [1 Kings ii. 5, 9], could impose taxes [2 Kings xv. 20], but could take property only under forms of law [see NABOTH]; and he was assisted by

counsellors [1 Chron. xxvii. 32], generals [2 Sam. xx. 23], and elders, while prophets and priests made known to him the will of God [1 Kings xii. 21—24; Isa. xxxvii. 22—26]. But amid the reigns of the Jewish and Israelitish kings, all of whom were imperfect, most of whom were idolatrous and tyrannical, God, at sundry times and in divers manners, spake of another and greater King. Flashes of light from the distant future shone on the eyes of many prophets. They indistinctly saw the King coming, and proclaimed his advent. "Tell ye the daughter of Zion, Behold, your King cometh," was the burden of many a prophetic message, and the spring of many a joyous hope. In the fulness of time a messenger, of an aspect like that of the ancient prophet, proclaimed the King and kingdom to be at hand. Jesus appeared, and was pointed to by the Baptist as the object of his proclamation. At his baptism he was anointed; his first recorded sermon spoke of a kingdom [Matt. v. 3, 10]; most of his parables were on the same subject; he took the name in which the invisible King of Israel had first revealed himself [comp. Exod. iii. 14 and John viii. 58]; he was crucified because he claimed to be a king; he was enthroned in heaven; he established a dominion in the hearts of his people; "he hath on his vesture and on his thigh a name written, King of kings and Lord of lords" [Rev. xix. 13]; and "he must reign till he hath put all enemies under his feet" [1 Cor. xv. 25].

KING, CITY OF THE GREAT; a term applied to Jerusalem [Ps. xlviii. 2; Matt. v. 35]. [See JERUSALEM.]

KING'S DALE, THE, otherwise called "the valley of Shaveh;" the name of a valley first mentioned in Gen. xiv. 17, as the place where the king of Sodom met Abraham. Hero also Absalom erected a monument to himself in his lifetime. Josephus says it was two furlongs from Jerusalem ["Antiq.," vii. 3], and it is generally identified with the valley of the Kidron. [See KIDRON.]

KING'S GARDEN, THE; a place outside of Jerusalem [2 Kings xxv. 4; Jer. xxxix. 4]. It was probably on the south side of the city.

KING'S HIGH HOUSE. Apparently a royal residence in Jerusalem adjoining the wall of the city [Neh. iii. 25].

KING'S POOL, a pool in the valley outside Jerusalem, probably on the west, where there is a reservoir now called Birket es-Sultan [Neh. ii. 14].

KING'S WINEPRESSES, THE. These were perhaps on the west side of Jerusalem, but are only mentioned in Zech. xiv. 10.

KING'DOM OF HEAVEN. The term "kingdom of heaven" is peculiar to St. Matthew's Gospel. In the other gospels and epistles it is replaced by "the kingdom of God," or, less frequently, "the kingdom of Christ," or simply "the kingdom." It appears to have, at least, a threefold meaning, which is generally easily determinable from the context, although sometimes it is doubtful which meaning ought to be preferred. The kingdom of heaven is said to be "at hand" in the first sense, when the time approaches for Jesus to be solemnly and formally recognised as the Son of God, and his Father's representative and viceroy. In the second sense, it appears to refer to the destruction of the Jewish polity and religious system, and their replacement by the Christian Church. Some persons may, not unreasonably, consider these events as distinct, and thus assign four senses to the phrases

under consideration. Lastly, the ultimate reference appears to be to the completion of the restoration of all things at the last day, a sense to which the other senses are but successive approximations. There is also a sense, in which the existence of the kingdom of heaven in the heart of the individual is specially recognised. And several passages are susceptible, and probably intended to be susceptible, of more than one application, according to circumstances, even as many prophecies and parables have both a local and immediate, and a general and ultimate signification.

KINGS, FIRST AND SECOND BOOKS OF. These books, together with those of Samuel, with which they are organically connected, occupy, in the Hebrew canon, a place amongst the Prophets. It is otherwise with the Books of Chronicles [see CHRONICLES, BOOKS OF], which are there ranked with the Hagiographa in the very last place of all. If, as is probable, this relative postponement of the Books of Chronicles is mainly due to the lateness of their composition, the position occupied by the Books of Kings amongst a class of writings ranking only next to the Law, must be regarded in the light of a testimony to their antiquity, and to the high authority in which they were held by the people to whom were entrusted the oracles of God.

In the Septuagint version, and in the Latin Vulgate, which follows the old Greek version rather than the Hebrew verity, in this as well as in so many other respects, the two books under consideration, together with the two which bear the name of Samuel, are treated as a whole, and the four are styled respectively the First, Second, Third, and Fourth Books of Kings, or, more properly speaking, of *Kingdoms* (*βασιλείαι*), or *Reigns*. The Vulgate, however—or, in other words, the learned Church father Jerome, its editor—bears witness, in the title prefixed to its Third Book of Kings, that it was here that the heading *Malachim*, or "Kings," appeared for the first time in the Hebrew text. It has, "*Liber Regum Tertius; secundum Hebræos, Liber Malachim*" (the Third Book of Kings; according to the Hebrews, the Book of *Malachim*). It will be observed that, according to this important testimony as to the state of the Hebrew text in the fourth century, our two Books of Kings there appear as one: *Liber Malachim*, or, "*The Book of Malachim, or Kings.*" We have still earlier testimony to the same fact in the title prefixed to 1 Kings in the venerable Syriac version styled the *Peshito*, made probably in the second century. It is: "Here follows the *Book of the Kings* who flourished among the ancient people; and in this is also exhibited the history of the prophets who flourished in their times." And in point of fact, although the more modern Hebrew copies have the same division of Kings into two books as our English authorised version, yet even as late as the age of the Masorites, they formed but one book. In all the more ancient editions of the Hebrew Bible they always appear as one book, though a short blank or break is occasionally found at the point where 2 Kings commences. It is evident that the division was made at some unascertained epoch, merely for the convenience of readers.

It should be borne in mind, then, that this division of Kings into two books does not come from the pen of the inspired writer. Nay, there is even reason to believe that no more authority is due to their dissociation from the books of Samuel. As already observed, the four bear a common heading in the Septuagint and Vulgate. Further, that the division was made at a comparatively late period, seems to be indicated

by the extremely curious and instructive fact, that some of the most ancient Christian fathers begin *Kings*, not where our copies begin, at 1 Kings i. 1, but after the death of David, at 1 Kings ii. 12. In addition to these and other pieces of external evidence which might be made to contribute to their cumulative cogency, did space permit, the internal argument from the unity of the subject treated of in the two pairs of books is of some weight. That subject is manifestly the rise, progress, culmination, division, and fall of the Hebrew monarchy. This great sacred epic is a whole, which, however, it is proper to add, naturally enough, falls into its two halves; of which one, the rise and consolidation of the kingdom under Saul and David, is treated of in *Samuel*; whilst its culmination under Solomon, its rending in twain under Rehoboam, and the consequent downfall, first of one of the two rival monarchies, and at last of the other, form the topics in *Kings*. In both the integral parts the point of view is that of the theocracy. The kings are represented as Jehovah's viceroys, and their conduct is praised or blamed according to their fidelity or treason to the real sovereign, Jehovah. From the first, however, the human kingdom is introduced as a merely tolerated institution, to which, indeed, under David, a particular promise is attached, with its special conditions. It is the history of this promise [2 Sam. vii. 12], of Jehovah's faithfulness to its gracious provisions, and of the falseness of nearly all the occupants of David's throne to its conditional clauses, that is unfolded before us in these sacred rolls, entitled the *Books of Samuel and Kings*.

Regarding *Samuel and Kings* as originally constituting one whole, it is easy to see why the collection was placed in that portion of the Hebrew canon assigned to the prophets. The whole bore in its forefront the name of *Samuel*, the founder, so to speak, of the prophetic office in its more restricted sense. On its first portion down to the period of his death *Samuel* laboured, and when the inspired pen dropped from his hands it was taken up by his disciples in those schools of the prophets, with which not only David and Solomon, amongst the kings themselves, but even Saul, most certainly had a close connection. It is not at all impossible that there may be truth in the tradition handed down through the medium of the title prefixed to the *Books of Kings* in the Arabic version, viz. :—"The *Book of Solomon*, the son of David, the prophet." Supposing such a title to have been anciently prefixed to *Kings*, it would no more be implied that *Solomon* wrote the whole, than the fact that the name of *Samuel* is prefixed to the first half of the "*Book of the Reigns*," implies that every iota of that portion of the canon is from his pen; or than the fact of *Moses* being styled the writer of the *Pentateuch*, implies that he recorded therein his own death. All that is necessarily meant in this case is, that as *Samuel* was first commissioned and inspired to originate the collection of sacred annals, on which *Saul* and *David* may also have been employed, so to *Solomon* may be due, under the Holy Spirit, the origination of the second half of the collection—that styled *Kings*—which was subsequently carried on by other prophets in their turn. In a somewhat similar way, if an analogy may be borrowed from uninspired literature, the chronicles which go under the names of *Roger de Wendover*, *Robert of Gloucester*, *William of Malmesbury*, &c., are none of them exclusively, or even mainly, the work of the writers whose names they bear. Each of them will, in the last instance, be

found to be the result of successive contributions made by a series of monastic archivists, all treating of the history of England from the religious point of view. In these cases it is commonly (though not always) the *last* whose hand has been employed upon the work to whom falls the honour of giving his name to the whole. But there is greater propriety and justice in the opposite practice, which seems to have been followed in the instance of the inspired Hebrew annals. On the Bible maxim, "Honour to whom honour," it is the *first* chronicler, whose name is made to shine out in golden letters to all subsequent ages.

That the entire body of these sacred annals has been ultimately edited by an inspired penman, the learned are agreed; and that, as the Jewish tradition asserts, that editor was *Ezra*, there can be as little doubt. In this secondary sense, they have acquired an outward unity, corresponding to the deeper inner unity and harmony, of which we have already spoken.

Keil, who treats the *Kings* as a separate composition, adduces, as proofs of such unity, such phenomena as these, which, however, it will be seen, are mostly common to these books and to *Samuel*. He observes that the writer is wont to cite his sources—e.g., "The *Book of the Acts of Solomon*" [1 Kings xi. 41]; "The *Book of the Chronicles of the Kings of Judah*" [1 Kings xiv. 29; xv. 7, 23; xxii. 45, &c.]; and "The *Book of the Chronicles of the Kings of Israel*" [1 Kings xiv. 19, &c.], in identical phraseology. Again, he is wont to be careful to give chronological indications. He is particularly scrupulous in judging of the character and conduct of each sovereign by the Mosaic law, which is everywhere, and under all circumstances, present to his mind, and with which he displays a profound acquaintance. Moreover, the terms in which he describes the beginning, character, and close of the several reigns are almost invariably the same, constituting a mark of his style. The same thing is especially observable with respect to the language in which he narrates the death and burial of the kings.

The following list of instances, collected by this careful critic, may be useful for reference. References to the *Pentateuch*: 1 Kings ii. 3; iii. 14; vi. 12, &c.; viii. 58, 61; ix. 4, 6; xi. 33, 38; 2 Kings x. 31; xi. 12; xiv. 6; xvii. 13, 15, 34, 37; xviii. 6; xxi. 8; xxii. 8, &c.; xxiii. 3, 21, 24, &c. His estimate of the kings of Judah: 1 Kings xv. 3, 11; xxii. 43; 2 Kings xii. 2; xiv. 3; xv. 3, 34; xviii. 3; xxii. 2; xxiii. 37; xxiv. 9, 19. He characterises the kings of Israel: 1 Kings xiv. 7—9; xv. 26, 31; xvi. 19, 26, 30, &c.; xxii. 53; 2 Kings iii. 3; x. 29, 31; xiii. 2, 11; xiv. 24; xv. 9, 18, 24, 28; xvii. 21, &c. Chronological indications: 1 Kings ii. 11; vi. 1, 37, 38; vii. 1; viii. 2, 65, 66; ix. 10; xi. 42; xiv. 20, 21, 25; xv. 1, 2, 9, 10, 25, 33; xvi. 8, 10, 15, 23, 29; xviii. 1; xxii. 1, 2, 41, 42, 51; 2 Kings i. 17; iii. 1; vii. 18, 25, 26; ix. 29; x. 36; xi. 3, 4; xii. 1, 6; xiii. 1, 10; xiv. 1, 2, 17, 23; xv. 1, 2, 8, 13, 17, 23, 27, 30, 32, 33; xvi. 1, 2; xvii. 1, 5, 6; xviii. 1, 2, 9, 10, 13; xxi. 1, 19; xxii. 1, 3; xxiii. 23, 31, 36; xxiv. 1, 8, 12, 18; xxv. 1—3, 8, 25, 27. References to the death, burial, and succession of the various monarchs: 1 Kings xi. 43; xiv. 20, 31; xv. 8, 24; xxii. 50, 51; 2 Kings viii. 24; xiii. 9; xiv. 29; xv. 13—15, 32, 33, 37, 38; xvi. 20; xxi. 18; xxiv. 6.

KINGS, SEPULCHRES OF THE, the burying-place of the kings of Judah. What are now called the *Tombs*

of the Kings are on the north of Jerusalem [2 Chron. xxi. 20; xxiv. 25; xxviii. 27].

KIR, city. The earliest mention of Kir is by Amos [i. 5; ix. 7], as a place to which the Syrians should be carried captive, and from which they had been brought. Thither Rezin, king of Assyria, took the Syrians of Damascus captive, as had been foretold [2 Kings xvi. 9]. It is probably this place which is named by Isaiah [xxii. 6]. It is very doubtful where we should look for it. The Septuagint translates the word *Huran*, and the Vulgate *Cyrene*. All we can say is, that it must have been subject to Assyria.

KIR OF MO'AB is mentioned only by Isaiah [xv. 1], and would seem to be the Characmoba of Ptolemy. This is believed to be the same as Kir-haraseth [2 Kings iii. 25], Kir-hareseth [Isa. xvi. 7], Kir-harsh [Isa. xvi. 11], and Kir-heres [Jer. xlviii. 31, 36]. Its modern name is Kerak, a place of some consequence a few miles east of the Dead Sea, towards its southern end. It is referred to in the Apocrypha, and by Christian writers, as well as by modern travellers. It stands on a hill about six miles south of Ar of Moab, and is surrounded by a ruined wall flanked with towers. The surrounding district now bears the same name as the city [Rosenmüller, "Bibl. Geog.," iii. 172—177].

KIR-HARA'SETH, KIR-HARE'SETH, KIR-HA'RESH, KIR-HE'RES. [See KIR OF MOAB, and compare HERES.]

KIRIATHA'IM. [See KIRJATHA'IM.]

KIRIOTH. [See KERIOTH.]

KIRJATH, city, otherwise **KIR'JATH-JEAR'IM**, *city of woods*; a place allotted to the tribe of Benjamin, but on the border of Judah. It was also called Baalath, Baale of Judah, Kirjath-arim, and Kirjath-baal [Josh. xv. 9, 60; xviii. 14, 15, 28; 2 Sam. vi. 2; 1 Chron. xiii. 6; Ezra ii. 25]. All these names are variations of two, Kirjath-jearim and Baalath; the former derived from its locality, and the other from some connection with the Phœnician worship of Baal. We first meet with it in the occupation of the Hivites of Gibeon, who were politic enough to form a treaty with Joshua, by which, while they promised submission, they secured protection [Josh. ix. 3—27]. When the Philistines restored the ark which they had taken, it was deposited at Kirjath-jearim, where it remained nearly a hundred years [1 Sam. vi. 21; vii. 1, 2; 2 Sam. vi. 2; 1 Chron. xiii. 5]. Urijah the prophet was a native of Kirjath-jearim [Jer. xxvi. 20]. The place is also mentioned after the captivity [Ezra ii. 25; Neh. vii. 29]. It is referred to in the Apocrypha, and by some of the early Christian writers. Modern authors connect it with Kuriet el-Enab, a village west of Jerusalem, on the road to Joppa. The place is also called Abu-Gosh, and is regarded by the monks as Anathoth, the birthplace of Jeremiah. A large deserted convent stands there. [Robinson, "Biblical Res.," ii. 11; Sepp, "Jerusalem," i. 45, where we have a view of the village.]

KIR'JATH-AR'BA, *city of Arba*; another name for Hebron. [See HEBRON.]

KIR'JATH-A'RIM. [See KIRJATH.]

KIR'JATH-BA'AL. [See KIRJATH.]

KIR'JATH-HU'ZOTH, *city of streets*; a place in the country of Moab, where Balak and Balaam offered sacrifice [Numb. xxii. 39]. The reference is very

obscure, and the Greek and Syriac translations follow a different reading of the name, "Kirjath-hazereth."

KIR'JATH-JEAR'IM. [See KIRJATH.]

KIR'JATH-SANNAH, *city of the senna shrub*, or, according to others, *city of writing*; a name of Debir [Josh. xv. 49]. [See DEBIR (1).]

KIR'JATH-SEPHER, *city of books*; another name of Debir [Josh. xv. 15, 16; Judg. i. 11, 12]. [See DEBIR (1).] In all these places, and also in Josh. xv. 49, the Syriac version reads "Kirjath-sepher," and the Greek agrees with it. It is therefore by no means unlikely that Kirjath-sannah is a various reading for Kirjath-sepher.

KIR'JATHA'IM, or KIRIATHA'IM, *double city*. 1. A city on the east of the Jordan, first named in the time of Abraham as an abode of the Emims [Gen. xiv. 5, where it is called Shaveh Kiriathaim, or "the plain of Kiriathaim"]. It was given to the Reubenites, who rebuilt it [Numb. xxxii. 37; Josh. xiii. 19]. At a later time it seems to have been occupied by the Moabites, and is denounced among their cities by Jeremiah [xlviii. 1, 23], and by Ezekiel [xxv. 9]. The identity of the Emim Kiriathaim with that of Reuben may be doubted, but is strongly favoured by the names with which it is associated. The supposed site of Kirjathaim is at Kureiyat, to the east of the Dead Sea, and to the west of Jebel Attarus. 2. A city of Naphtali [1 Chron. vi. 76], perhaps the same as Kartan. [See KARTAN.]

KISH, snaring. 1. Father of King Saul, son of Ner, grandson of Abiel, and brother of Abner. He was a Benjamite of the family of Matri, and a mighty man of substance [1 Sam. ix. 1; xiv. 50, 51; 1 Chron. viii. 33]. He was buried at Zelah [2 Sam. xxi. 14]. He is called Cis [Acts xiii. 21]. 2. A son of Jehiel, founder of Gibeon, uncle of Kish (1) [1 Chron. ix. 35, 36]. 3. A son of Mahli, a Merarite [1 Chron. xxiii. 21], father of Jerahmeel [xxiv. 29]. 4. A Levite who assisted Hezekiah in purifying the Temple [2 Chron. xxix. 12]. 5. An ancestor of Mordecai [Esth. ii. 5].

KISH'I, *snaring of the Lord*; a Levite of the line of Merari [1 Chron. vi. 44]; he is called also Kushaiah [xv. 17].

KISH'ION, *hard ground*; a town allotted to Issachar, but afterwards given to the Levites [Josh. xix. 20; xxi. 28, where the name is written "Kishon"]. In 1 Chron. vi. 72, it is called Kedesh. Nothing is known of it.

KISH'ON. [See KISHION.]

KI'SHON, *winding, or tortuous*; a celebrated water-course in Palestine, sometimes called a river, and sometimes a brook; but it is not a perpetual stream, except in the portion nearest the sea. It is regarded as dividing Samaria from Galilee, and as separating the tribes of Manasseh and Issachar, at least in a general way. We first meet with its name in connection with the struggles between Israel and Jabin and Sisera [Judg. iv. 7, 13]. After the defeat of the enemies, Deborah and Barak, in their triumphal psalm, exclaim—"The river of Kishon swept them away, that ancient river, the river Kishon" [Judg. v. 21]. The word rendered "ancient" here offers peculiar difficulties, which we are bound to refer to; but our translation is as well supported as any, and is recognised by Fürst, Gesenius, Ewald, and other high authorities. The next great event associated with Kishon is the slaughter of Baal's prophets by Elijah



MOUTH OF THE KISHON, IN THE BAY OF ACRE. (FROM AN ORIGINAL SKETCH.)

upon its banks [1 Kings xviii. 40]. The Kishon falls into the Mediterranean, in the Bay of Acre, to the north of Mount Carmel. Its various streams combine to form the Nahr el-Mukata, which drains the plain of Jezreel and the surrounding high lands, and skirting the Carmel range, pursues a north-western course to the sea. Its principal northern branch rises at Mount Tabor, and its chief southern branch rises on the south side of Mount Gilboa. The quantity of water, and the force of the stream, is wholly dependent upon the season [Thomson, "Land and Book," part ii., chap. xxix.; Winer's "Realwörterbuch;" Robinson's "Bibl. Res.," ii. 363—366; Stewart's "Tent and Khan," 449, &c.]. The old traveller Shaw found what he regarded as the true sources of the Kishon, about seven miles only from the sea, and objects to the statements of Sandys and others, that it flows from Tabor and Hermon, "with which it has no communication" ["Travels," 4th edit., p. 274]. The truth is that Shaw discovered the sources of the perennial portion of Kishon, but is mistaken in denying what his predecessors said.

KISON, put for Kishon [Ps. lxxxiii. 9]. [See the preceding article.]

KITE. Etymologists connect the root of the word rendered "kite" and "glede" in the authorised version [Lev. xi. 14; Deut. xiv. 13] with features that are common to almost all birds of prey. As, however, the kite (*Falco milvus*), seen in our illustration, is met with throughout Western Asia; as the same version is adopted in the Greek and Vulgate; and as the chief birds of prey are noticed in the Scriptures under other

names, the received rendering may be accepted as probably correct. The kite is further found in hieroglyphic paintings coloured with sufficient accuracy not to be mistaken, showing how much it attracted the notice of antiquity.

The Kite (*Falco Milvus*).

KITH'LISH, a word of doubtful origin; a town in the plain of Judah, now quite unknown [Josh. xv. 40].

KITRON, a town of Zebulun [Judg. i. 30], and supposed to be the same as Kattath; if so, its meaning is probably the same. [See KATTATH.] A Talmudical

tradition says, "Kitron is Zipporis; and why is it called Zipporis? because it lay on the top of a hill like a bird" ["Bab. Megilla," fol. 6, 1, according to Dr. Sepp's "Jerusalem," ii. 96]. Zipporis is Sepphoris or Sefurieh, three or four miles north-west of Nazareth. This place, although not mentioned by name in Scripture, became a position of importance, and is referred to by Josephus, and some of the older Christian authors. It was a seat of Jewish learning, and the see of a Christian bishop. [For historical notices, see Sepp as above; Reland, "Pal.," 999; Robinson, "Pal.," ii. 344, &c.]

KITTIM. [See CHITTIM.]

KNEE, BOWING THE, a common act of homage in the East [Gen. xli. 43] paid by inferiors to superiors, often accompanied by such a bending of the whole body, that the face touched the knee, and even the ground [1 Sam. xxv. 23]. Figuratively, it denotes the worship rendered by man to God [1 Kings xix. 18; Eph. iii. 14; Phil. ii. 10], and is thus expressive of adoration and reverence.

KNOP, the name given to two Hebrew words, one signifying *covering*, and the other something globular, a *gourd*. It was evidently something of very little consequence in Hebrew architecture and carving, but what was its shape and use we cannot accurately determine. It was part of an ornament on the candlestick of the tabernacle [Exod. xxv. 33], on the cedar of Solomon's palace [1 Kings vi. 18], and is translated "lintel" in Amos ix. 1.

KO'A, a word of very doubtful origin and meaning, but apparently the name of a people or country belonging to Assyria. It is mentioned [Ezek. xxiii. 23] along with Pekod and Shoa, which are nearly as obscure; hence, some have suspected—wrongly, as we think—whether they are proper names at all. Ptolemy certainly mentions a river of this name which flowed into the Indus, and there was a city of the name in Arabia Felix; but the Koa of Scripture remains unidentified.

KO'HATH, *congregation*; the second son of Levi [Gen. xlii. 11], the grandfather of Moses and Aaron, and the head of the Kohathites. Of Kohath himself nothing more is known than that he had four sons, and that he lived to the age of 133 years [Exod. vi. 18—20].

KO'HATHITES, the descendants of Kohath. They consisted of four families—the Amramites, the Izecharites, the Hebronites, and the Uzzielites; and, at the census taken in the wilderness of Sinai, numbered 8,600 males of all ages, from a month old, of whom 2,750 were designated as capable of service [Numb. iv. 34—36]. Their station in the camp was on the southern side of the tabernacle, and they were specially appointed to the office of bearing the ark and sacred vessels of the tabernacle during the journeyings of the people [iii. 29—31]. Exclusive of those assigned to Aaron and his descendants, ten cities were allotted to the Kohathites [Josh. xxi. 26]. We find them at a later period of the history sharing with their brethren of the Levitical tribes in the holy services established by David [1 Chron. xxiii. 6], and also assisting at the religious reformation set on foot by Hezekiah [2 Chron. xxix. 12]. [See LEVITES.]

KOLATAH, *the voice of the Lord*. 1. A Benjamite, and son of Maaseiah, some of whose posterity were chosen by lot to dwell at Jerusalem after the return from Babylon [Neh. xi. 7]. 2. The father of the false

prophet Ahab, against whom a special denunciation was pronounced by Jeremiah [Jer. xxix. 21, 22].

KOPH, פ, the nineteenth letter of the Hebrew alphabet. As a numeral, it stands for 100. There are two opinions as to the meaning of this word: one, that it denotes the eye or hole of an axe, to receive the handle; the other, that it signifies the back of the head. In sound it resembles the letter *k*.

KORAH, *bold*. 1. A son of Esau [Gen. xxxvi. 5], and one of the dukes of Edom [ver. 18]. 2. A grandson of Esau, and son of Eliphaz, also one of the dukes [Gen. xxxvi. 16]; omitted, however, in the previous enumeration of the sons of Eliphaz in ver. 11. 3. The eldest son of Izhar, and great-grandson of Levi [Exod. vi. 21; Numb. xvi. 1]. We learn nothing of his personal history until we find him associated with the Reubenites—Dathan, Abiram, and On—in a conspiracy against the authority of Moses and Aaron, which was signally punished by the miraculous interposition of Divine power. That the conspiracy was in every respect a formidable one, and that it had probably many secret sympathisers, in addition to its avowed supporters, is evident from the circumstance of 250 princes of the congregation—"men of renown"—standing forward with Korah and his companions at the first interview with Moses [Numb. xvi. 2]; and also of the entire congregation, on the following day, coming forward to accuse him and Aaron with having been the cause of the terrible calamity which they had witnessed [ver. 41]. From ver. 10 it would appear that, so far as Korah was concerned, the conspiracy was traceable to jealousy of Aaron, on account of his elevated position as high priest; while, for similar motives of envy against Moses, the Reubenites would join him. Blunt, in his "Undesigned Coincidences," p. 80, notices the fact that the family of Kohath, of which Korah was a member, and the Reubenites [Numb. ii. 10; iii. 29] were both located on the south side of the tabernacle, and therefore, as near neighbours, had ample opportunity for organising the conspiracy which subsequently developed itself in such serious proportions. The form which the conspiracy took, and the way in which Moses endeavoured to convince the leaders of their crime and danger; the sturdy refusal of two of them to respond to the summons of Moses; the gathering of Korah and his company with their censels before the tabernacle; the indignation of Jehovah; the separation of the people from the tents of Dathan and Abiram; the miraculous opening of the earth beneath the very tents of the latter, and their instantaneous destruction; the sudden breaking forth of fire from the Lord, for the destruction of the 250 princes; the murmuring of the Israelites the day after; the plague which in consequence fell on them; and the successful intercession of Aaron for its withdrawal, are all simply yet very graphically described in Numb. xvi.; while in the New Testament, the "gainsaying of Core," and the punishment it entailed, are used to point the warning which Jude denounced against the scoffers and railers of his own day [Jude 11]. [See ABIRAM, DATHAN.] 4. A son of Hebron, a descendant of Caleb, named in 1 Chron. ii. 43.

KORAH, SONS OF. [See KORAHITES.]

KORAHITES, descendants of Korah (3). If the narration of Numb. xvi. stood alone, it might not unnaturally be inferred that the family of Korah perished with their father and his fellow-conspirators, although no positive statement to that effect is made. But from

Numb. xxvi. 11, and subsequent intimations in the sacred history, we gather that they escaped the destruction which overwhelmed the others; and we find them still existing as a separate family in the period of the kingdom, and filling special offices in the service of the Lord's house [1 Chron. vi. 33; ix. 19]. Eleven of the Psalms are inscribed "to the sons of Korah," but it is uncertain if this be a correct translation. Some have supposed that these Psalms were composed by the Korathites; others, that they were assigned to them to be set to music, or to be sung by them in the sacred services.

KORATHITES, a designation of the sons of Korah [Numb. xxvi. 13]. [See KORATHITES.]

KO'RE, *partridge*. 1. Father of Shallum [1 Chron. ix. 19] and Mesholemiah [xxvi. 1], and of the family of Asaph. Whether this individual be identical with the Kore mentioned in 1 Chron. xxvi. 19, is uncertain. 2. A Levite, the son of Imnah, who, with others, was appointed to assist in receiving the offerings of the people in the reign of Hezekiah, and in distributing the "oblations of the Lord, and the most holy things." He was also the porter at the eastern gate of the Temple [2 Chron. xxxi. 14].

KORHITES, a designation of the family of Korah [Exod. vi. 24, &c.]. [See KORAHITES.]

KOZ, *a thorn*. 1. A priest, whose descendants are mentioned in Ezra ii. 61. 2. The father of Urijah, whose son Meremoth assisted in rebuilding the wall of Jerusalem after the return from the captivity [Neh. iii. 4, 21].

KUSHAT'AH, *bow of the Lord*; a Merarite, and the father of Ethan [1 Chron. xv. 17]; called "Kishi" in 1 Chron. vi. 44.

L

LA'ADAH, *order*; a son of Shelah, of the tribe of Judah [1 Chron. iv. 21].

LA'ADAN, *put in order*. 1. An Ephraimite, son of Tahan [1 Chron. vii. 25, 26]. 2. A Gershonite, mentioned in 1 Chron. xxiii. 7, whose descendants occupied a prominent place in the arrangements made by David for the Temple service.

LABAN, *white*. 1. The name of a place mentioned in Deut. i. 1; generally supposed to have been a station or halting-place of the Israelites in the wilderness, and to be the same as Libnah. [See LIBNAH.]

2. The son of Bethuel, and the brother of Rebekah [Gen. xxii. 23; xxiv. 29]. Though brought into such close and immediate connection with the chosen race, we have no information from Scripture concerning him, except so far as may be collected from the part which he took in connection with the betrothal of his sister to Isaac; and from the relation in which he subsequently stood to Jacob, his nephew. It was he who, on hearing from Rebekah that Abraham's servant had arrived, went to the well and offered him hospitality [Gen. xxiv. 31]. He is afterwards united with Bethuel in the avowal that the hand of God was in the matter, and in committing Rebekah to Eliezer's care [vs. 50, 51]. Thenceforward, we hear nothing more of Laban, till the melancholy deception which Jacob practised on Isaac, to the disadvantage of Esau, rendered it expedient that the former should leave home for a time, in order to escape the revengeful purpose of his injured brother. At

Rebekah's instigation, and under the plea that it was desirable for her son to take a wife from her own kindred, instead of from among the daughters of the land, Jacob is sent away to Laban in Padan-aram, [xxviii. 1, 2]. With a duplicity which must have reminded Jacob of his own unnatural conduct towards his father and brother, Laban managed to obtain his nephew's services for successive periods of seven years each, in exchange for his daughters, and was himself, in turn, requited by the crafty expedient of Jacob in regard to the cattle [xxx. 31—43]. At last, Laban found that Jacob had seized the opportunity of his absence to collect his flocks, and, with his wives, and children, and servants, to start on his homeward journey [xxxi. 1—21]. He followed in pursuit; but being warned by God against attempting offensive proceedings, he satisfied himself with complaining that his household gods had been stolen by some of the party; and after a search, which was rendered unavailing by the cunning of Rachel, and some sharp words between himself and Jacob, the two entered into a mutual covenant of amity and friendship, and Laban returned home [vs. 22—55]. The entire history of the relations between Laban and his nephew constitutes a dark page in the sacred narrative; but, while the policy of the former is without any excuse, alike sinful towards God and man, it would argue a strange ignorance of the order of the Divine proceedings, not to see that it was overruled by the all-wise God, to teach the latter that his sin at home was finding him out, and that the measure he had meted to others was being measured to him again.

LA'CHISH, a word of disputed meaning; the name of a city of the Amorites. Its king was one of the five who joined their forces against Gibeon, but were defeated by Joshua at Beth-horon. Immediately after, the city was captured by Israel [Josh. x. 1—32]. Lachish was allotted to Judah [xv. 39]. It was restored by Rehoboam as a city of defence [2 Chron. xi. 9]. Amaziah fled hither when the conspiracy against him became known, but the conspirators followed and slew him here [2 Chron. xxv. 27]. The idolatrous proclivities of the people are denounced by Micah [i. 13]. Sennacherib encamped before the city, and seems to have occupied it in the reign of Hezekiah [2 Kings xviii. 13, 14]. Three years later, the Assyrians appear to have again assailed the place [2 Kings xviii. 17; xix. 8]. Nebuchadnezzar attacked, and probably destroyed it, 120 years after Sennacherib's last assault (B.C. 590). It was, however, re-occupied after the Captivity [Neh. xi. 30]. Eusebius and Jerome say it was seven miles south of Eleutheropolis; but modern investigators generally identify it with Um-Lakhis, a ruin to the south-west of Eleutheropolis, and mid-way between that place and Gaza. This opinion is objected to by Robinson ["Bibl. Res." ii. 47], but it is defended by Von Raumer, Keil, Van de Velde, Dr. Thomson, Dr. Sopp, Mr. Porter, and other leading authorities. Mr. Layard and others have found allusions to Lachish among the Assyrian monuments, and representations of the siege of the city by Sennacherib ["Ninveh and Babylon," 149—153].

LA'EL, (*dedicated*) to God; the father of Eliasaph, a Gershonite [Numb. iii. 24].

LA'HAD, *flame*; a son of Jahath, named in the genealogical register of 1 Chron. iv. 2. He belonged to the tribe of Judah.

LAHAI-ROI. [See BEER-LAHAI-ROI.]

LAH'MAM, *place of conflict*; a town of Judah, in some copies and versions called "Lahmas" [Josh. xv. 40]. The difference arises from confounding the two letters, *m* and *s*, which in Hebrew are much alike (*ס* and *ש*). Nothing is known of the position of Lahmam.

LAH'MI, *warrior*; a brother of Goliath, who was slain by Jair in one of the wars with the Philistines [1 Chron. xx. 5].

LA'ISH, *strong, or lion-like*. 1. A place on the northern frontier of Palestine, otherwise called Dan and Leshem [Judg. xviii. 7; Isa. x. 30]. [See DAN (1).] 2. The father of Phalti [1 Sam. xxv. 44].

LAKE, a large body of water. The Orientals are very prone to apply the term "sea" to what we should call a "lake," or a "basin." St. Luko uses the word of the "sea of Galilee" [v. 1, 2; viii. 22, 23, 33]. It only occurs elsewhere of the place of future punishment [Rev. xix. 20; xx. 10, 14, 15; xxi. 8].

LA'KUM, *a fastness*; a town in Naphtali [Josh. xix. 33]. It is unknown.

LAMB. Several Hebrew words in the Holy Scriptures are thus rendered in the authorised version. Indeed, our translators seem to have employed the term in a somewhat general sense. The animal more especially meant, in most instances, was a young ram, which was appointed to be offered in sacrifice, not only as a part of the daily ritual, but also on other occasions too numerous to be specified. [See PASSOVER, SACRIFICE.] It is with reference to the sacrificial work which Jesus came to fulfil for the redemption of the world, and the atonement for human sin, that He is called "the Lamb of God" [John i. 29, 36]; "the Lamb" [Rev. v. 6; vi. 1, &c.].

LA'MECH, *powerful*. 1. A son of Methusael, one of the antediluvian patriarchs, and the father of Jubal, Jubal, and Tubal-cain [Gen. iv. 18—22]. Whether the practice of polygamy was introduced by him or not, it is impossible to say; but he is the first person mentioned in Scripture as having more than one wife. The address to his wives in vs. 23, 24, is remarkable as the first example of ancient poetry which has come down to us; but in the attempt to give it a definite and correct interpretation, the conjectures and learning of scholars in all ages have proved themselves so entirely at fault, that it would be superfluous to give even an outline of their opinions. Josephus ["Antiq." i. 2, 2], on what authority is unknown, asserts Lamech to have had seventy-seven sons. 2. A son of Methuselah, and the father of Noah [Gen. v. 25—31]. He lived to the age of 777.

LA'MED, **ל**, the twelfth letter of the Hebrew alphabet; as a numeral, equivalent to 30. [See ALPHABET.]

LAMENTATIONS. [See JEREMIAH, LAMENTATIONS OF.]

LAMPS were of three kinds—for (1) religious, (2) domestic, and (3) external use. The first were inserted in the golden candlestick [see CANDLESTICK] of the tabernacle [Exod. xxv. 37]; also in the candlesticks of Solomon's Temple [1 Kings vii. 49]. They symbolise the guidance of God [2 Sam. xxii. 29], and by a metaphor which is both true and beautiful, his Word is called "a lamp" [Ps. cxix. 105]. Those for domestic purposes were of a variety of forms. They were fed with olive oil, and the wick was generally of flax. Lamps for use out of doors were often iron pots filled with oil, and containing a floating wick [Judg.

vu. 16, 20]; or merely pieces of linon squeezed into a mould of copper held in one hand, and fed with oil from a vessel held in the other hand: these were carried at marriage festivals [Matt. xxv. 1], but were rather torches than lamps. The following illustration



ANCIENT LAMPS.

A. Egyptian (Roman period). B, B. Sassanian, from Kouyunjik. C, C. Assyrian, from Susa. (British Museum.) D. Form of lamp, sculptured on the Egyptian monuments.

represents ancient lamps. Two Greek words in our version are rendered "lamp;" one of which, *λαμπάς* [Matt. xxv. 1; John xviii. 3; Acts xx. 8], is any kind of lamp, or whatever gives light; and the other, *λύχνος*, "lamp," is translated "candle," "light," &c. John the Baptist is a "burning and shining lamp." St. Peter speaks of a lamp that "shineth in a dark place" [2 Peter i. 19].

LAODICEA, *judgment of the people*; a city of Asia Minor. It was in the province of Phrygia Pacatiana, on the borders of Lydia and Phrygia, upon the river Lycus, a little above its junction with the Mæander. It was not far west of Colosse, and about forty miles east of Ephesus. In former times it had been called Diospolis and Rhoas; but Antiochus II. changed its name to Laodicea. It was large and wealthy, and had an extensive trade and splendid buildings. Soon after St. Paul's allusions to it [Col. ii. 1; iv. 13], it was greatly injured by an earthquake; but it recovered its previous importance. The Gospel was early planted there, and its church is one of the seven enumerated by St. John in the Revelation [Rev. iii. 14], but spoken of in terms of severe reprobation. The destruction then threatened has been long accomplished, and the city is now a ruin. The Rev. J. Hartley writes—"Not a single Christian resides at Laodicea. No Turk, even, has a fixed residence on this forsaken spot. Infidelity itself must confess that the menace of the Scriptures has been fulfilled" ["Researches," p. 238]. It has been visited and described by other travellers, as by Sir Charles Fellows, who calls it "a deserted city" ["Asia Minor," p. 210]. The modern name is Esky Hissa, or "old castle." It is often

named by ancient authors, and continued for some centuries the seat of a bishop.

From Col. iv. 16 it has been inferred that St. Paul wrote an epistle to the Laodiceans; and a spurious epistle professing to be the one is still extant. The Apostle directs that his Epistle to the Colossians should be read to the Laodiceans, and that "that from Laodicea" should be read at Colosse. We must not assume that he had written a special epistle to Laodicea. Some have thought that the Epistle to Philemon is meant, while others think it is that to the Ephesians. In support of the latter view, it may be said that the words "at Ephesus" [Eph. i. 1] were wanting in some of the oldest copies, suggesting that it was meant for more places than one, and that the names were to be inserted according to the destination of the copies. Tertullian informs us that Marcion the heretic affixed to the Epistle to the Ephesians the title of "Epistle to the Laodiceans." It appears that Chrysostom and Theodoret thought the reference was to an epistle from the Laodiceans, and written by them—a view which is represented by the ancient Syriac version—"And do ye read that which has been written from Laodicea" [Hug's "Intro. to New Test.," ii. 436]. Some old copyist placed a note at the end of the First Epistle to Timothy, saying that it was written from Laodicea; and this doubtless represents a very old tradition, as the words are found in the Alexandrian MS., and in the Syriac version. In the last named, the words are "which has been written from Laodicea"—precisely the same as in Col. iv. 16. Amid so many different hypotheses, we hardly dare speak decidedly; we can only say that what is now called the Epistle to the Laodiceans is a forgery, and a clumsy one; and that no trace of any knowledge of a genuine epistle of that kind is to be found in the whole circle of Christian literature. [Fabricius, "Codex Apoc. N. Test."].

LAPIDOTH, supposed to mean *torches*; the husband of Deborah [Judg. iv. 4]. Beyond this fact, nothing more is known concerning him.



The Hoopoe.

LAP'WING. The lapwing of Western Asia is a beautiful bird with a spur on its wings. Etymologists are, however, agreed to read the word *dakkiphath*, so

translated [Lev. xi. 19; Deut. xiv. 18], as "double-crested," and allied to the Syrian *kikuphah*, and the Egyptian *kukuphah*, the native name of the hoopoe, a common and remarkable bird in the same countries, and whose crest, as seen in the illustration, is formed of two parallel rows of long feathers.

"Fixed on his head the crested plumes appear."
Crozall's "Ovid."

Its appellations in all languages (such as *epops* and *upupa*) appear to be derived, like cuckoo, from the bird's call. In the Holy Land the hoopoe builds frequently in holes in the pathway; the earth in such places being trodden down, the nest is less easily invaded by jackals.

LASE'A, *rugged* or *bushy*; a city on the south side of Crete, and not far from the Fair Havens [Acts xxvii. 8]. The site and almost the very existence of this city have been looked upon as very doubtful; but the mystery has been cleared up by discoveries made in 1856. The site and ruins were made known to Europeans by the Rev. G. Brown, in letters to James Smith, Esq., who inserted them in his "Voyage and Shipwreck of St. Paul." It is a short distance to the east of Fair Havens [see FAIR HAVENS], and close to Cape Leonda. Fragments of ruins are washed up by the sea waves, and scattered upon the ground to some distance away. The ancient name is still preserved by the country people; and this makes it the more remarkable that it has remained in obscurity so long.

LA'SHA, *fissure*; an ancient border city of the Canaanites [Gen. x. 19]. It is thought to be the same as Calirhoë, a place with sulphur baths, on the eastern side of the Dead Sea, in Wady Zerka Main. This opinion has been adopted by Seetzen, Ritter, and other good authorities; but Dean Stanley supposes En-eglaim is meant. The site in Wady Zerka Main singularly corresponds with the meaning of the word Lasha, and is probably the true one.

LASH'ARON. There is some doubt about this name. Many think it is a compound, signifying "on the plain," or "at Sharon." Jerome took it to mean "Sharon," but the Syriac has "Nasharon," showing that the translators viewed it as one word; and so we prefer to regard it. The only conjecture we have met with as to its site, is that of Dr. Sepp, who asks if it may not be at Latrun, near Amwas ["Jerusalem," i. 40]. Its ruler was one of the thirty Canaanitish kings conquered by Joshua [Josh. xii. 18].

LATCH'ET. The latchet, or fastening of a shoe (צֶרֶךְ, *serék*), is alluded to twice in the Old Testament: in Gen. xiv. 23 it is spoken of as something valueless, and in Isa. v. 27 as a necessary requisite for rapid locomotion. In Mark i. 7, Luke iii. 16, and John i. 27, John the Baptist speaks of himself as unworthy to untie the "latchet" (ἰμάς, *himas*), or thong of our Lord's sandals (ὑποδήματα, *hypodēmata*). Similar proverbial expressions have been in use in all countries to

denote comparative unworthiness.

LAT'IN, the language of the Romans [John xix. 20]. It belongs to what is called the Indo-European

family, is closely allied to the Greek, and more distantly related to the Sanskrit. It was preceded in Italy by several kindred dialects, as Oscan, Umbrian, Sabine, &c.; but of Latin, properly so called, we have no example earlier than 200 B.C. [Dwight's "Modern Philology," 1st series].

LATIN VERSIONS. 1. **THE OLD LATIN VERSION.**—The ancient Latin versions of the Scriptures originated, not in Rome, or even in Italy, but in Africa. This was a point held as a matter of opinion by Wetstein and subsequent scholars; but, since the close and critical researches of Cardinal Wiseman, the late Professor Lachmann, and the Rev. B. F. Westcott, it has been accepted as a demonstrated fact, even by those who, like Mr. Scrivener, at first supposed that it was a mere conjecture. Whatever be the history of the Church in other lands, in which Latin was the vernacular tongue, it is certain that in the second century there existed one known version of the Scriptures in Latin, executed in Africa; and which, so far as it was afterwards employed elsewhere, was borrowed from that province. It is certain that at Rome itself Greek, and not Latin, was the common language of the Church in that age; other places in Italy might easily have been influenced by the example of Rome; and, indeed, the almost universal spread of Greek amongst the educated classes in Rome and other parts of Italy, might have almost superseded the necessity of a translation for the use of a large portion of the converts. Besides this, the Roman Church, from the highest to the lowest, was rather Greek than Latin; for at Rome, as is truly remarked by Mr. Westcott, "as far as we can learn, the mass of the poorer population—everywhere the great bulk of the early Christians—was Greek, either in descent or in speech. Amongst the names of the fifteen bishops of Rome up to the close of the second century, four only are Latin; but in the next century the proportion is nearly reversed. . . . Even farther west, Greek was the common language of Christians. The Churches of Lyons and Vienna used it in the history of their persecutions," &c. In Africa, however, the case was altogether different; it was a country in which converts to the Christian faith were made shortly, as it seems, after the apostolic age; they needed a vernacular version of Holy Scripture, and it was to supply this need that the early Latin translation was made.

Like most of the other ancient versions of Scripture, the old Latin possesses no external history. Originating as it did in North Africa, there is the same obscurity resting on its formation as there is on the first planting of the Church in that land. We only know that in the second century this translation was in existence, and from that time we have abundant evidence of its habitual use. It may be well to point out that a principal line of proof of its North African origin, is found in the use of words and constructions such as occur habitually in North African writers, and in those only. It is thus that internal evidence completely supplies the deficiency of external history. The writings of Tertullian, at the close of the second century and the beginning of the third, are decisive as to the general use of the old Latin version; and as this was the case in North Africa, it shows how it had become a kind of received translation; because that province was replete with Christian churches. The large number of North African bishops who assembled in their synods shows this most decisively. That the version was a work older than the days of Tertullian himself, is proved pretty convincingly from the re-

marks on it which he sometimes makes, and the manner in which he compares it occasionally with the Greek.

In the Old Testament this version (like all in that age, except the Syriac) is a rendering from the LXX.; the New is, of course, from the original Greek. Whether all the books included in the canon were, from the first, part of this version, we have no means of knowing. There are, however, strong reasons for supposing that the work was not that of one translator only.

But it has often been asserted that of the New Testament, at least, there were many Latin translations; the proof relied on, as showing this, has been supposed facts and supposed testimony. The facts are the different forms in which the old Latin has come down to us; the supposed testimony is that of Augustine and Jerome. Augustine says that "in the early times of the faith, if any one into whose hands a Greek copy came supposed himself to possess some acquaintance with both languages, he ventured to interpret." Jerome, speaking of the Gospels, says that there were as many varying texts as there were copies ("tot sunt exemplaria quot codices"). But neither the facts nor the testimony prove that of the old Latin there was more than one actual version; for, if the varying copies be compared, there will always be found a substratum of identity in rendering; so that the fact becomes the more certain that there was one version, and that it was afterwards subjected to revision, copyists taking upon themselves to act as critics. This explains the statements of Augustine and Jerome. It was not that every one who possessed a Greek copy thought of making a new Latin version; but such persons were continually trying their skill as revisers. Augustine points out one revision which he preferred to the others—"Amongst the interpretations themselves, the *Itala* is preferable to the rest, for with clearness of expression it maintains more verbal exactness." From this mention of *Itala*, the name was strangely applied to the old Latin as such in all or any of its forms; while it is certain that Augustine speaks of some one revision, which, from the name that he gives it, and from the place of his own Christian training, was, no doubt, a revision in use in Upper Italy, of which Milan was the capital. It is wholly incorrect to speak of the *Old Italic* version, or to apply this name to anything except some one revision of the text.

The old Latin may be used as a term for the text in any of its forms before Jerome's version of the Old Testament and his revision of the New, or even for the texts subsequent to the labours of that translator, when they are based on the old version and not on his revision.

In the Gospels we are well furnished with materials for learning what the old Latin version was. The Latin MSS. of Vercelli and Verona, both of them, appear to be of the fourth century; the Colbert MS., in the Gospels, though of the eleventh century, contains a remarkably pure African text. The various revisions of the old Latin contain manifest proofs that the Greek with which the ancient version was compared differed considerably from that from which, in the second century, it had been formed. The Codex Brixianus of the Gospels (of the sixth century) is a valuable specimen of this kind of revision: it is of that class which was current in Upper Italy; and it may confidently be regarded as the kind of text to which Augustine would have given the name of *Itala*. Other

MSS. contain portions of the old Latin variously revised; in some the text is made still more in accordance with ancient Alexandrian Greek MSS., instead of the transition state of the Greek being manifest, as in the Codex Bezaianus.

When we get beyond the Gospels, we find but few portions of the old Latin on which we can definitely rely. Of the Catholic epistles, St. James is the only one which we possess. The Acts and St. Paul's Epistles are doubtfully transmitted in the Latin text which accompanies certain Greek MSS. The version of the Old Testament from the Greek has only come down to us in fragments. We do, however, possess the Psalms entire, from their having been retained in liturgical use; and in the Apocrypha some books are of the old version.

Besides the old Latin as a translation, it should be noted that certain Greek MSS., such as the Codex Bezae, have at the side a Latin version, formed mostly from the accompanying Greek text; also, there is at least one Latin MS. of the Gospels (Codex Palatinus at Vienna), which seems to have been transcribed from the Latin part of a bilingual MS.

2. THE TRANSLATION AND REVISION OF JEROME.—The extended profession of Christianity in the fourth century led of necessity to the increased demand for copies of the Scriptures in Latin as well as in Greek. This appears to have been the occasion not only for what has been called the transitional Greek text, but also for the many revisions of the Latin. But the Latin was more fortunate than the Greek New Testament, inasmuch as the labour of a critic was bestowed in that very age in checking the continuous alterations of copyists. About the year A.D. 382, Damasus, Bishop of Rome, applied to Jerome to undertake the revision of the Gospels. In 384 this was completed, and from Jerome's epistle to Damasus we learn why it was undertaken, and on what principles. The copies of the Gospels in Latin had become so corrupted that what belonged to one was now found blended with another. He therefore set forth the four Gospels amended by a collation of ancient Greek MSS.; but lest the revision should too much depart from the accustomed reading, he professed only to correct what affected the sense, allowing other things to remain as they were. In the twenty-one years which followed this revision of the Gospels, Jerome was principally occupied with the Old Testament. At first he only intended to revise the Latin with the Greek LXX.; but he afterwards carried out a far more important work—the actual translation of the whole from the original Hebrew. During the same time he also seems to have revised the rest of the New Testament, in which, however, there was far less to be done than had been the case in the Gospels; for that part had been less altered by revisers, and the Greek text of the Gospels, in its transition state, was far more formed, and thus had affected the Latin in a manner which neither was nor could be the case with the Epistles.

Both in the Old Testament and the New, the work of Jerome found a gradual acceptance in the Western Church. For about two centuries both it and the old Latin were employed; and this led to the formation of a mixed text, found in some MSS., in which renderings of Jerome and those of the old Latin are blended together. At length, about the year 600, Jerome's Old Testament, translated from the Hebrew (except the Psalms, which, for liturgical reasons, were his recension of the LXX.), and his revision of the New, were adopted in the West so fully, that

from that time this work was known as the Latin Vulgate, a name which had once belonged to the old version.

The value of the Latin versions for the critical history of the text (of the New Testament especially) is very great; but when it is remembered how, for a thousand years, nearly all that the Western nations knew of Holy Scripture was derived from the Vulgate of Jerome, the importance of that work must be felt to be beyond any mere critical estimate.

3. THE MODERN LATIN VULGATE.—The version of Jerome was of course liable to the same accidents of transcription as other works, and this liability became a thing greatly increased when, its circulation and use became general. In the latter part of the eighth century, endeavours were made, by our learned countryman Alcuin, at the command of Charlemagne, to rectify the confusion of copies by preparing some which should correctly follow the readings supposed to be the best. Of this recension there are MSS. in existence; especially one, which is well known from its being in the British Museum. At various times, endeavours of the same kind were made by individuals. After the invention of printing, attempts were made to edit the Latin Vulgate with some accuracy and care; especially is this the case with the edition of Robert Stephens of 1540, founded on a collation of MSS.

At this time the Latin Vulgate was substantially the work of Jerome. It is vain to bring against it charges of wilful corruption to suit Romish errors; although when mistakes of copyists were such as favoured Romish doctrine, then it can be no cause for surprise that they were retained, even though originating in accident. An especial instance of this is the reading in Gen. iii. 15, *ipsa conteret*—"She shall bruise."

The antagonistic position in which the Reformation placed the Church of Rome, led to the decree of the Council of Trent, in 1546, declaring the Latin Vulgate to be authentic; it was also added, that henceforth it should be printed as correctly as possible. It is not unlikely that those who drew up the decree were but little conscious of the existing variations of copies. But various private attempts were made by Romanists to edit accurate revisions of the Vulgate: to none of these, however, could any authority be ascribed. After waiting more than forty years, the Church of Rome received, from Pope Sixtus V., in 1589, a revised edition, which that pontiff decreed should be alone regarded as authoritative. But although Sixtus had caused valuable collations to be made in the preparation for this edition, the haste with which it was completed marred everything. The actual publication of this edition seems to have taken place only just before the death of Sixtus, in August, 1590; and in less than two years Pope Clement VIII. (his fourth successor) issued an edition greatly differing from that of Sixtus. The preface states that Sixtus, finding the errors of his edition, suppressed it, for the purpose of issuing what should be more correct; this was, however, a fiction of Bellarmine for saving the honour of the Roman See. A few corrections were introduced by Pope Clement; and the result has been that the Clementine Vulgate is the standard text of the Church of Rome. The editors, indeed, say that the work had not been as perfectly executed as might have been the case; they seem to have claimed simply to do what was needed in providing a text for general use in the Church of Rome.

In the editions of Jerome's works by Martianay and Poujet (1693), and by Vallarsi (1734), his version is given from MSS., so that, on the whole, it stands in a more correct form than it does in the authorised Clementine text. That text, however, is the one which is everywhere printed and used in the Roman Catholic Church, and from it, with all its errors (such as Gen. iii. 15), are the Romish vernacular versions everywhere made.

There are, however, excellent materials for exhibiting the version of Jerome just as he must have left it. The Codex Amiatinus, at Florence (the value of which was known to Archbishop Ussher), is probably the most valuable MS. which contains it; of this the New

chendorf, Tregelles, and Lachmann, have almost buried with various readings? Do not all who are well informed own that very abundant fruit has thence arisen?" [p. xvi.] This example, even though connected with the names of Protestants, Vercellone follows with Papal sanction; though without a special commission he would not contemplate the responsibility of making an actual revision. He does, however, very fully own and demonstrate the inaccuracy of the common Latin text in such places as Gen. iii. 15. Indeed, it seems hard to suppose that that passage can ever be again defended. Thus the publication of Vercellone will, when completed, supply valuable materials for after use.



LATTICE OF AN EASTERN HOUSE.

Testament was transcribed and published by Tischendorf. This was one of the MSS. collated by the censors employed by Sixtus V. About the year 1830, Ungarelli, a Barnabite monk, met with the collations prepared for the Sixtine edition; he became very desirous that they should be published, so as to form a basis for the critical revision of the Vulgate; his death, in 1845, prevented his carrying out the design; but Vercellone, to whom he gave his papers, has, with the sanction of the present Pope, commenced the publication of these and other collations. These may be a step towards an effective revision of the Vulgate by Romanists.

The editor seems to have been somewhat moved to emulation by what has been done for the Greek text of the New Testament. "What shall we say of the text of the New Testament, which many writers, from Laurentius Valla and John Mill to Constantine Tis-

LATTICE, a word which occurs only three times in our version, and in each instance represents a different Hebrew term. In Judg. v. 28 we read that Sisera's mother "looked out at a window, and cried through the lattice." Here the word ^{רֶשֶׁנֶבֶת} (*reshnābh*) applies to the

open-work covering of the window, which at once secured privacy, and secured the ventilation of the apartment. Another use of such a device would be the exclusion of an excess of light. In Prov. vii. 6 the same word is translated "casement," but probably the word nearest to it in actual meaning is "ventilator." In 2 Kings i. 2 Ahaziah is said to have fallen down "through a lattice in his upper chamber." Here the word ^{רֶשֶׁבֶת} (*reshbakhāh*) means a kind of open work, like net-work, or trellis-work; and probably Ahaziah was leaning against a shutter of this description, when it gave way, and precipitated him to the

ground. In the third case [Song of Sol. ii. 9], the word is חֲרָקִים (*chārākīm*), and means the same as the preceding. Such contrivances have always been common in hot countries; and the foregoing illustration represents a lattice, as used at present in the East. [See WINDOW.]

LAVER, properly, something to wash in, and applied to various kinds of open vessels used for such purposes. There was a laver of brass in the tabernacle, for Aaron and his sons to wash their hands and feet [Exod. xxx. 18—20; xxxviii. 8; xl. 7, 11, 30; Lev. viii. 11]. There was in Solomon's Temple a large laver, called the "molten sea," which was a magnificent piece of work, intended for ablutions [1 Kings vii. 23—26]; and there were also ten other lavers, all standing on bases [1 Kings vii. 27—43; 2 Chron. iv. 6, 14]. These lavers were destroyed by Ahaz, or, at least, much mutilated [2 Kings xvi. 17]; and, in the end, what remained was broken up and taken to Babylon. The word rendered "washing" in Titus iii. 5 properly signifies a laver; but it is, of course, employed in a figurative sense, and cannot refer to either a baptistery or a font, because such things were not then in use.

LAW, in the Hebrew תּוֹרָה (*tōrah*), derived from the root יָרָה (*yārāh*), "to cast or throw;" but in Hiphil, "to point out, to direct, to lead;" in the Greek, νόμος (*nomos*), from νῆμις (*nēmō*), "to distribute, or appoint." The word denotes, in either case, a positive command, issuing from an adequate and recognised authority, and regulating, from without, the action of its subjects. Its Scriptural uses are two. First, it is used, generally with the article, but not always, for the Mosaic law. Secondly, it is employed in a somewhat wider sense, as when St. Paul speaks of the heathen being "a law to themselves," although even here the primary signification of the word is enlarged, but not lost.

1. *The Law of Moses.*—This consisted of two portions, clearly separated from each other in one point of view, and intimately identified in another. It is necessary that the points of difference and the points of unity should equally be borne in mind; for half a truth becomes an error. In point of fact, great confusion of thought and serious misapprehensions have arisen from seeing one side of the question only, and not harmonising both sides in one complete conception.

The two parts of the Law consist of the Decalogue, or Ten Commandments, and sundry religious and ethical precepts [compare Deut. vi. 5; Matt. xxii. 36—39], on the one side, and the whole mass of ritual and ceremonial enactments given to the people of Israel on the other. The distinction has commonly been expressed by the terms "moral" and "positive"—terms which cannot be so sharply separated as some have thought, but have really a very close relation to each other. The meaning of the words will be best explained when some other elements of the question have first been taken into account.

That the Decalogue stands in a different position from the rest of the Law is shown by several considerations:—1. These commandments alone were uttered by the immediate voice of God himself, amid the thunderings, and lightnings, and voices that accompanied the descent of the Deity upon Sinai. This unparalleled display of the Divine majesty cannot, without blasphemy, be supposed to have been without an object; and this object must have been to impress the Hebrew people with an adequate sense of the

divine glory of the Lawgiver, and of the strict justice and infinite power which would enforce obedience. All the rest of the Law was communicated by God to Moses, and by him made known to the people. But the Ten Commandments were uttered by God himself, as is seen from Exod. xx. 19, where the people are described as saying to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." The Decalogue alone is therefore introduced by the formula, "God spake these words." 2. It was not only spoken by God, but also written by Him on durable tables of stone, in contrast with the other enactments, which were written in the "book of the covenant" by Moses, at the command of God, but not by God himself. It has been abundantly shown that the selection of the tables of stone did not arise from any absence of writing materials; for these were familiarly known in Egypt, both in the use of papyrus and of skins, and must consequently have been known to the Jews of the Exodus. It must have arisen, consequently, from a moral purpose, in order to intimate, by the nature of the material employed, the perpetual obligation of the commandments. 3. The number of ten has a similar significance. It would evidently have been easy to divide the commandments, especially those of the first table, otherwise. In point of fact, they have been differently divided, as by the modern Jews. Almost all writers admit a symbolical meaning in the number ten. Bähr says, "The ten, by virtue of the general laws of thought, shuts up the series of primary numbers, and comprehends all in itself. The whole numeral system consists of so many decades (tens), and the first decade is the type of this endless repeating series." A fact of the same character is that the commandments were written on both sides of the tables, so as not to admit the possibility of adding any more [Exod. xxxii. 15]. 4. Language is used of the Decalogue, such as is not used of any other portion of the Law. For instance, it is called "the ten words" [Exod. xxxiv. 28 (marg.); Deut. iv. 13; x. 4 (marg.)]; "the covenant" [Exod. xxxiv. 28; Deut. iv. 13; 1 Kings viii. 21; 2 Chron. vi. 11, &c.]. The tables are called "the tables of the covenant," and their contents "the words of the covenant;" while in the New Testament they are described as "the commandments" (*οἱ ἐντολαί, hoi entolai*) [Luko xviii. 20]. 5. The Decalogue was honoured by the position assigned to the two tables of the Law in the ark in the Holy of Holies, and which was therefore called the "ark of the covenant" [Deut. xxxi. 26]. Above this ark was the mercy-seat and the wings of the cherubim, over which dwelt the shekinah, or visible glory of God. It is difficult to conceive an arrangement more full of solemn significance, or better calculated to indicate the solemnity and obligation of the ten commandments. 6. These commandments are distinguished by their own character, as expressed in the word "moral," in contrast with the other positive enactments of the Law. By "moral" is meant, that they have their origin in the essential relations between God and man, and the inalienable wants of human nature. It is not intended that unassisted human reason could necessarily have discovered them, but that, now they are discovered, we are able to recognise their harmony with the relations revealed to subsist between God and man. By "positive," on the contrary, is meant that the enactments derive their authority solely from the will of the enactor, and that they are such as we cannot see to have peculiar moral fitness in themselves, either prior to or independent of

the will which enacted them and the purposes to which they were directed. Thus, the unity of God being once accepted, his sole title to worship and trust, as expressed in the first commandment; the sin of paying to dumb idols the reverence due to the Invisible, as expressed in the second commandment; the duty of a reverential use of the Divine titles, as expressed in the third commandment; and the obligation of worship, and the necessity of setting a stated portion of time apart for it, as expressed in the fourth commandment, can all be seen to grow out of the relation subsisting between the Creator and a creature, constituted as man is. So, in the second table, all the commandments spring naturally from the mutual relations of man with man, and the reciprocal obligations arising from them. But no such moral fitness antecedently to the command can be recognised by us in the order of the sacrifices, the furniture of the tabernacle, the dress of the priesthood, and the details of the Mosaic ritual. Of the latter we are now able to see the object and meaning; but the obligation to observe them must have arisen from no innate instincts of the conscience, but wholly and solely from reverence to the Being by whom they were commanded. It is conceivable that the moral precepts of the Decalogue might more or less have been discovered, without a revelation, by reason and conscience; but in the case of the positive precepts, such a discovery would have been plainly impossible. We have already said that the moral and positive elements in the Law are mutually dependent to a greater degree than is ordinarily recognised; but the substantial distinction nevertheless remains in all its force.

When, therefore, we turn to the New Testament, and find that in some passages the Law is declared to have an abiding obligation, while in other passages it is spoken of as obsolete, this division of the Law into two parts enables us to interpret these passages consistently with each other. It is a prime canon of all Scriptural interpretation, that the harmony of the whole revelation must be maintained. If there are two series of passages, each of which contains a clear statement relative to some common topic, that interpretation alone can be true which harmonises them both. For instance, Scripture contains a series of texts declaratory of the human nature of our Lord; it also contains another series of texts declaratory of his Divine nature: that interpretation only can be true which comprises both series, as the orthodox view relative to the person of Christ really does, for it maintains the existence of the human nature and the existence of the Divine in the one indivisible person of Jesus Christ. The same canon applies to the present case. We find a series of texts which recognise the Law as a thing of perpetual life and obligation. Such is the declaration of our Lord: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled" [Matt. v. 17, 18]. The teaching of the apostles contains passages entirely consonant with this, as Rom. iii. 31; xiii. 10; 1 Cor. ix. 20, 21; Gal. v. 14; James i. 25; ii. 8—12. But we find also another series of passages in which the Law is declared to have passed away, such as Gal. iv. 3, 9; v. 1; Heb. vii. 18. The explanation of both series of passages is natural and consistent. The moral law still remains, and is of perpetual obligation; the ritual and ceremonial law has passed away, now that the substance of which it

was but the shadow has been made known in the perfect work of Christ [Heb. viii. 5; x. 1].

It must, however, be observed that there are a considerable number of passages to which this explanation is inapplicable, such as Rom. vi. 14; vii. 6. In these and similar passages, the contrast is not between the substance of redemption in Christ and the typical shadows which prefigured it under the Law, but between the covenant of works and the covenant of grace [see COVENANT]: "Ye are not under the Law, but under grace" [Rom. vi. 14]. Here, therefore, the authority of the Law is declared in some sense to have ceased, and yet exegetical considerations show that the word "law" denotes the moral, not the ceremonial law. We have thus two other series of contrasted passages in which the same part of the Law is referred to, the one (already quoted) declaring its perpetual obligation, the other declaring its obligation to have ceased. The same canon of interpretation must hold good in this case as in the former. The harmonious interpretation will be found by taking into consideration the context and general bearing of the argument in these passages. We are thus enabled to see in what respects the moral law has ceased to be obligatory, and in what respects it still abides.

(1.) It has ceased to be obligatory as a means of justification. The terms of the old Law were, "Do this and live; do it not, and die." "Through the weakness of the flesh" [Rom. viii. 3]—that is, through the corruption of human nature—it was impossible for any man to keep the Law so perfectly as to save himself by it; for he that broke the Law in one point was guilty of all [James ii. 10]. Hence it was impossible for the Law "to give life," and the anxious conscience was excluded from all reliance on human work, and shut up to faith in the atoning merits of the Redeemer. It has ceased equally to be the instrument and spring of sanctification. Under the old dispensation, holiness was sought in an exact fulfilment of the commandments. Thus St. Paul declares himself to have been, "touching the righteousness which is in the Law, blameless" [Phil. iii. 6]. But under the Gospel, the spring of holiness is found in a nature regenerated by the Holy Ghost, and producing "that love which is the fulfilling of the law" [Rom. xiii. 10]. It is not intended to deny the true work of the Spirit of God on the saints of the old covenant, or the spiritual character of their obedience, but only that the above constituted the distinctive doctrinal differences of the two dispensations.

(2.) The Law still abides as a convincer of sin, as the claim of God upon his people, the sword of justice over the head of the transgressor, the thunders of Sinai to those who reject the cross of Calvary. It still serves the office of a schoolmaster (*παιδαγωγός*) to bring men to Christ, when, on a comparison of their own lives with the Law as spiritually understood [Rom. vii. 14], they find themselves "concluded under sin." It still remains also as a rule of life even over converted men, as expressed, for instance, in Rom. xiii. 8—10. This is denied by persons with antinomian tendencies, as by the body of religionists called the Brethren, in whom excellent intentions exist side by side with much unsound theology: they do not scruple to say that a converted man has nothing to do with the Law. It is not easy to know exactly what is intended by the expression. If it is meant to teach that, after conversion, a man's nature becomes a sufficient guide for all practice, it amounts to the assertion that sanctification is absolute and perfect—an assertion not more plainly contradictory to the clear teaching of Scripture

than it is to the commonest experience of life. If it is meant that acts done after conversion are no longer sinful, because done by the elect, the assertion amounts to thorough antinomianism.

But while the Law, regarded from the standpoint of Christianity, is divided into two parts, one abiding to all time and the other obsolete, it must be remembered that, regarded from the standpoint of the Jew, the whole Law alike, moral and ceremonial, constituted but one indivisible code. The various enactments of this code admit of ready classification [see LAWS OF MOSES]; though for the Divine purposes they were intermingled, so as to admit of no separation or distinctions of greater or less authority, they yet formed one complete and indivisible code. In this code the Decalogue fills a place analogous to that of our Lord's Sermon on the Mount under the New Testament dispensation: it declares the revealed standard of holiness, to the attainment of which the other enactments were to be instrumental. A discussion of the purposes accomplished by the whole Law constitutes a subject far too wide for the limits assigned to this article. They may be very variously classified. It must suffice here to say that they were—(1.) Religious; that is, the Law constituted a revelation of God's will to man in those great fundamental principles of all holiness to which the conscience clearly witnesses, and which could be readily understood by an imperfectly educated and civilised people. (2.) Prophetic. Supplying the religious wants of the present, the Law was at the same time directed to prepare the way for the fuller revelation of the future, and those distinctive doctrines of sin, atonement, and regeneration which constitute the very essence of Christianity. (3.) Political; that is, as directed to the nation to whom it was first given, the Law was intended to secure the continuance of the nation in its distinctive form, its separation as the appointed trustee of God's truth, and the line from which the Messiah should take flesh, from all other nations. (4.) Disciplinary. The Law constituted an epoch in the history of the world, for it enunciated principles for the regulation both of the social relations of man with man, and of his civil and political rights and duties, which have influenced to an enormous extent the subsequent legislation of the world. This interesting question will be found fully discussed in Marden's "Influence of the Mosaic Code," and Professor Wines' "Commentaries on the Law of Moses."

2. The term "law" has been used in a looser sense, which may be called its philosophical sense. Thus, we speak of physical law, and the uniform action of law has become one of the most prominent pleas of modern rationalism. Hence it is argued that there is no room left for miracle in the government of the world. In other words, the Creator is deprived of his right of free action in his own creation. This question will be found more fully discussed under another article. [See MIRACLE.] For the present, it will be seen that an immense divergence separates this usage of the word from that constitution of an external law by a recognised competent authority, which has already been stated to be its proper and etymological sense. It must be briefly noted, meanwhile, that to this philosophical use of the term "law" Scripture gives no countenance. The expression "the law of nature" does not occur; the language of St. Paul, "do by nature the things contained in the law," and "are a law to themselves," widely differing from it. Even if these words were considered to be equivalents to the phrase "law of nature," the sense would still differ *toto calo*

from that of modern rationalism. For nature in the Bible only expresses one sphere of God's operations; and here, as in the sphere of grace, the sovereignty of his will and the omnipotence of his power are ever set forth as the sole originating cause and the sole efficient agent of all results.

LAWS OF MOSES. In classifying the laws of Moses, we find them naturally fall under one of three principal divisions—religious, domestic, and political.

RELIGIOUS.

MORAL.—*The Ten Commandments*, with all the requirements and prohibitions involved in them.

1. Worship of the Lord God only [Exod. xx. 3].—The love of God enjoined [Deut. vi. 5]. All worship of false gods interdicted [Exod. xxiii. 24]. Enticers to, and those guilty of such worship, to be stoned [Deut. xiii. 6, &c.; xvii. 2—7]. Idolatrous cities to be destroyed [Deut. xiii. 13—18].

2. Images of the true God, or of false gods, condemned [Exod. xx. 4, 5; Deut. iv. 15—18].—Images to be destroyed [Exod. xxiii. 24]. Prophecy in the name of a false god punished with stoning [Deut. xiii. 1—5], as also false prophecy in the name of the true God [Deut. xviii. 20, 22].

3. The hallowing of the Divine name.—Blasphemy punished with death [Lev. xxiv. 10—14, &c.]. Perjury prohibited, and its punishment reserved by God [Exod. xx. 7]. Profanity, false swearing [Lev. xix. 12], breach of vows [Numb. xxx. 2], and lying [Lev. xix. 11] prohibited.

4. Observance of Sabbath, and, under the Mosaic dispensation, of all Divinely-appointed holy days.—Man gathering sticks on the Sabbath put to death [Numb. xv. 35]. Manna could not be gathered [Exod. xvi. 22—30].

5. Reverence of parental and other human authority.—One cursing or striking father or mother, to be punished capitally [Exod. xxi. 15, 17]; also a rebellious, obstinate, or drunken son [Deut. xxi. 18—21]. Rulers not to be reviled [Exod. xxii. 28]. The old to be honoured [Lev. xix. 32].

6. Sanctity of human life.—Wilful murderer punished with inevitable death [Exod. xxi. 14]. Homicide or man-slaughter, when committed without enmity [Numb. xxxv. 22], or revenge [Exod. xxi. 13], by mistake [Numb. xxxv. 11, 15], or by accident [Deut. xix. 5], was punishable with death by the next of kin, unless the homicide found sanctuary. [See CITIES OF REFUGE.] To kill a burglar at night, would be justifiable; but if in the day, would be punishable [Exod. xxii. 2, 3]. The master whose slave died under his rod was punished [Exod. xxi. 20, 21]. An ox killing a man was slain; and if the owner knew of his propensity, he himself was put to death; but if not so aware, merely paid a fine [Exod. xxi. 28—32]. When a man was found dead from an unknown cause, the elders of the nearest city solemnly asserted their innocence [Deut. xxi. 1—9]. To prevent accident, battlements were to be made to houses [Deut. xxii. 8]. Hatred of a brother, the principle of murder, is condemned [Lev. xix. 17]. The condemnation of suicide is involved in the terms of this law.

7. Chastity.—Adultery [Lev. xx. 10], unnatural offences [Lev. xviii. 22, 23], and rape of betrothed or married women [Deut. xxii. 23—27], were punished with death. One seducing an unmarried and unbetrothed woman must marry her without power of divorce; or if she refused to marry him, was to pay a fine [Deut. xxii.

28, 29]. Women proved to have been unchaste before marriage, to be stoned [Deut. xxii. 13—21]. Divorce permitted, but a divorced woman not to re-marry her former husband [Deut. xxiv. 4]. A priest's daughter, if guilty of fornication, was to be burned [Lev. xxi. 9]. An immodest woman to lose her hand [Deut. xxv. 12]. Illegitimate children not to enter the congregation till the tenth generation [Deut. xxiii. 2]. Linen and woollen garments not to be worn, and divers seeds not to be sown in the same field [Lev. xix. 19; Deut. xxii. 9, 11]. [See WOOL, WOOLLEN.]

8. Sanctity of property.—Man-stealing, for the purpose of using or selling the stolen as a slave, if a free-born Hebrew, to be punished with death [Exod. xxi. 16]. One appropriating or injuring property entrusted, or found, to restore double its value [Exod. xxii. 7—9], or one-fifth more than its value, if possession had been first denied and then acknowledged. In other cases of theft (except that of a burglar at night, whose life might be taken), restitution was required; twofold for a sheep or an ass, if recovered alive; and fourfold for a sheep, and fivefold for an ox, if slain before recovered [Exod. xxii. 1—4]: if the thief could not make restitution, he was sold as a slave [Exod. xxii. 3]. Damage done by trespass or fire to be repaid [Exod. xxii. 6—9]. Judges were not to receive bribes; and strangers were not to be oppressed [Exod. xxiii. 8, 9]. Landmarks were not to be removed [Deut. xix. 14; xxvii. 17]. Strayed animals were to be kept till returned to the owner [Deut. xxii. 1, 2]. Cheating was condemned [Lev. xix. 11].

9. Sanctity of character and truthfulness in respect to others.—False testimony forbidden, and punished by the infliction of the punishment sought to be brought on the wrongly accused [Exod. xx. 16; Deut. xix. 16—19]. All false reports and talebearing prohibited [Lev. xix. 16]. Slander of a wife's chastity punished with fine and scourging [Deut. xxii. 18, 19].

10. Requiring contentment and charity, forbidding discontent, envy, and inordinate desires.—Money to be lent to the poor without usury or increase [Exod. xxii. 25]. Raiment to be pledged for the day only [Exod. xxii. 26]. Offerings to be made willingly [Exod. xxv. 2]. Help afforded to an enemy [Exod. xxiii. 5]. Wages not to be detained at night [Lev. xix. 13].

ECCLESIASTICAL AND CEREMONIAL.—*Priests* to offer sacrifices; to judge of uncleanness [Lev. xiv.], of controversies [Deut. xxi. 5]; to be consecrated for the work [Exod. xxix.; Lev. viii.]; if deformed, not to minister [Lev. xxi. 17, &c.]; not to marry widow, divorced woman, harlot, profane, or stranger [ver. 14]; not to uncover their heads, rend their clothes, or drink wine when going into the tabernacle [Lev. x. 6, 9]. Their maintenance provided by tithes [Numb. xxxi. 28, 41] and portions of sacrifices [Lev. vii. 6, 10, 33, 34; Deut. xviii. 3, 4]. The high priesthood hereditary. [See HIGH PRIEST, PRIEST.] Levites not to sacrifice [Numb. iv. 15, 16]; but to guard and carry tabernacle and sacred things [Numb. i. 51; iv.], to receive tithes [Numb. xviii. 20, 26; Neh. x. 37, 38], to guard national treasures [1 Chron. xxvi. 20], to share in festivals [Deut. xvii. 9, 12], to have cities with suburbs [Numb. xxxv. 2], and sums for redemption of firstborn [Numb. xviii. 15, 16]; Kohathites not to minister till thirty years old, others not till twenty-five [Numb. iv. 30; viii. 24, 25]. [See LEVITES.]

Sacrifices.—1. *Bloody*. (1.) *Holocausts*, wholly devoted to God, consisting of bullocks, males of sheep or goats; or, in case of poverty, of turtledoves or young pigeons [Lev. i. 3, 10, 14]. (2.) *Peace and thank-offerings*, to consist of animals or bread, part to be burned, other parts to be eaten, which latter were waved to and fro, and hence called wave-offerings and heave-offerings [Exod. xxix. 26, 27; Lev. iii. 16; Numb. xviii. 11, 24, 28]. (3.) *Sin offering*, consisting of sin and burnt offering, accompanied with restitution [Lev. iv. 2—10], for sins of ignorance and for involuntary uncleanness [Lev. iv., v.]. (4.) *Trespass offering*, little differing from sin offerings, except, perhaps, in there being cause for doubt whether sin had or had not been committed [Lev. v. 17, 18]. Animals sacrificed were to be clean and free from blemish [Lev. iii. 1—6; xxii. 17—25], never under the yoke [Numb. xix. 2], salted before being burned [Lev. ii. 13], offered at the place chosen by God [Deut. xii. 14], willingly [Lev. xxii. 29]. 2. *Bloodless*. (1.) *Meat offerings*, consisting of bread, meal, cakes, ears of corn, with oil, and free from leaven and honey, seasoned with salt, which, in case of poverty, might be a substitute for holocausts [Lev. ii. 13; vi. 14—18]. (2.) *Drink offerings* accompany the above [Exod. xxix. 40; Lev. xxiii. 13, &c.].

Oblations, such as shewbread [Exod. xxv. 30], incense [Exod. xxx. 34, 36], firstfruits of fruit and animals [Exod. xxii. 29; Numb. xviii. 12, 13; Deut. xxvi. 2], tithes [Numb. xviii. 21—29]. Sacrifices were to be offered every morning and evening [Exod. xxix. 39; Lev. vi. 9; Numb. xxviii. 4], every Sabbath [Numb. xxviii. 9, 10], every new moon, or first day of every month [Numb. xxviii. 11, 14], yearly at the passover [Exod. xxiii. 15], feast of Pentecost [ver. 16], of ingathering [ver. 16], and at the great Day of Atonement [Lev. xvi.]. Special sacrifices were offered at the consecration of priests [Exod. xxix. 1—37], at expiration of Nazirite vow [Numb. vi. 13, 21], at cleansing of leper [Lev. xiv.], at purification of women after childbirth [Lev. xii.].

Times and Seasons.—The Sabbath [Exod. xx. 10, 11]; feast of new moon [Numb. x. 10; xxviii. 11, 14]; the great festivals (Passover [Exod. xii. 12, 14], Pentecost [Exod. xxxiv. 22], Tabernacles [Lev. xxiii. 34—43]); Day of Atonement [Lev. xxiii. 27—30]; the sabbatical year [Exod. xxiii. 11]; the Jubilee [Lev. xxv. 8—10].

Places and Things.—The tabernacle [Exod. xl. 34, 35], with its ark, furniture, altar [Exod. xxv., xxvii., xxx.], holy place [Exod. xxviii. 29; Deut. xii. 26], sacred fire [Lev. vi. 13]. Groves not to be considered sacred [Deut. xvi. 21].

Persons and Animals.—The whole nation [Exod. xix. 6; Lev. xi. 44]; the first-born [Exod. xiii. 2]; Levites and priests [see LEVITES, PRIESTS]; first-born of animals, and first-fruits [Deut. xxvi.]. To maintain sanctity of persons, there were—1. Ceremonies of separation, as circumcision, expulsion from the camp, &c.; of purification [Exod. xxx. 26; Lev. viii. 10, 11; Numb. xix. 10, &c.], for the unclean by the leprosy [see LEPROSY] [Numb. v. 2—4], and by various minor defilements [Lev. xi. 33; xv. 12; Numb. xix. 15]. 2. Laws prohibiting the use of certain food called unclean [Lev. xi.; Deut. xiv.], and improper marriages [Lev. xviii., xx.].

Obligations.—Oaths permitted on solemn occasions [Lev. vi. 3; xix. 12]; vows not to be broken, but to be made by persons capable of performing them [Numb. xxx.].

DOMESTIC.

Betrothal before marriage sanctioned [Deut. xx. 7]; infidelity after betrothal looked on as adultery [Deut. xxii. 23, 24]; wife and children so subject to husband as not to be able to make a vow without his sanction [Numb. xxx. 3, 16]; wife could be divorced [Deut. xxiv. 1]. First-born had double portion of estate [Deut. xxi. 17]; sons could be capitally punished [Deut. xxi. 18—21]; daughters shared estate if there were no sons, but were obliged to marry in their own tribe [Numb. xxvii. 1, 8]. Children were to be instructed in the Law [Deut. vi. 7]; passages of Law to be written on garments, &c. [Numb. xv. 38]. A surviving brother was expected to marry deceased brother's wife, and the issue, if any, to be treated as the children of deceased brother [Deut. xxv. 5]. No provision was made for widows further than that they were to be treated kindly [Exod. xxii. 22—24]. Slaves were acquired by captivity [Deut. xx. 14], by debt [Deut. xv. 12], theft [Exod. xxii. 2, 3], and birth. If so struck by their master that they died, the master was to be punished [Exod. xxi. 20, 21]; or so that they lost an eye or tooth, were to have freedom [Exod. xxi. 26, 27]. They were to rest on the festivals [Exod. xx. 10; Deut. v. 14]. If betrothed to master or master's son, to be treated as if free born; if betrothed but not married, to go free [Exod. xxi. 8—11]. Hebrew slaves to go free at sabbatical year [Exod. xxi. 1, 6; Deut. xv. 12—18] and year of jubilee, unless they preferred to remain in slavery [Exod. xxi. 5, 6]. No Hebrew could be a slave to an alien [Lev. xxv. 47—55]; a fugitive slave to be treated kindly [Deut. xxiii. 15, 16], but an alien slave always to remain in slavery [Lev. xxv. 45, 46].

Food.—Divided into clean and unclean [Lev. xi. 1—31]. Consecrated portions of animals, and animals that had died of disease and accident [Exod. xxii. 31], blood, and fat [Lev. xvii. 10], a kid seethed in its mother's milk [Exod. xxiii. 19], were not to be eaten.

POLITICAL.

Jehovah recognised as King [Exod. xix. 6; Deut. xxx. 10—18].

EXECUTIVE.—*Provisions for an Earthly King.*—He was to be appointed by God, to be an Israelite; not to multiply horses nor wives, nor silver and gold; to make a copy of the Law and keep it [Deut. xvii. 15—18]. [See KING.]

Courts of Judicature and Magistracy.—1. Heads of tribes and families [Numb. i. 2; Deut. xix. 12, 17; Josh. vii. 14]. They were in power under Joshua [Josh. ix. 15], and had great influence in the time of the kings [Jer. xxvi. 10, 24]. 2. Priests to form highest court of appeal [Deut. xvii. 8—13]. 3. Judges appointed at the advice of Jethro over tens, fifties, hundreds, and thousands [Exod. xviii. 14—26]; afterwards superseded by judges in every city [Deut. xvi. 18]. 4. The seventy appointed [Numb. xi. 16, 17]. [See SANHEDRIM.]

Procedure.—Witnesses in matters of life and death were to be two or more [Numb. xxxv. 30; Deut. xvii. 6; xix. 15]. Trial by waters of jealousy [Numb. v. 11—31]. Appeal to the Urim and Thummim [Exod. xxviii. 30; Numb. xxvii. 21].

CRIMINAL LAW.—*Punishments.*—Capital:—(1) By the sword [Deut. xiii. 12—16]; (2) by stoning (the national capital punishment) [Lev. xx. 2, 27]; (3) by burning alive—e.g., the harlot daughter of a priest [Lev. xxi. 9]; and the man marrying both mother and

daughter [Lev. xx. 14]; (4) by hanging [Deut. xxi. 22, 23]. Non-capital:—Scourging not to exceed forty stripes [Deut. xxv. 1—3]; retaliation, as eye for eye [Exod. xxi. 24]; restitution (1) fixed [Deut. xxii. 19, 29] and (2) undetermined [Exod. xxi. 22]; exclusion from the congregation—e.g., Miriam [Numb. xii. 15].

Civil Law.—All landed property belonged to God [Lev. xxv. 23]; could be sold till the year of jubilee only [vs. 25—28]. Houses in villages and in Levitical cities also returned to the original owners at the jubilee [vs. 31—33]; but houses in cities, if sold and not re-purchased within the year, did not return again at the jubilee [vs. 29, 30]. Property passed to sons at the death of the possessor; in default of sons, to daughters [Numb. xxvii. 1, 8], and so on to next of kin [vs. 9—11].

Debt.—The debtor, if a Hebrew, to be released from debt every sabbatical year; if an alien, not to be released [Deut. xv. 1, 3].

Taxes and Revenue.—(1) Half a shekel yearly for the service of the tabernacle from every male of twenty years' old and upwards [Exod. xxx. 13, 14]; (2) spoils taken in war, and tribute of vanquished nation [Deut. xx. 14; Josh. xvi. 10]; (3) first-fruits [Exod. xxii. 29]; (4) tithes generally of the products of the earth [Lev. xxvii. 30—33; Deut. xiv. 22, 23]; second tithes [Deut. xiv. 22, 28]; right of the poor to glean vineyards, fields, &c. [Lev. xix. 9; Deut. xxiv. 19].

International Law.—Treaties were not to be made with Canaanites [Deut. vii. 2], but they do not appear to be forbidden with other nations. Ammonites and Moabites could not be received into the congregation till the tenth generation [Deut. xxiii. 3]; Edomites and Egyptians till the third generation [ver. 8].

Military Law.—Those who had built a house and not dedicated it, planted a vineyard and not eaten its fruit, and a betrothed and newly-married man and a faint-hearted man, were exempt from military service [Deut. xx. 5—8]; officers are recognised [ver. 9]; besieged cities that would not capitulate were to be destroyed, and that would capitulate were to be made tributary [vs. 10—13]; women and children to be spared [ver. 14]; fruit-trees not to be destroyed [vs. 19, 20]; no mercy to be shown to Amalekites or people of Canaan [ver. 17].

LAWYER (*νομικός, nomikos*), a person professionally acquainted with the *νόμος (nomos)*, or law, of his country or nation. "Zenas the lawyer," in Titus iii. 13, may possibly have been a converted Jewish jurist, or he may have been simply a professional Greek lawyer. The "lawyers" in the authorised version of the Gospels appear to have occupied a position very similar to that of the "scribes," but we do not possess sufficient information to say positively whether the two classes were identical or not.

LAYING ON OF HANDS. Laying on of hands (*ἐπιθεσις χειρῶν, epithesis cheirōn*), appears to have been from the earliest times one of the principal ceremonies employed in solemnly setting apart or consecrating a person for a particular office. It was used by Divine command in Moses' solemn appointment of Joshua as his successor [Numb. xxvii. 18—23]. In the New Testament the gifts of the Holy Ghost were conferred by the laying on of the hands of the apostles, baptism having been previously received [Acts viii. 16—20]. Paul and Barnabas were "separated" by laying on of hands "for the work whereunto God had called them," at Antioch [Acts xiii. 2, 3]. Timothy received a grace (*χάρισμα, charisma*), by the putting on of St. Paul's

hands, which he is bidden [2 Tim. i. 6] to "stir up" or revive. But in 1 Tim. iv. 14 he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." From a comparison of these two passages it would seem that Paul and others had acted concurrently in the ordination of Timothy. In Heb. vi. 2 the doctrine of the "laying on of hands" is mentioned, as one of the elementary points of Christianity, which the writer might safely leave without further consideration, as already fully understood.

The ceremony of laying on of hands was also used in the action of blessing, without any ulterior reference. Thus, our Lord [Mark x. 16] took the little children, that had been brought to him, in his arms, "put his hands upon them, and blessed them." [Compare, also, the blessing of Ephraim and Manassah, of which an account is given in Gen. xlviii.]

Lastly, "laying on of hands" was a ceremony in use in sin or atonement offerings, whether of a public [Lev. xvi. 21] or private [Lev. iv. 33] nature. It was intended, probably, to identify the offerers themselves in a private, or those represented by the offering in a public, capacity, with their representative animals, in whom they were supposed to suffer a symbolical death; or, in the case of the scapegoat, to be released from the guilt of their former sins.

LAZARUS, a corrupt Greek equivalent for the Hebrew name Eliezer, or Eleazar. [See ELEAZAR, ELIEZER.] Lazarus was the name (1) of the person restored to life, after three days' sepulture, by our Lord [John xi. ; xii. 1, 2], of whom we know nothing more than what is stated in the passages referred to. (2.) Of the beggar in the parable of the rich man [Luke xvi. 19—31]. The genuineness of this parable has lately been attacked upon the ground of its difference from our Lord's other parables, and the non-appearance in the wording of reasons for the condemnation of the rich man and final reward of Lazarus. But the parable appears to have had a purely polemical and negative origin, as directed against the current theories of the Pharisees. As we have no right to require reasons for all God's dealings with his fallen creatures, much less can we expect to find them given in a supposed case, in which they do not affect the main argument.

LEAD, so called from its whitish colour, a metal well known from the most ancient times. Moses mentions it in his triumphal song [Exod. xv. 10]. Egyptian mummies are found with thin pieces of it laid on their breasts. Inscriptions cut in the rock were filled with it, to make them more legible [Job xix. 24]. It was used as an alloy [Ezek. xxii. 20], and, before and since quicksilver has been discovered, was employed to purify silver, but it fails without the aid of a blast [Jer. vi. 29; Mal. iii. 2]. In Zech. v. 7, mention is made of a "talent of lead," or, as in the margin, a "weighty piece" of lead. [See MINES AND METALS.]

LE'AH, *wearied*; the elder daughter of Laban, and one of Jacob's wives. The circumstances under which her father substituted her for Rachel, whose beauty had won the heart of his nephew, are described in Gen. xxix. 18—23. The result of his father-in-law's duplicity was just what might have been expected. After another seven years' service, Jacob married Rachel, and thenceforward heartburnings and jealousies too plainly indicated the miserable character of Laban's policy. As some compensation, however,

for the loss of her husband's affections, she became the mother of seven of his children, to the great mortification of her sister [Gen. xxix. 31—33; xxxi. 1, 17—21]. She accompanied Jacob in his flight from Padan-aram, and, either on account of her being the elder daughter and first wife, or with a view the better to avert danger from Rachel, Leah, with her children, was placed before the latter, in anticipation of the meeting with Esau [xxxiii. 2]. At what period she died we are not told, but in his final address to his sons on his deathbed, Jacob mentions that she had been buried in the cave of Machpelah, before Mamre [xlix. 31].

LEAVEN, the agent of fermentation. It was forbidden to be used by the Hebrews in the bread consumed during the passover, or even to be retained in their dwellings [Exod. xii. 13—19]; and hence the passover was called "the feast of unleavened bread." It was also forbidden in the offerings consumed on the altar, though permitted in others [Lev. vii. 12; xxxiii. 17]. In the New Testament leaven is used figuratively, and, in the parable of the leaven alone excepted, always in a bad sense [Matt. xvi. 6; Luke xii. 1; 1 Cor. v. 6—8; Gal. v. 9]. It has, indeed, been much questioned whether the parable we have mentioned [Matt. xiii. 33; Luke xiii. 20, 21] ought to be affirmed an exception; whether in truth the Lord did not really design in this illustration to indicate the gradual corruption of the truth in the Church by false doctrines. Both interpretations have found advocates in every age, from the earliest time to the present. For a fuller examination of the point, we may refer to Archbishop Trench's "Notes on the Parables," where cogent, if not unanswerable, reasons will be found for the conclusion that, in this case, Jesus Christ is speaking of the diffusion, not the corruption, of the Gospel, and that by "the leaven" we are to understand "the word of the kingdom" [p. 93].

LEBANAH, *the white one*; a person whose children are numbered among the Nethinims in Ezra ii. 45.

LEBANON, *white*; probably so called from the snow which lay upon its loftiest summits: the name of an elevated range of mountains in the north of Palestine, extending from the east of Accho to "the entering in of Hamath." It is more than 100 miles long and about twenty wide; its highest point is about 10,000 feet above the sea. Some of the other summits are from 6,000 to 8,000 feet high, or more. The chain is divided into two parts by the river Litany, to the south of which the mountains seldom or never reach 3,000 feet in height. The scenery among these mountains, exemplified in the following illustration, is frequently wild and magnificent, and in picturesque grandeur is scarcely surpassed. A considerable population dwells in the numerous valleys of the district, consisting partly of Maronite Christians, and partly of the Druses. The productions of the soil are diversified, and the labours of the agriculturist are, in suitable situations, abundantly rewarded. At one time there were immense forests of cedars, but these have all been exterminated, with the exception of a well-known and venerable remnant. The rocks are chiefly of what is called Jura limestone, diversified with beds of other formations, including trap, sandstone, and chalk. The climate is different, according to the elevation and locality of places, some parts being very healthy, and serving as favourable retreats in summer. In winter, snow is very prevalent, and indeed always rests upon the more

elevated parts. Hence there are many streams of water, which take their rise in these mountains, and mostly find their way into the Mediterranean. The range called Anti-Lebanon is in the Bible called Hermon.

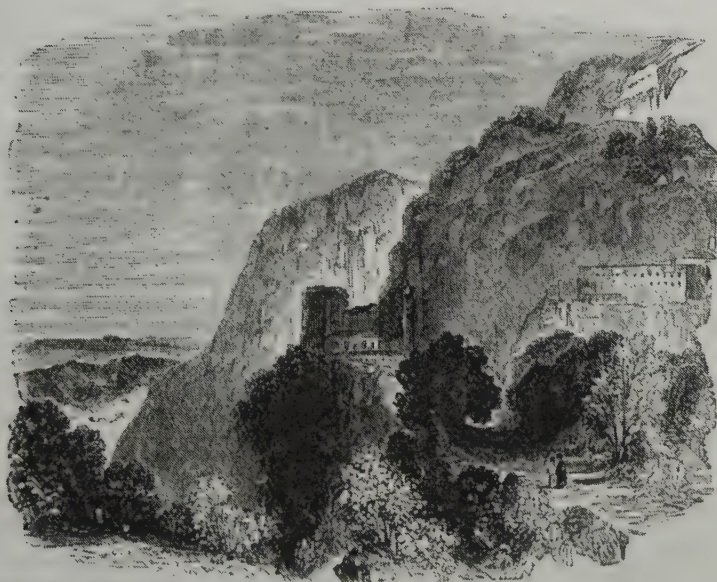
The references to Lebanon in Scripture are numerous. Sometimes it is spoken of simply as on the northern frontier of Palestine [Deut. i. 7; xi. 24; Josh. i. 4; xiii. 5, 6]. On the conquest of the land by Joshua, part of the territory of Lebanon was subdued [Josh. xi. 16, 17]; but many of the old Hivite occupants remained [Judg. iii. 3], and it is well known that the Phœnicians retained possession of a considerable portion, even in the time of Solomon. This monarch made a treaty with Hiram, king of Tyre, for the supply of cedar trees from Lebanon [1 Kings v. 1-18]. The allusions to the cedars are frequent from the time of Jotham downwards [Judg. ix. 15; Pa. xxix. 5; civ. 16; Isa. xiv. 8; Jer. xxii. 23;

of Lebanon;” Risk Allah’s “Thistle and Cedar of Lebanon;” Wortabet’s “Syria and Syrians;” Robinson’s “Biblical Researches;” and Porter’s “Hand-book of Syria and Palestine.”

LEBANON, HOUSE OF THE FOREST OF [1 Kings vii. 2]. [See HOUSE.]

LEBA’OTH, *lionesses*; one of the towns of Judah [Josh. xv. 32], often thought to have been transferred to Simeon, under the name of Beth-lebaoth [Josh. xix. 6], and to be the same as Beth-birei [1 Chron. iv. 31]. So Keil on Josh. xv. 32, with whom Mr. Wilton agrees [“Negeb,” p. 216]. [Compare Fürst’s “Lexicon,” s. v. *Lebaoth*; Winer, “Realw.,” s. v. *Beth-lebaoth*.] There is nothing certainly known of this place.

LEBBÆUS. In Matt. x. 3, Lebbæus, and in Mark iii. 18, Thaddæus, are given as the name of an apostle immediately following that of James the son of



VIEW IN LEBANON.

Ezek. xvii. 3; Zech. xi. 1, 2]. The valley extending along the east of Lebanon is called “the valley of Lebanon” [Josh. xi. 17]. A palace erected by Solomon is called “the house of the forest of Lebanon,” from the cedars of which it was chiefly constructed [1 Kings vii. 2]. Solomon also appears to have had a residence in Lebanon, called “the tower of Lebanon” [Song of Sol. vii. 4]. Idolatrous rites were very much practised on high places in Lebanon, and to these Jeremiah probably refers [xxii. 20-23]. Cedar for the second Temple was obtained from Lebanon [Ezra iii. 7]. Allusions also occur to the birds and beasts of prey which abounded in these mountains [2 Kings xiv. 9; Ezek. xvii. 3]. The destruction of the cedars of Lebanon is foretold [Isa. xxxiii. 9]. The prophets draw some of their finest imagery from these mountains [Isa. xxix. 17; xxxv. 2; lx. 13; Hos. xiv. 5-7]. Modern accounts of Lebanon are very numerous, but we will only mention a few:—Porter’s “Damascus;” Churchill’s “Mount Lebanon;” Chasseaud’s “Druses;

Alphæus. From Luke vi. 16 it would seem that these names were surnames of the same person—Judas, the son or brother of James, who is also mentioned as “Judas, not Iscariot,” in John xiv. 22. [See JUDE.]

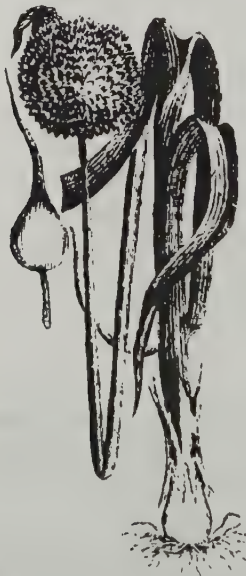
LEBONAH, *frankincense*; a place only mentioned once [Judg. xxi. 19], and apparently like Shiloh, on the east of the road from Bethel to Shechem. It is supposed to be represented by Lubban, a spot about half-way between Bethel and Shechem. But it is clear that the modern road is to the east of Lubban, and not to the west, as we should expect; nor are we aware that the direction of the road has been changed. Another difficulty is that, in Judg. xxi. 19, it seems to be meant that Shiloh was south of Lebonah, but Lubban is almost west of Shiloh. However, from the time of Maundrell, in 1697, no one has questioned this identification [Robinson’s “Bibl. Res.,” ii. 272; Maundrell, in Bohn’s “Early Travels,” p. 436]; indeed, it was current long before, and known to

Brocardus (A.D. 1283), as quoted by Adrichomius ["Theatrum Terræ Sanctæ"].

LE'CAH, *exile*; the son of Er, and a descendant of Shelah, of the tribe of Judah [1 Chron. iv. 21].

LEECH. "The horseleech hath two daughters, crying, Give, give" [Prov. xxx. 15], is a passage which has given rise to much discussion. Bochart and Schultens have read 'alukah as "fate" or "destiny," and her two daughters as "hell and the grave." The Hebrew word has been looked upon by others as identical with the Arabic 'alukah, "leech" (there is no ground for the distinction of species made in the English Bible); and this version is corroborated by the Septuagint and Vulgate. The Greek, Syriac, and Arabic versions give however, "three lips;" and the triangular mouth of the leech may be looked upon as formed of two or three lips, which again may be figuratively called "daughters," just as lips are called "daughters of music" [Eccles. xii. 4], and branches are called "daughters of trees" [Gen. xlix. 22 (margin)].

LEEKs. The original of this word, though occurring many times, has been translated "leeks" in only one instance [Numb. xi. 5]. What they are is a disputed point. Some contend that they are simply green vegetable food; others hold that they form an article of vegetable diet now called by the Arabs *kurob*, and used by the poor with bread, and by the wealthy as sauce for meat; others think they are the same as our leeks, represented in the following illustration.



The Common Leek (*Allium porrum*).

But it is more reasonable, on the whole, to suppose that they were a kind of lotus, the root of which, about the size of an apple, when boiled, or mixed with curry and such like condiments, has been esteemed a delicacy amongst others than the Israelites ever since the time of Homer: for the growth of them the lowlands of Egypt have always been famous.

LEES, the dregs of wine. New wine was often poured on the dregs of old wine, probably to im-

prove its strength and flavour, and to preserve its colour. This explains Isa. xxv. 6, where the spiritual blessings of the Gospel feast are spoken of as "wines on the lees well refined." But in Jer. xlviii. 11 the Moabites, and in Zeph. i. 12 the Jews, are described as having settled on their lees; to signify that just as wine which had not been racked off would become curdled and thickened, they had become good for nothing.

LE'GION. A legion, *legio*, λεγεών (*legeōn*), or brigade, was the largest division of the Roman regular army. It always contained ten cohorts, or regiments, thirty maniples, or battalions, sixty centuries, or companies, 600 *decurie* of infantry, ten *turme*, or troops, and thirty *decurie* of cavalry. The original number of soldiers in a legion was 3,000 foot and 300 horse; but, after many variations, an imperial legion appears generally to have contained 6,100 infantry and 726 cavalry. The word "legion" is used by the Rabbinical writers to express any large and indefinite number. Thus the demons in Mark v. 9 and Luke viii. 30 say that their name is "Legion, for we are many;" and in Matt. xxvi. 53 our Lord himself speaks of "twelve legions of angels" as composing an irresistible force.

LEHA'BIM, *flames*, or *fiery*; a people descended from Mizraim [Gen. x. 13], believed to be those better known as Libyans, and sometimes called Lubims in the Bible [2 Chron. xii. 3; xvi. 8; Dan. xi. 43]. In the last passage our translators have actually written "Libyans," and so in Jer. xlv. 9; not only so, they have given "Libya" in two places where the Hebrew has "Phut" [Ezek. xxx. 5; xxxviii. 5]. The last passage of Scripture where we read of Libya is Acts ii. 10, which is interesting, as specifying a particular locality—"the parts of Libya about Cyrene." All the references to the Iehabim, Lubim, or Libyans, show that they dwelt in Africa. The Libya of the classics lay to the west of Egypt; it was bounded on the north by the Mediterranean, and on the south by the desert. The Romans divided it into Libya Marmarica in the east, and Libya Cyrenaica, or Libya Pentapolis, in the west. Although the word "Iehabim" is only found in Genesis, it is, like its other form, Lubim, put in connection with African races. In later times, the Libyans seem to have been more or less dependent upon Egypt, and to have reinforced its armies. It has been conjectured that Nubia is but another form of Libya, arising from the common change of *l* into *n*. For ancient classical allusions to Libya, see Cellarius, "Geog. Antiq.;" Martinière, "Dict. Geog.;" Winer, "Realwört.;" also Bochart, "Geog.," book iv., 27, 33. The last-named writer would, like Josephus, distinguish the Iehabim from the Lubim, but we think unnecessarily. The earliest reference to Libya by a secular writer is in Homer's "Odyssey" [book iv. 85]. A fair popular account of Libya may be found in Arrowsmith's "Anc. and Mod. Geog.," pp. 633-663, where many ancient and recent names are compared. The vast extent of the country, and the little that was known of the interior, explains why all Africa was sometimes called Libya: in the opinion of some, however, the name originally applied only to a comparatively limited territory. [See PHUT.]

LE'HI, *jawbone*; a place so called because of the slaughter of the Philistines there by Samson, with a jawbone [Judg. xv. 9, 19]; also called Ramath-lehi, or "the hill of a jawbone" [ver. 17]. No satisfactory identification of Lehi has yet been discovered.

LEMUEL, consecrated to *Gad*. This person is only once mentioned in Scripture—namely, in Prov. xxxi.



The Lentile (*Ervum lens*).

1. 4. He is there designated a king, and all kinds of conjectures have been advanced in regard to him, but with no satisfactory result. He is just one of those personages whose names are mentioned in the sacred writings, but whom we have no alternative but to leave in the obscurity in which it has pleased God to place them.

LENTILE, a kind of bean growing rapidly to a height of eighteen inches, containing about four seeds in each pod, not much superior in quality to our vetches. There are several varieties, one of which—the red—is most esteemed. "The inhabitants of Barbary still make use of them stewed with oil and garlic, and forming a pottage of chocolate colour." This was the "mear of pottage" for which Esau sold his birthright [Gen. xxv. 29–34]. Another kind, which is very common in the East, &c., is represented in the illustration. Lentiles were sent to David for the use of his soldiers [2 Sam. xvii. 28]. Though much used in the East, they are thought to be but poor food. One or two authors speak of tasting them, but are not rapturous in their praise.

LEOPARD. The leopard is one of those creatures to which the allusions in the Bible are clear and satisfactory. Nothing can be more distinct than the prophet's sarcasm: "Can the leopard change his spots?" [Jer. xiii. 23.] How beautiful and apt, too, are the allusions: "The leopard shall lie down with the kid" [Isa. xi. 6]; "A leopard shall watch over their cities" [Jer. v. 6]. Hence also antichrist with his followers and adherents is compared to this subtle, fierce, and well-known beast [Rev. xiii. 2].

The leopard of Syria is still called *nimr* by the natives, as it is in the Bible. With the disappearance of woods in the Lebanon, it appears to have receded more to the Amanus (probably alluded to in Song of Sol. iv. 8), and to the north of Syria. No less than eight leopards or panthers were seen in a single valley, when beating the cover for game in Cilicia [Ainsworth's "Assyria," p. 38].

LEPER. [See **LEPROSY**.]

LEPROSY. The general account of leprous diseases and legislation concerning them, is in Lev. xiii., xiv. 1. A generic name for a certain class of skin diseases of a more or less virulent character. (1.) The "common or dull-white leprosy," appearing in scaly patches on the surface of the skin where the flesh is nearest the bone, scarcely affecting the general health, sometimes causing baldness, but, when not breaking out into spreading sores, considered neither contagious nor unclean [Lev. xiii. 38, 39]. [See **GEHAZI**.] (2.) The "dusky or dark-coloured leprosy," so called from the scales being of a darker hue than the former, though not black, as the Greek term for it indicates. It frequently followed from bruises and carbuncles, caused the hair to fall off or become white, and broke out into sores that often spread over the whole body, and could be communicated by contagion. Therefore, the person suffering from it was deemed unclean, and was shut out from society. (3.) "The bright white leprosy." This was a disease of a far more serious



The Leopard (*Pardus varius*).

nature than either of those previously mentioned. The whole body was more affected by it; ulcers

were deeper, and fungi of a cancerous nature often grew on the body. According to Celsus, it scarcely ever admitted of being cured ["De Medicina," lib. v., cap. 28]. Whether this form of the disease is one and the same with a form of elephantiasis, is a matter of discussion. Dr. Mason Good ["Study of Medicine," vol. ii., chap. iii.; vol. iv., order iii., chap. vi.] argues for the distinctness of the one from the other. But Erasmus Wilson ["Diseases of the Skin," pp. 333, 390] speaks of elephantiasis as including forms of leprosy. Be this as it may, there is little doubt that when cases of elephantiasis, so called, came under the Jewish jurisdiction, they were treated as cases of leprosy of the most malignant type. And that they did so come is evident from the Jewish names given to the disease by Arab writers. Though scarcely known now by experience, we know, from a few instances of it, and from history, that it was a terrible disease. To such disorders as these the Hebrews were predisposed by their sufferings in Egypt. Living in a dry climate, exposed while working hard to the fire of the brick-kiln and the heat of the sun, badly clothed and badly fed, their constitutions would be particularly liable to these attacks [Good]. And since they were for the most part infectious or contagious, Moses ordained that persons suffering from the second and third kinds of leprosy should, after being examined by the priest, be expelled from the camp [Lev. xiii. 46]. So rigidly was this enactment carried out, that Miriam his own sister, and afterwards Uzziah the king, were not exempted. Diseases tending to leprosy, or in any way resembling it—such as tetters, scall, boils, carbuncle, and scabs—were carefully watched; and, if they showed a tendency to spread and ulcerate, were treated as marks of uncleanness, and reasons for separation from society. Those who had been healed were required to offer certain sacrifices, and to engage in rites of purification [Lev. xiv. 1—32]. That sanitary reasons were partly at the foundation of these regulations is highly probable. But there were other than sanitary reasons. Leprosy was in the body what sin is in the soul. Both begin from comparatively small causes; both are hereditary; both might be regarded as contagious; both, if unhealed, end in deformity, degradation, misery, and death. While all forms of bodily disease and impurity typify spiritual maladies, leprosy, as the most frightful form, was branded with especial marks of Divine disfavour, and was followed by especial restrictions from national, social, and church privileges. Hence our Lord, in healing the leprous body, indicated his power to heal the leprous soul. 2. Leprosy in garments and houses [Lev. xiii. 47—59; xiv. 33—53] were greenish or reddish spots appearing in them. What they were precisely, and why called leprosy, it is difficult to say; the Jews looked on them as miraculous. Modern writers have made several guesses about them, with little approach to certainty. The most ingenious and philosophic hypothesis we have met with is, that they were some kind of lichen growing on the walls, or of insects fretting the garments; and that there might be some resemblance between them and the immediate cause of leprosy; for it, like other skin diseases, might arise from the attacks of insects, or the growth of fungi. But this is mere conjecture.

LESEH, a stronghold; a town of northern Palestine occupied by the children of Dan. It was also called Dan, and Laish [Josh. xix. 47; Judg. xviii. 29]. The site is supposed to be at Tell el-Kady, one of the sources of the Jordan west of Banias. [See DAN (1).]

LETTER. [See ALPHABET, EPISTLE, WRITING.]

LETU'SHIM, hammered, or sharpened; an Arabian tribe descended from Dedan [Gen. xxv. 3]. They are thought to be the modern Banu Leita, in Hedjaz, four days' journey south of Mecca. [See DEDAN (2).]

LEUMMIM, tribes; one of the three branches of Dedan's descendants [Gen. xxv. 3]. Supposed to be the Beni Lam, an Arab tribe of considerable extent in the south of Hedjaz, and localities further east.

LEVI, joined. 1. Jacob's third son by Leah [Gen. xxix. 34]. Although the posterity of Levi occupied so important and distinguished a place in the divinely-constituted polity of the chosen people, we know but little of his individual and personal history, and that little is greatly to his disadvantage. After his birth he disappears entirely from the sacred history, until we reach the dark page which describes the dishonour inflicted on the family of Jacob by Shechem, and the terrible revenge that followed it [Gen. xxxiv.]. [See DINAH.] It was Levi and Simeon who determined to wipe out the reproach in the blood, not only of the real offender, but also of the entire people of the city. To accomplish their purpose, they resorted to a device in which the sacred rite of circumcision was made the instrument of treachery; and having thus reduced the Shechemites to a state of utter helplessness, the brothers fell on the defenceless city, and satiated their revenge in the slaughter of the men. The women and children were reduced to a state of captivity, and the spoil of the place enriched its destroyers. Jacob himself was deeply grieved by the proceeding of his sons, chiefly, perhaps, from fear of the consequences that might ensue should the Canaanites take alarm, and rise up against the intruders; but partly, also, no doubt, from the consciousness of the great sin committed before God by the sacrilegious falsehood and unrighteous ferocity of his sons. Indeed, a perpetual mark of the Divine reprobation was set on the conduct of Levi and his brother, in the denunciation pronounced by their father immediately before his death, and in the prophetic intimation that, as a punishment, they should be divided in Jacob, and scattered in Israel [xlix. 6—7]. Levi had three sons, Gershom, Kohath, and Merari, who accompanied him when Jacob went down to Egypt, and subsequently became the heads of the separate divisions of the tribe [xvi. 11]. [See LEVITES.] 2, 3. Ancestors of our Lord, mentioned in the genealogy of St. Luke [iii. 24, 29]. 4. The second name of Matthew [Mark ii. 14; Luke v. 27]. [See MATTHEW.]

LEVI, GATE OF; one of the three northern gates of the new Jerusalem described by Ezekiel [xlviii. 31].

LEVIATHAN. This Hebrew word, significative of a serpent-like animal, is generally left untranslated. There can be no question that the crocodile is depicted in Job xii. under that name. Nor is there anything contradictory to this view of the subject in other passages in which the same name occurs. "Even leviathan, that crooked serpent" [Isa. xxvii. 1], is figuratively correct. Nor is the allusion in Ps. civ. 26 to a huge monster of the deep inapplicable, for the crocodile tenants deep waters in rivers and even in the sea. Hence it was natural to describe the fierce tyrant of Egypt—Pharaoh—under that name [Ps. lxxiv. 14], and to use it as a symbol for the hostile kingdom of Babylon [Isa. xxvii. 1]. Crocodiles, it is well known, were held in veneration by most Egyptians, some places being devoted to their wor-

ship and mummification. A crocodile is represented in the sea-pieces among the Assyrian sculptures [Layard, "Nineveh," &c., vol. ii., p. 438]. A kind of crocodile, distinguished from the *kamess* and *sucko*, and called *kersus*, once inhabited the Syrian rivers. Hence we have the river *kersus* of Xenophon and Ptolemy, the *Crocodion flumen* of Pliny. The Crusaders called the lakes near Marash the Crocodile Lakes. The bones of this reptile have been recently found in the bed of a river of Palestine.

LEVITES. This term would, strictly speaking, include all the descendants of Levi. But after the separation of one family of the tribe to the priesthood, a distinction was commonly, though not invariably, made between that family and their brethren. Hence we meet with such phrases as the "priests and Levites" [1 Kings viii. 4; John i. 19; compare also Luke x. 31, 32]. It was in special connection with this tribe that the sacred polity of the Hebrews assumed that distinctive form which it retained, with more or less exactness, through the entire period of their national history. The circumstances under which this change occurred will be found in detail in Exod. xxxii. 25—29. When Moses came down from the mount, and discovered the idolatry of the people, and the abominable nature of the rites which they had been celebrating, he stood in the gate of the camp, and summoned to his side all who were prepared to avouch themselves the Lord's servants. His call was promptly responded to by his own tribe, the sons of Levi, and to them he gave the commission to execute instant judgment on their brethren of the other tribes for the sin of which the nation had been guilty. No intimation was then given of the high dignity by which their religious zeal should be rewarded; but shortly after, when it became necessary to make specific provision for the services of the tabernacle and the instruction of the people, the tribe of Levi was chosen for the purpose, and minute directions given as to the division and arrangement of their several duties [Numb. iii.]. By the Divine appointment, and in consequence of the first-born children of Israel having been spared when those of Egypt were slain, the eldest male child of every family was to be regarded as consecrated to God. It does not appear, however, that this involved, at the time, any special religious or ecclesiastical service, like that to which the tribe of Levi was subsequently designated. Nor, indeed, could there be time for such an arrangement to take effect, since it was not long after that God himself substituted the tribe of Levi for the firstborn of all Israel. It is worthy of note, moreover, that at the time this was done a census was taken of the tribe, and of all the first-born males of a month old and upwards in the camp, and it was found that the numbers were nearly the same. The number of the first-born in excess were then redeemed by a payment of five shekels each, and from that time the Levites, by the Divine appointment, were the sacerdotal tribe [Numb. iii. 40—51]. One family alone, that of Aaron, was set apart for the priesthood [see AARON, PRIEST]; and to the rest of the tribe, according to its threefold division, derived from the sons of Levi—Gershon, Kohath, and Merari—were assigned specific and separate duties, and a distinct place in the camp [vs. 23—37]. The principal duties of the Levites were to wait upon the priests, and assist them in the service, first of the tabernacle, and afterwards of the Temple [ver. 9]. When the Israelites moved from place to place, it was their business to take down the tabernacle, and carry the various parts

of it, and set it up again; to bear the holy vessels and instruments; and, in brief, to do whatever did not directly devolve on the priests in connection with the religious ceremonies of the Law. The Kohathites had charge of the ark and the sacred vessels [vs. 29—31]; the Gershonites and Merarites divided the rest between them [vs. 25, 26, 36, 37], according to a distinct arrangement. The station of the Levitical tribes in the wilderness was on the three sides of the tabernacle; but when the nation was settled in Canaan, and the tabernacle became stationary, the tribe of Levi was distributed in forty-eight cities, which were assigned them for a residence, of which thirteen were allotted to the priests. These cities were selected from the portions of the other tribes, so as to disperse them through the entire country, and thereby provide for a diffusion of religious knowledge and influence among the people at large [Numb. xxxv. 1—8; Josh. xxi. 20—42]. The service of the tabernacle was supplied by rotation. The cities of refuge were selected, five from the Levitical, and one from the priestly cities. As a provision for the Levites, who were excluded from the ordinary occupations of life, there were allotted to them the tithes of all produce, of which, however, they, in turn, paid a tenth to the priests [Numb. xviii. 20—29].

After the settlement in Canaan, we only meet with occasional notices of members of the tribe till the establishment of the monarchy. It must be presumed, however, that the Levites shared the general religious degeneracy to which the nation sunk during the days of the judges. But at the solemn restoration of the public worship of God under David, the Levites again appear prominently in their distinctive ecclesiastical character [1 Chron. xv. 2, 27]. Their numbers, at the end of his reign, amounted to 38,000 of thirty years old and upwards [1 Chron. xxiii. 3]; and under the appointment of this monarch, and with a view to the service of the Temple, one part of the tribe was designated for attendance at the Temple in courses of a thousand each [1 Chron. xxiii. 4], apparently for the fulfilment of the more laborious duties. To another part was assigned the musical services of the Temple; and these also were divided into twenty-four courses [1 Chron. xxv. 8]; while another was charged with the duty of opening and shutting the doors of the Temple [1 Chron. xxvi. 1—19], and of guarding the sacred edifice against unhallowed intruders [2 Chron. xxiii. 19]. Six thousand were made officers and judges [1 Chron. xxiii. 4]. Others, again, were charged with the care of the sacred treasures [1 Chron. xxvi. 20—28]; and thus, in one way or another, the entire tribe of the Levites was generally occupied in matters either directly pertaining to God, or in important departments of civil administration [1 Chron. xxvi. 32; 2 Chron. xix. 11].

On the disruption of the kingdom in the reign of Rehoboam, such of the Levites as resided within the borders of the revolted tribes, and stood firm in their allegiance to the Divine order, left their "possessions and their suburbs," and took up their abode in the territory of Judah and Benjamin. From this time we again only meet with occasional notices of the Levites. When a zealous king was on the throne, anxious to promote religion among the people and give effect to the Divine polity, the Levites were his cordial supporters, and the chief instruments in carrying forward his pious designs [2 Chron. xix. 8—10; xxix. 12—15; xxx. 22; xxxv. 3]. The number who returned with Zerubbabel from Babylon was but about three hundred and forty or sixty [Ezra ii. 40—42; Neh. vii. 43—

45]; and even of these some had violated one of the first principles of their order by marrying foreign wives, whom they were induced, however, to put away [Ezra x. 23, 24]. Thenceforward the Levites almost entirely disappear from the sacred history, being only mentioned three or four times in the New Testament [Luke x. 32; John i. 19; Acts iv. 36]. Barnabas, one of the most eminent of the early Christian converts, was a Levite; but to what extent the ranks of the disciples were recruited either from this or any other tribe in particular is never indicated. All that we read in this direction is the brief statement of St. Luke [Acts vi. 7], that "a great company of the priests were obedient to the faith."

LEVITICUS is the name given in our English Bibles, after the Latin Vulgate and the Septuagint, to the third book of the Pentateuch [see PENTATEUCH], and, therefore, of the Old Testament, and, indeed, of Holy Scripture as a whole. In the Hebrew, it is styled, after its initial words in that language, *Vayyikra*, "And he called," i.e., "Jehovah called unto Moses, and spake unto him out of the tabernacle of the congregation, saying," &c. [Lev. i. 1]. The name "Leviticus," which our version has adopted from the Latin and the Greek, is properly an adjective, which, however, has been turned into a substantive. As an adjective, its strict import is, *of or relating to Levi*, or the *Levites*, and particularly the *priests*, the family of Aaron. With this accords the appellation given to this book of Scripture in the Babylonian Talmud, viz., "The Law of the Priests," an appellation which has been retained by the Syriac and Arabic translators.

The central position which the book occupies in the Pentateuch is not without significance. Sacrifice, which forms its principal subject, is really the heart of the entire Mosaic economy, as of all the religions, not only of antiquity, but of the modern world as well. In Christianity in particular, the atonement is the central doctrine; the eucharist, which is its perpetual memorial, is the central rite; and charity, or self-sacrificing love, the central point of its ethical system.

The time embraced by the various revelations of which Leviticus is the inspired record was one month. This appears from a comparison of the date of the setting up of the tabernacle—viz., the first of Nisan, or the new year's day of the second year of the Exodus [Exod. xl. 17]—with that of the census of Israel, which, according to Numb. i. 1, was divinely ordained "on the first day of the second month," in the same year. It is highly probable that distinct revelations in point of time, as well as subject-matter, are indicated by the repetition of the solemn opening formula, "And the Lord said unto Moses." The subdivisions thus marked coincide for the most part, though not always, with the chapters of our modern versions. Since there are about thirty of them, the thought suggests itself that each day of the sacred month was consecrated by the announcement of a special Divine message. What is certain is, that all these several parts make up together one grand whole, which is throughout stamped with the signature of heaven, as though written with "the finger of God." No less does it bear the impress of Israel's inspired lawgiver, to whom it is attributed by our Lord and his apostles by their recognition of it as part of the Law [Lev. xix. 18; Matt. xxii. 39; Gal. v. 14].

The aim of the Mosaic system of worship, whose laws and ordinances are embodied in the Book of Leviticus, was to educate the Israelitish people for the

advent of the Messiah. As St. Paul teaches in the Epistle to the Hebrews [Heb. x. 1], it is entirely typical, "a shadow of good things to come;" but, as he elsewhere explains [Col. ii. 17], "the body," which casts this shadow, "is Christ." These constantly recurring figures of sin on the one hand, and of the pardoning and sanctifying grace of God upon the other, served to keep alive in Israel during the intervening ages, both the feeling of the need of a Redeemer, and the hope of the Messiah. The Law was thus their schoolmaster to lead them to Christ, as the Apostle argues in Gal. iii. 24. Indeed, so intimate is the connection between type and antitype, that many portions of the New Testament, and particularly the entire Epistle to the Hebrews, and also the Apocalypse, would be quite unintelligible without the light shed upon them by the Book of Leviticus. Hence there is truth in the words of Jerome: "All the various sacrifices, yea, well nigh each separate syllable, both the robes of Aaron and the whole Levitical system, exhale the sanctity of heavenly sacraments." There is, however, danger in pressing too minutely the undoubted correspondence between what St. Paul styles the patterns of heavenly things and those heavenly things themselves. The analogy of Scripture is here the only safe guide.

The Jews, who read through in their synagogues the whole of the Pentateuch in the course of a year, have divided Leviticus into ten such Sabbath lessons, or *parashioth*, as they style them. In our Bibles it is distributed into twenty-seven chapters. The topics embraced in these chapters are most conveniently arranged under five principal heads, as follows:—

Part I.—The sacrificial ordinances, enumerating and describing the different kinds of offerings, the occasions to which they are appropriated, and their respective ceremonial observances, viz.:—

The burnt offering [chap. i.]

The meat offering [chap. ii.]

The peace offering [chap. iii.]

The offering for sins of ignorance [chaps. iv., v.]

The trespass offering for sins done wittingly [chaps. vi., vii.].

Part II.—The sacerdotal ordinances, comprising the record of the consecration of Aaron and his sons to the priesthood, with the illustrative episode of the punishment of Nadab and Abihu for unlawfully aspiring to the sacred office [chaps. viii.—x.].

Part III.—Ordinances relating to clean and unclean animals, and to the purification of the people, the sanctuary, and the priests from ceremonial uncleanness [chaps. xi.—xvi.].

Part IV.—Ordinances relating to inexpressible offences [chaps. xvii.—xx.].

Part V.—Ordinances as to the ceremonial purity of priests and sacrifices, i.e., holy persons and things; to the festivals, or holy times; to vows, things devoted, and tithes [chaps. xxi.—xxvii.], viz.:—

The holiness of the priests [chap. xxi. 1—xxii. 16].

The holiness of the sacrifices [chap. xxii. 17—33].

The feasts of the Lord—viz., the Sabbath, the Passover, the feast of first-fruits, of Pentecost, of Trumpets; the great Day of Atonement; the Feast of Tabernacles [chap. xxiii.].

Sundry ceremonial, judicial, and political ordinances [chap. xxiv.].

The sabbatical year and the jubilee [chap. xxv.].

Promises in case of obedience, and prophetic warnings and threatenings in case of disobedience [chap. xxvi.].

Ordinances relative to vows, dedicated things, and tithes [chap. xxvii.].

"The Book of Leviticus," says Hävernicks, "has a prophetic character. The Lawgiver represents to himself the future history of his people. This prophetic character is especially patent in the twenty-fourth and twenty-fifth chapters, where the Law appears in a truly sublime and Divine attitude, and where its predictions refer to the whole future of the nation. It is impossible to assert that these were *vaticinia ex eventu*, 'prophecies after the event,' unless we could maintain that the book was written at the close of the history of the Israelites. We must rather grant that passages like this are the real basis on which the authority of the later prophets is chiefly built. Such passages prove also, in a striking manner, that the Lawgiver had no merely external aim, but that his law had a deeper purpose, which was clearly understood by Moses himself. That purpose was to regulate the national life in all its bearings, and to consecrate the whole nation to God. See especially chap. xxv. 18, &c." See also Dr. Bonar's "Exposition" of this book, for its typical and symbolical senses.

LIBERTINES. The Libertines, or Libertini, were the emancipated slaves, or freedmen, considered as a class. Thus the freedman, who was a *libertus* as regarded his former master, was one of the class of *libertini* in the eyes of the state and in social position. The Jewish freedmen appear to have been numerous enough to be recognised in the joint possession of a synagogue at Jerusalem with the Cyrenians and Alexandrians [Acts vi. 9]; or, perhaps, the synagogue in question was solely the property of the Libertini, and the national names following are intended merely to indicate other classes, possessing separate synagogues, who contended with Stephen. Then the translation would run: "There arose certain of those from the synagogue called that of the Libertines, and (from that) of the Cyrenians, &c., disputing with Stephen." There were between 400 and 500 synagogues at Jerusalem. From Tacitus ["Ann." ii. 85] we find that 4,000 Libertini of Egyptian and Jewish extraction were transported to Sardinia, and the rest compelled to leave Italy about A.D. 19.

LIBNAH, white. 1. A station of the Israelites in the wilderness [Numb. xxxiii. 20, 21], believed to be the same as Liban in Deut. i. 1. We have no means of fixing the locality. 2. An old Canaanite city captured by Joshua [Josh. x. 29—32]. It was allotted to Judah, but afterwards transferred to the Levites [xv. 42; xxi. 13]. It revolted from Judah under Joram [2 Kings viii. 22], and was besieged by Sennacherib [ix. 8]. Keil says Libnah was situated in the low country of Judah, but that its exact position has never been discovered. Eusebius and Jerome represent it as in the district of Eleutheropolis, and called Lobna or Lobana. It was certainly to the west of Makkedah, and probably west of Eleutheropolis. Van de Velde believes he has found it:—"The only site in the plain between Sumeil (Makkedah) and Um Lakhis (Lachish), where undoubtedly Libnah was situated, showing an ancient fortified position, is the tell of Arak el-Menshiyeh, about two hours west of Beit Jibrin. The tell lies on the north side of the village. The position answers in every respect to the requirements of Scripture. I was also informed, when taking a bearing of the tell from Tell es-Safiyeh, that there are ancient ruins. I believe it, therefore, to be identical with Libnah" ["Mémorial," p. 330]. Dean Stanley imagines that the city was

called "white" either from its geological location, or from the prevalence of the white poplar; and supposes it may be the Blanche-garde of the Crusaders. But as Blanche-garde (*alba specula*), or Tell es-Safiyeh, seems to have been either Mizpah or Zephathah, the conjecture can hardly be sustained.

LIB'NI, whiteness. 1. A son of Gershon, and grandson of Levi [Exod. vi. 17]. 2. A Merarite, and son of Mahli, named in 1 Chron. vi. 29.

LIBNITES, the descendants of Libni [Numb. iii. 21; xxvi. 58].

LIBYA, LIBYANS. [See **LEHABIM**.]

LICE. The name of the insect employed in the third plague upon Egypt has not escaped the controversial difficulties which are connected with most terms of natural history in the Scriptures. Those who reason from the root of the word in Hebrew infer lice to be meant, and certainly these insects are still a common pest in the East. But so are also gnats and mosquitoes, a version preferred by those who follow the Septuagint and Vulgate—*skniphes*, or *sciniphes*. The dust becoming *kinnim* in man and beast would also favour the latter version, for lice do not torment beasts, while gnats do. Its generation out of dust would, however, point more to the sand-fly, which we have found, on certain occasions, to be a greater torment, and more difficult to avert, than lice, fleas, or mosquitoes.

LIEUTENANT. This designation is only met with in that part of sacred history which is connected with the Persian empire—viz., in Ezra and Esther [Ezra viii. 36; Esth. iii. 12, &c.], and it would correspond with our word "viceroy."

LIFE, the vital principle in man and animals, or even in plants; the period during which that vital principle continues in action; spiritual mindedness; salvation; heaven and everlasting happiness; the Saviour [Gen. i. 20, 30; xlvii. 9; John xi. 25; xiv. 6; Rom. v. 18; vi. 4; viii. 2, 6; 2 Cor. ii. 16; v. 4; James i. 12]. The applications of this word in Scripture are far too many to be specified here. The tree of life in Paradise was an emblem and a means of immortality; and is not only recovered in Christ, but will be gloriously manifested hereafter [Gen. ii. 9; iii. 24; Rev. ii. 7; xxii. 14]. [See **TREE**.] For water of life, see **WATER**.

LIGHT is often used as an emblem by the sacred writers, or spoken of in a metaphorical sense. The sun and moon are called "lights" [Gen. i. 14]; a window [1 Kings vii. 4, 5]; anything which supplies light [Acts xx. 8]; in general, whatever is connected with ideas of truth, holiness, honour, and happiness [Esth. viii. 16; Ps. xcvi. 11; Isa. lviii. 8, 10; lx. 1, 3, 19, 20; Matt. iv. 16; v. 14, 16; vi. 22; John i. 4, 7, 9; iii. 19—21]; Christ is the light of the world [John viii. 12]; God is light [1 John i. 5]. The uses of this most important word are very diversified, and can only be fully ascertained by the study of the sacred text.

LIGHTNING is a phenomenon well known in the East, and is frequently named in Scripture, where it is used as a symbol of Divine judgments [Exod. xix. 16; Nahum ii. 4; Rev. iv. 5; viii. 5; xvi. 18].

LIGN AL/OE. [See **ALOE**.]

LIGURE, the first of the third row of precious stones on the breastplate of the high priest [Exod. xxviii. 19; xxxix. 12]. No stone of the same name

is known to ourselves. The ingenuity of critics has been expended upon its identification, with no other result than to show the impossibility of stating accurately what it was. The Hebrew *leshem* occurs in no other places except as a variation of Laish, and therefore affords very imperfect data as to its meaning. The Greek *Λυγίριον* (*ligurion*), which in Josephus and the Septuagint is the translation of *leshem*, does not help us, for there is the same difficulty as to the identification of the *ligurion*. Both the Hebrew and Greek terms may signify, secondarily, "to attract;" and as amber possesses the magnetico-attractive property, it has been assumed to be the ligure. This could scarcely be the case, because amber is not a precious stone, and is not hard enough for the purposes of an engraver. [See BREASTPLATE.] The jacinth, the opal, the hyacinth, and various other stones, supposed by different men to be the ligure, could not be so if it had attractive power. The rubellite, which has this property, a kind of red tourmaline, may possibly be the stone in question.

LIKENESS. [See IMAGE.]

LIK'HI, *learned*; a Manassite, son of Shemidah [1 Chron. vii. 19].

LILY. This beautiful and fragrant flower is never alluded to in the Scriptures, save in connection with what is pleasing. The fields of Palestine abound in



The Lily (*Lilium Candidum*).

brilliant flowering liliaceous plants, and it is by no means necessary that the *shōshān* of the Old Testament and the *krinon* of the New should be the same plant, or even always the same species. The scarlet martagon lily, or Turk's cap, flowers, however, in Galilee in April and May, the season of the year when the Sermon on the Mount is supposed to have been spoken, and may, from its showy appearance, have been the plant alluded to in Matt. vi. 28 and Luke xii. 27. The white lily does not occur in the same countries. The crown imperial and violet *Ixiolepis montanum* are

scarcely common enough to have afforded common figures of speech, and the beautiful yellow *Amaryllis* flowers in autumn. Susa, or Shushan, "the lily," was so called from the abundance of plants of that class.

LINEAGE. [See GENEALOGY.]

LINEN, properly, a texture woven from the fibre of the flax plant; but in our own version apparently applied to other textile fabrics, as we have already intimated under the article COTTON. It is quite certain that in Egypt the culture of the flax was prevalent, and also the use of linen. This last was employed as a basis for carpets wrought with wool by the needle; and carpets were wholly made of it. It was used, as with us, for under-clothing, beneath outer garments of wool. The dead were buried in linen, which alone might be employed for funeral purposes—as the bandaging of mummies, &c. Linen was woven either into coarse or fine cloth; of the latter, extraordinary specimens have been preserved. We read of one which contains no fewer than 540 (or 270 double) threads in the warp, and 110 in the woof, without any appearance of the breaks, knots, or irregularities so common in our modern manufactures. Sir J. G. Wilkinson, who mentions this, adds other details, showing that, both for fineness and transparency, the Egyptian linen fabrics have never been surpassed. Such fabrics were sometimes dyed and sometimes white. The eminent author just quoted observes, that cotton was also used in many cases in the same way as linen. We may readily believe that linen was in use among the Jews and other nations mentioned in the Bible; indeed, it is distinctly implied in all cases where flax is referred to, whatever doubt we may have as to the strict force of certain words. Linen was also known to the Greeks and Romans. In our version, "linen" and "fine linen" represent different Hebrew and Greek words. The celebrated *byssus*, or "fine linen," was known among many ancient nations. [For further details, see COTTON, FLAX, and SILK.]

LINTEL, a piece of wood or stone laid over the side-posts of a door, window, or other opening. Three Hebrew words are so translated. 1. *Mashkōph* [Exod. xii. 22], found in that chapter only, according to recent etymologists, is merely "something which overlies," and it, therefore, exactly describes what we mean by a lintel. 2. *Kaphṭōr*, possibly a bunch of flowers and leaves, &c., used as an ornament; also rendered "knop" [see KNOP], but incorrectly "lintel" [Amos ix. 1; Zeph. ii. 14]. 3. *ʾAyil*, "front," the whole projecting case-work of a door or gate [Gesenius] [1 Kings vi. 31], elsewhere translated "post."

LINUS (*Λίνος*), one who joins St. Paul in saluting Timothy [2 Tim. iv. 21]. He is perhaps the person who is said to have been afterwards bishop of Rome.

LION. The lion supplied many forcible images to the poetical language of Scripture, and not a few historical incidents in its narratives. These striking pictures are touched with wonderful fidelity, and it has been justly remarked that even where the animal is a direct instrument of the Almighty, while true to its mission, it remains true also to its nature. The Hebrews, to whom this noble animal was familiar, had different names for it in its different stages of existence: as the whelp, the young adult, the mature, the lioness, and the aged lion.

The lion is met with in the sculptures of the Assyrians

and Babylonians, and in the monuments of the Egyptians, among whom it was worshipped. It is rare in Syria in the present day, but not so in Chaldea. It has been seen on the Euphrates as far north as Balis [Ainsworth's "Assyria," i. 37], and on the Tigris as

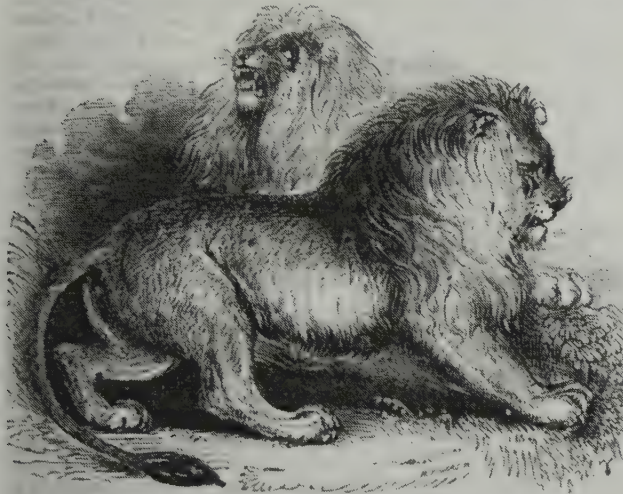
"lizard" [Lev. xi. 30]; and *ānākāh*, rendered "ferret," but so called from its cry, appear to denote geckos. *Tinshemeth*, rendered "mole" in the same verse, has been identified with the chameleon; *chōmet*, rendered "spider" [Prov. xxx. 28], but signifying "spotted," with the star-lizard, the *hardūn* of the Arabs, common on ruins, and distinguished by the bundles of star-like spines on the body.

LO-AMMI, *not my people*, a symbolical name given to the son of the prophet Hosea [Hos. i. 9].

LOCK. [See KEY.]

LO'CUST. Locusts, one of the plagues of Egypt, which "have no king, yet go by bands" [Prov. xxx. 27], and "were like unto horses prepared unto battle" [Rev. ix. 7], are still the same "vast multitudes" in the East that they were in olden times. There are ten Hebrew words which have been supposed to signify "locust" in the Old Testament, but it is probable that some of these denote the different states through which the locust passes after leaving the egg—viz., the larva, the pupa, and the perfect insect. The larva, having no wings, is most easily destroyed. The late Ibrahim Pasha employed a whole army of soldiers in

an attempt to destroy the larvæ around Aleppo. The pupæ have only rudimentary wings, and hence migrate on the ground, devouring all before them. We have seen them passing over a bridge of the dead bodies of



The Syrian Lion.

high as Kalah Shergat [Layard's "Nineveh," ii. 48]. The old lion of Western Asia has a black mane, whence, probably, the term *shachal*, "a black lion," in Job iv. 10; x. 16; Ps. xci. 13, and other passages.

LIZARD. It is not surprising, in a country where the monitor lizards attain a length of three feet and more, repulsive geckos (one species of which is seen in our illustration), and scorpions swarm on every ruin, and more agile species tenant even the interior of houses, that various kinds should be alluded to under different names in Scripture. The *tsābh* of Lev. xi. 29, rendered "tortoise," has been supposed to refer to the great river monitor, or *wārān*, common on the Euphrates and Nile; the *kāch*, a designation of strength [Lev. xi. 30], rendered "chameleon," to the monitor of the desert, or *wārān al hard*. The ruins of Harun at Rashid's favourite town of Rakkah are full of them. The name would also apply to the huge *Psemmosaurus saurus*, which Loftus saw kill and attempt to swallow a serpent six feet long ["Chaldaea," p. 306].

Lēāsh, so called for its adhesiveness, and rendered



The Gecko (*Platydictylus*).

those that went first in stagnant waters. The perfect insect, represented in the next page, flies and selects his field of devastation. We have seen them winging their disastrous way in "clouds." [See JOEL, Book of.]

Five species are common in Western Asia, among which are the hideous *Gryllus grylotalpa*. Some of the names supposed to signify locusts have been translated as "a multitude," "grasshoppers," "green worms," "palmerworm," "caterpillar," "beetle," "canker-worm," and "bald locust." The subject, from its intricacy, has given rise to a special "locust literature." It is still a question whether the locusts which were permitted to be eaten [Lev. xi. 22], and the locusts which were "as meat" to John the Baptist [Matt. iii. 4; Mark i. 6], were the insect or the fruit of the locust or carob tree, traditionally known as "St. John's bread" [see HUSK], the food of the prodigal son. Certain it is that locusts have been eaten from

lation, of which all the inhabitants were Jews. It is called in the Aramaic tongue Lud, and in the Greek it is called Diocæsarea" ["Martyrs," p. 27, Canon Cureton's translation]. Eusebius seems to be wrong in calling it Diocæsarea, which was another name for Sepphoris, in Galilee. At a later date (A.D. 381) we find a bishop of Lydda at the Council of Constantinople. It is still nominally the seat of a Greek bishop, but its famous Church of St. George is in ruins. The history of the town is given at length by Dr. Robinson ["Bibl. Res.," ii. 244], who says the modern Lud is a considerable village of small houses. Dr. Thomson calls it a flourishing village of some two thousand inhabitants, embosomed in noble orchards of olive, fig, pomegranate, mulberry, sycamore, and other trees, and surrounded every way by a fertile neighbourhood. The inhabitants, he says, are evidently industrious and thriving ["Land and Book," pt. iii., chap. xxxiv.].



The Locust (*Acridium Migratorium*).

olden times as well as the carob pod. The Acridophagi were locust-eaters, and locusts have been and still are objects of commerce, and are esteemed a delicacy with many from Morocco to the Persian Gulf.

LOD, *division*, the Lydda of the New Testament; a town in the vicinity of Joppa, built or rebuilt by the Benjamites [1 Chron. viii. 12]. "The children of Lod, Hadid, and Ono," to the number of 725, returned from the captivity of Babylon [Ezra ii. 33], and re-inhabited the place [Neh. xi. 35]. Under the Syrian rule, it belonged at first to Samaria, but was made over to Judea by Demetrius Soter, and placed under Jonathan [see apocryphal book, 1 Macc. xi. 34]. Lod was to the east of Joppa, on the road from Jerusalem to Cæsarea; and was a place of some consequence, Josephus says, "not less than a city in largeness" ["Antiq.," xx. 6, 2]. The Roman general Cestius burned it [Josephus, "Wars," ii. 19, 1]; but it was restored, and became the seat of a chief school of the Jews. The Greeks gave it the name of Diospolis; in the middle ages it was sometimes called St. George's, because they said he was buried there; but the ancient name has never died out, and it is called Ludd, or Lidi, to this day [Fürst, "Lex.," s. v.]. Lydda was visited by St. Peter, who found there a Christian community, and wrought a miracle which greatly promoted the cause of the Gospel in those parts [Acts ix. 32—35, 38]. In his history of the "Martyrs of Palestine" who suffered about A.D. 300, Eusebius of Cæsarea refers to transactions which occurred here. At that time it must have been a place of importance. "There is a large city," he says, "in the land of Palestine, teeming with popu-

LO-DE'BAR, *without pasture*; a city of Gilad. Here Mephibosheth was concealed till David sent for him [2 Sam. ix. 4, 5]. Machir of Lo-debar brought supplies to David at Mahanaim [2 Sam. xvii. 27]. It has been thought to be the same as Debir, but on very slender grounds. We do not know its precise position.

LOIS (Λωϊς), the grandmother of Timothy [2 Tim. i. 5].

LOOK'ING-GLASS'ES were mirrors, not of glass, which was not employed for this purpose till the fourteenth century, but of polished metal. The mirrors given by the devout Israelitish women for the service of the tabernacle were evidently of brass—the brazen laver being made of them [Exod. xxxviii. 8]. The metallic composition of ancient mirrors illustrates and explains Job xxxvii. 18—"Spread out the sky, which is strong [see FIRMAMENT], and as a molten looking-glass;" and is indicated in the apocryphal Ecclus. xii. 11—"Thou shalt be unto him as if thou hadst wiped a mirror, and thou shalt know that his rust hath not been altogether wiped away." Various metals were used in their composition. The Arabs at the present day use polished steel. Mirrors were never hung upon walls, as with us, but fixed to a handle, sometimes curiously and sometimes hideously carved; and were carried in the hand, or fastened to a girdle round the waist. In such mirrors as these, the objects reflected would be but dimly and defectively seen. So St. Paul [1 Cor. xiii. 12] writes: "We see through a glass, darkly," &c.—that is, the spiritual and eternal are as dimly and indirectly seen as natural objects are represented or reflected by means of a mirror.

LORD. [See GOD, JEHOVAH.]

LORD, THE CITY OF THE. [See JERUSALEM.]

LORD, MOUNT OF THE. 1. [See MORIAH.] 2. [See SINAI.]

LORD'S DAY (ἡ Κυριακή ἡμέρα, *Dies Dominica*), the name appropriately given to the first day of the week, which the Church of Christ keeps as a day of rest from secular business, and of public and private devotion, in celebration of the resurrection of our Lord from the

dead. The first day of the week was the heathen *Dies Solis*, or Sunday, supposed to have been dedicated to the worship of the Sun. The obligation of the day, the authority on which it rests, the mode of its observance, and its relation towards the Sabbath of the ancient Jewish Church, have been, and still are, the subjects of much controversy. A condensed statement of the history of the question will constitute the best preparation for an equally condensed discussion of the opinions variously entertained upon the subject, and their consonance, or otherwise, with the teaching of the Bible.

The first notices found in the New Testament, in regard to the observance of a day of rest by our Lord and his apostles, necessarily have reference to the ancient Jewish Sabbath. Thus St. Luke tells us that at Nazareth our Lord went, "as his custom was, into the synagogue on the Sabbath day" [Luke iv. 16]. Our Lord, no doubt, went partly as a worshipper, whom it became to "fulfil all righteousness;" and partly as a minister of God—for an habitual, not an exceptional, act is intimated by the Evangelist in the words "He was teaching in one of the synagogues on the Sabbath" [Luke xiii. 10]. The same habit was followed by the apostles, and furnished, indeed, the only opportunities they had of preaching to the whole collective bodies of the Jews in their public assemblies. Thus at Antioch and Philippi St. Paul attended the religious meetings of the day [Acts xiii. 14, 42; xvi. 13], and at Corinth we are expressly told that "he reasoned in the synagogue every Sabbath" [Acts xviii. 4]. Subsequently to the death and resurrection of our Lord, there are clear traces of the observance of another day, being the first instead of the seventh day, and bearing the particular title of "the Lord's day." It was on the very day of our Lord's resurrection that he "stood in the midst" of the apostles [John xx. 19]. On the same day of the next week, "after eight days," according to the reckoning of the Jews, he again appeared amid a gathering of the disciples. "On the first day of the week, the disciples came together to break bread" at Troas [Acts xx. 7]. The same day is specified as the most suitable for collecting the gifts of the Church. "Upon the first day of the week let every one of you lay by him in store" [1 Cor. xvi. 2]; and that this gift was to be at the close of a week of labour, and on a calculation of its gains, is shown from the words following, "as God hath prospered him." But at the time when John wrote the Apocalypse, the observance of the day had become more specific; for we find the Apostle using, for the first time in Scripture, the distinctive appellation, "the Lord's day," ever since maintained in the Church [Rev. i. 10]. Thus we find in Scripture allusions to two days of devotional rest and service subsisting, for a time at least, together. Adopting the only consistent supposition, that the apostles, in the exercise of their inspired authority, appointed the commemorative feast of the first day of the week, it was impossible that the appointment should obtain, all at once, universal and unquestioned currency. The Jews who rejected Christianity would disavow the apostolic authority altogether, and maintain rigidly their own Sabbath. And even converted Jews would be unlikely, all at once, to give up their ancient Sabbath, with its solemnities; and the more so, as the apostles openly taught the lawfulness of maintaining Jewish observances in things indifferent, as, for instance, when St. Paul, in the Temple at Jerusalem, observed the law in purifying himself. Such

men would, therefore, observe the new festival, and yet not cease to observe the old. It was inevitable that the two should exist for a time side by side, and that the first day should take the place of the seventh, not by a sudden revolution, but by a gradual substitution. Accordingly we find, from the Epistles, that the two did exist together, and that the observance of the Jewish feasts was a matter of personal conscience, in which no man was justified in judging another. From this point of view, such passages as Rom. xiv. 5, Gal. iv. 10, and Col. ii. 16 harmonise, both with the historical facts of the case, and with the whole spirit of apostolical teaching.

But as the generation born and nurtured in Judaism, and retaining something of its character even after conversion to Christianity, passed away, the occasion for this double observance would pass away likewise. The feeling out of which it grew would no longer exist, and it could only survive as the distinctive badge of a party anxious for the union of Judaical observances with Christian teaching; in short, a party who darkened the doctrine of justification by faith with ritual ceremonies derived from the ancient and now obsolete covenant of works. St. Paul found occasion to protest against this tendency, even in his own day [Epistle to the Galatians, *passim*]. As the followers of heretical teachers hardened into definite parties, the danger would increase, and the necessity of contending against it become, in the same degree, more prominent. The division would be further exasperated by the open violence of the Jews against the Christians, and the consequent antagonism between the two systems. The picture presented by the earliest records of ecclesiastical history exactly accords with what might be expected under these circumstances.

The existence of the Lord's day, as a binding institution, may be traced almost from the days of the apostles, by a line of consecutive evidence, clear and indisputable; but, at the same time, the day is ever presented in contrast with the Sabbath of the Jews, and the obsolete shadows of the ancient covenant. Thus an epistle to the Magnesians bearing the name of Ignatius (who died A.D. 116) states, that "all who loved the Lord, loved the Lord's day as the queen and chief of all days." Justin Martyr (A.D. 140) assigns for the Christian observance of the Lord's day, that God "chased away darkness and chaos, and Christ rose from the dead." Dionysius (A.D. 170) records the observance of the day by the Christians of Corinth. Irenæus (A.D. 178) says that "every one of us Christians, on the Lord's day, observes the Sabbath." Tertullian (A.D. 200) "observed Sunday as a festival." Origen (A.D. 220) states that "the resurrection of Christ was honoured, not once in the year, but every seventh day." Eusebius (A.D. 315) declared it to be the habit of Christians to assemble "after an interval of six days, and celebrate holy and spiritual Sabbath," and refers to the act of Christ himself the transference of the day from the seventh day to the first. Athanasius (A.D. 326) asserts that, because the Lord himself had changed the day, they "assembled on the Sabbath to adore Christ, the Lord of the Sabbath." Chrysostom (A.D. 407) vindicates the practice of "honouring the first day, which might be called the nativity of the human race." Augustine (A.D. 430) states that the first day is "called the day of the Lord, because on it the Lord rose from the dead." It thus appears, from an unbroken succession of witnesses, that the observance of the Lord's day was maintained

in the Church, with undeviating consistency, from the days of the apostles downwards.

It has been already pointed out that, in the conflict which the early Christians had to wage against doctrinal Judaism, it was necessary for them to maintain the authority of the first day of the week, as distinct from the seventh day, or the ancient Sabbath of the Jews. Unless their position in this matter be clearly borne in mind, the real meaning of much of their language cannot be understood. What wonder if they strongly asserted the passing away of the Jewish Sabbath, in order to make room for the Christian! Another element must also be taken into account in the interpretation of their language—namely, the extravagant follies relative to Sabbath observance held by some Jewish sects. For instance, the Dositheans held that the precept of Moses, "Abide ye every man in his place; let no man go out of his place on the seventh day," was to be so rigorously interpreted, that whatever habit, place, or posture a man was found in on the Sabbath day, he was compelled to maintain during its continuance: that is, if he was found sitting, he must sit all day; or, if lying down, he must lie all day. What wonder that the early fathers protested strongly against such almost incredible perversions of a Divine ordinance!

In bringing the evidence for the primitive observance of the Lord's day down to the time of Augustine, we have considerably exceeded the limits for which individual evidence is necessary. For, on the establishment of Christianity as the religion of the empire by Constantine, the Lord's day became the subject of many enactments, and occupied so important a place in the imperial laws, as to make the historical facts some of the most certain that are known. By successive imperial edicts of Constantine and others, its authority was established by the recognition of the state. On the Sunday all proceedings at law were forbidden or suspended, unless in cases of absolute necessity or great charity. Secular business, public games, or ludicrous forms of recreation, fell under the same prohibition. Meanwhile, the devotional purposes to which the day was applied by Christians, prove that the sacred character with which it was invested was precisely analogous to that which it bears among Christian men in our own times.

The ages intervening between the establishment of Christianity in the Roman Empire and the period of the Reformation constitute, in the history of the Lord's day, a period of their own. Its characteristics may be very briefly described, and are theologically identical with the characteristic development, during the same period, of other points affecting Christian belief and practice. As piety decayed, and a spirit of ritual formality took more and more the place of the intense religious earnestness of primitive Christianity, the restraints of religion on men's tastes became less, and the desecration of the Lord's day proportionably increased. A growing laxity and carelessness of observance among all classes is the practical feature of the period. Repeated efforts were made to check the evil by decrees of councils, as at Chalons, in 662; in Bavaria, in 772; in Anjou, in 1288; and at a large number of synods, as Metz, Rheims, Tours, Arles, Rome, Friburg, &c., and by decrees of the popes and civil regulations. But contemporaneously with these efforts a growing exaltation of Church authority, and a departure from the teaching of the Scriptures, took place, and neutralised them all. The Lord's day came to be regarded,

not as a Divine, but as an ecclesiastical institution. The idea sprang from an effort to exalt the Church, but it ended in degrading the ordinance. For it is evident that if two things have the same sanction, they must have the same authority and claim the same reverence. Thus the great ordinance of the Lord's day and the festivals of the Church of Rome came to be placed on the same footing, and were alike defended by the same analogy of the Mosaic law; for it was asserted that the authority of the Church was equally the foundation of the one as of the other. The union of the two was most disastrous. The result was not to raise the festivals to the level of the Lord's day, but to lower the Lord's day to the level of the festivals, and to convert the Divine institution, like the ecclesiastical festival, into a holiday instead of a holy day, and make it the opportunity for secular recreation rather than religious worship and devotional exercises.

Thus matters generally continued till the time of the Reformation. In the excitement of that great movement, the whole question was not likely to be quietly and impartially considered. The reaction from Romish views and practices was strong and violent. As the Church of Rome had included alike the seventh day and the festivals of the Church in the same character, and sought to maintain them on the same grounds, it was natural that the Reformers should reject them both together; or at least, in discarding the authority of the other festivals, should depreciate the authority of the Lord's day likewise. This was actually the case, and in their zeal against Rome many of them spoke too loosely on the authority of the Lord's day, and, in pulling down the formality of its outward observance, were in danger of forgetting its spiritual objects. This admits of no question, and yet the tendency of the Reformers to regard the Sabbath as a purely Jewish and temporary institution, and to place the observance of the Lord's day on grounds of expediency alone, has been much exaggerated. For an exact estimate of their opinions can only be formed by taking into account alike what they said for, and what they said against its observance. If, on the one side, Luther wrote, "If anywhere the day is made holy for the mere day's sake; if anywhere any one sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty:" on the other hand, he wrote in his "Larger Catechism," "Since the mass of men cannot attend on it every day from the entanglements of business, some one day, at the least, in the week must be chosen for giving heed to that matter." If Calvin held the Sabbath to be abrogated, the assertion was only made in a sense consistent with maintaining that, "Unquestionably, God assumed to himself the seventh day. . . . In this respect, the necessity of a Sabbath is common to us with the people of old, that we may be free on one day, and so be the better prepared both for learning and for giving testimony to our faith." If Bucer said, "To think that working on the Lord's day is in itself a sin, is a superstition and a denying of the grace of Christ," he said also, "Our God, with singular goodness towards us, has sanctified one day out of seven." The same remarks hold good of Bucer, Beza, Bullinger, and many of their contemporaries and immediate successors. The most that can be fairly said is that their opinions were inconsistent with themselves, since they maintained the sacredness of the day in principle, and yet coun-

selling its violation in practice. In another point of view, however paradoxical it may seem, they maintained it in practice as a thing necessary, and disallowed it in principle as a thing obligatory. The opinions of the English Reformers followed the same type, and exhibited the same contradictions. The publication of Bullinger's "Decades" for English use is a sufficient proof of this. The sentiments of Tyndal, Frith, Cranmer, and even Knox himself, ran in the same channel.

The practical evils which followed, and the offensive forms of Sunday desecration which sheltered themselves under the authority of these opinions, soon called renewed attention to the subject. The question was examined *de novo*, and the immediate heat generated by the conflict with Romish error having now subsided, it was examined more calmly, more thoroughly, and, we believe, more impartially than ever before. This new movement arose with the Puritans. Their distinctive view consisted in the identification of the Sabbath of the ancient Church with the Lord's day of the Christian Church, so far as concerned their moral element, and the transference to the latter of all the exact and strict regulations made by the Mosaic law for the observance of the former. These views were reduced to a system by Dr. Bownd, in A.D. 1595, and his work was republished in a second edition, in A.D. 1606. The publication of these views had an extraordinary effect, and, commending themselves to the minds of religious men as the only effectual barriers to the licentiousness of the times, produced, in many parts of the kingdom, an absolute revolution in the practice of Sunday observance. They were adopted with special warmth by the laity, especially by the corporations, and, strangely enough, were so hotly opposed by many of the dignified clergy as to call out the caustic remark, that the laity were labouring for the religious observation of the Lord's day, while the bishop (Laud) and clergy were pleading for the profanation of it. It was regarded by those in authority as little short of a heresy. Yet Archbishops Grindal and Sandys were favourable to these views, and even the judicious Hooker, writing before the publication of Dr. Bownd's book, not doubtfully intimates his substantial acquiescence. Under the influence of this new view, Sunday plays and sports, games and fairs, came to be prohibited by the consent of Christian persons. The change was so great that it was made a matter of public complaint to James I., who, in order to correct the tendency, issued the "Book of Sports," in 1618, by which persons were allowed, after church hours on Sundays, to cultivate all ordinary games, and pursue such pastimes as were not in themselves unlawful. In 1633, while Laud was primate, Charles I. re-issued this unhappy book—for such it is commonly considered, even by those who do not entertain strict views on this subject. So hot was the controversy, and so unscrupulous the means used to force the Puritans into submission, that the desire to maintain their Sabbaths was one of the most influential causes of the departure of the Pilgrim Fathers in 1607 and 1620.

The views advocated by Dr. Bownd found the same acceptance on the Continent as in England; and spreading with the same rapidity, encountered likewise the same opposition. The contest grew to such a height as to demand the attention of the Assembly of Divines, who, under the authority of the States-General, met on the Rhine, from Switzerland, Hesse, the Palatinate, Bremen, England, and Scotland, in

1618, and, from the place of their meeting, have been known as the Synod of Dort. This discussion forms an epoch in the history of the Lord's day, for the synod adopted the following resolutions, which are remarkable equally for their Scriptural accuracy and for their moderation of tone:—"1. In the fourth commandment of the law of God there is something ceremonial and something moral. 2. The resting upon the seventh day after the creation, and the strict observance of it which was particularly imposed upon the Jewish people, was the ceremonial part of that law. 3. That the moral part is, that a certain day be fixed and appropriated to the service of God, and as much rest as is necessary to that service, and the holy meditation upon him. 4. The Jewish Sabbath being abolished, Christians are obliged solemnly to keep holy the Lord's day. 5. This day has ever been observed by the ancient Catholic Church from the time of the apostles. 6. This day ought to be appropriated to religion in such a manner as that we should abstain from all servile works at that time, excepting those of charity and necessity; as likewise from all such diversions as are contrary to religion." Into the details of the controversy waged from this time onward it is unnecessary to enter. For a considerable period the view of the Puritans prevailed both in Scotland and Germany, but has subsequently lost ground, and given way to the ecclesiastical view. In our own country, the Westminster Confession, drawn up at the meeting of divines called at Westminster, under the authority of Parliament, A.D. 1643, goes farther than the orders of the Synod of Dort. Its language is as follows:—"As it is of the law of nature that in general a due proportion of time be set apart for the worship of God, so in his Word, by a positive moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's day, and is to be continued till the end of the world as the Christian Sabbath. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but are also taken up the whole time in public and private exercises of his worship, and in the duties of necessity and mercy." This confession has never been formally recognised in the documents of the Church of England. In Scotland, however, it was examined and approved by the General Assembly of the Kirk, in 1647. At the Revolution, in 1688, it was received as the standard of national faith, and was ratified by Scotch Acts of Parliament in 1649 and 1690. Since these dates the controversy has continued as a question of private belief and of national policy, but no public act has occurred affecting its authoritative recognition by the Church.

The result of the preceding sketch is to show that there are three principal phases of opinion in regard to the Lord's day. Each phase comprises many subdivisions, but is marked by such broad characteristics as enable us to simplify the subject by adopting these three as the heads of classification.

1. There is a class of opinion which denies the religious character and obligation of the day entirely,

and would place the Christian Sabbath altogether on the same footing as the festival days of heathenism; or rather, would deprive it still more absolutely of all obligations on the conscience. The advocates of this view would still maintain the day as a holiday, but remove it as a holy day. They would admit the expediency, if not the necessity, of setting apart a certain period for the rest of the body from labour, and for the refreshment of the spirits by recreation, though it would be a matter of secondary importance to them whether to retain the septennial rest of the Christian Church, or a decennial holiday, such as was adopted by the French Directory of the period of the Revolution. The avowed object of this school is to assimilate the English Sunday to the Continental type, where the morning is given to labour and business, and the latter part of the day to amusement. For this purpose all exhibitions and places of amusement, public or private, should be opened, and no restriction be placed on the enjoyment of all such pleasures as are allowable on other days. The grounds on which this view is rested are theoretical and practical. (1.) The theoretical ground is, that men have a right to do as they like, and satisfy all the natural instincts of their nature; that all religious obligation is purely a matter of opinion, and should be left to every man's conscience; and further, appeal is made even to religion herself, and advantage is taken of the difference of opinion existing on the ground of the Sabbath obligation—viz., whether it is a Divine institution or an ecclesiastical arrangement—to demur to outward restraints as contrary to the spirit of Christianity altogether. These theoretical opinions have the closest affinity with disbelief in the Divine authority of the Scriptures. We say this out of no wish to impute obnoxious motives; but simply because, in the face of the Scriptural evidence, such views cannot be maintained by any believer in revelation; while, if the theory of the deist or the atheist could once be adopted, they might, on this ground, be maintained consistently with the avowed principles of the reasoner. (2.) The practical ground rests on the ennobling influences on men's minds of art and science, and the sight of nature and innocent recreation. It is argued, as if it were an unanswerable dilemma, that men had better spend their day of rest in galleries, gardens, and museums, than in the public-house. To any one who believes in the religious character of the day, in any sense whatever, the reply is obvious enough; it is simply to deny that one bad thing is to be adopted because another thing still worse is to be avoided. It is also argued unanswerably that, if the day's rest be the common right of all men, one man ought not to be allowed to infringe on another man's right; but that, if this theory were carried out, it would amount to the sacrifice of one portion of the community, and that the portion least able to maintain its own rights, for the convenience and pleasure of another. The very large number of persons already employed on the Sunday would, in such a case, be so indefinitely increased, as nearly to break down the distinction between the six days of work and the seventh day of rest altogether. Further, it is replied that the observance of the day could not long be maintained on secular principles. All experience proves that, in the absence of a religious motive appealing to the conscience, the cupidity and avarice of men cannot be governed, and would rapidly assimilate all the days alike to the same secular and selfish type.

2. A very large class of persons, including a very considerable proportion of English writers as well

as the great majority of German, agree in considering the observance of the first day's rest to be an ecclesiastical institution and not a Divine ordinance. These persons are divided among themselves by very broad differences of opinion as to the binding extent of the obligation, and the very sense in which the word "ecclesiastical" is to be employed. For whereas many writers—such as Jeremy Taylor, Barrow, Paley, and Archbishop Whately—mean by the word an institution having Church authority only, and standing on an exact parity of position with other rites and ceremonies of the Church, other writers—such as Mosheim and Hengstenberg, among the foreigners, and, among our own divines, Prideaux, Cosin, Bramhall, and, recently, the Bampton Lecturer at Oxford for 1860, Dr. Hessey—assert for the institution the same authority as for the Scriptures. They argue that it was instituted by inspired men under the immediate and extraordinary teaching of the Spirit of God, and is therefore of Divine and binding obligation. This view approaches very nearly to what is called the Puritan, and, in its practical results, leads to the same conclusions. But while the disciples of the ecclesiastical school thus differ widely among themselves on the very meaning of their terms, they find their common bond of agreement in denying the identity in any sense of the Jewish and Christian Sabbaths. The fourth commandment of the Decalogue they believe to be positive rather than moral, and that its specific obligation is passed away. The Sabbath was one of the ceremonial enactments of the Mosaic law, and is now abrogated like the rest. The Lord's day is a new and specifically Christian institution, dating from the time of the apostles, and kept in perpetual commemoration of the resurrection of our Lord. It is a feast, not a fast—not a simple day of rest, as they suppose the Jewish Sabbath to have been, but a festival for bodily and mental refreshment; a day not for gloom and severity, but for cheerfulness and joy. In support of this view, they plead that all our Lord's declarations relative to the Sabbath lay in the direction of greater laxity, and not of greater strictness; that St. Paul speaks of the "Sabbaths" as things, to say the least, indifferent, if not obsolete, in common with the other shadows of the Law; and that the early Christian writers sharply maintain the distinction between the Jewish Sabbath and the Christian Lord's day, declaring the one to be abrogated as strongly as they maintain the obligation of the other. On the other hand, the rejoinder made to these arguments is too remarkable to be omitted. It is urged that the fourth commandment was given with the same sanction, and therefore possesses the same perpetual obligation, as the other nine commandments of the Decalogue; and that it is, therefore, a thing altogether arbitrary and capricious to deny the authority of this one, while we maintain the authority of the other nine. The reason urged for so doing is indeed inconsistent with itself, since the advocates of this view—for instance, Dr. Hessey in his lectures—are compelled to acknowledge a moral element, of some extent or other, in the fourth commandment. That the duty of worship, and the necessity of some stated times for rest and devotion, are deeply seated in the very constitution of our nature, and have, therefore, an obligation, in the nature of things, prior to any positive command, is not denied. The distinction between moral and positive is drawn too sharply, since the moral may be confirmed by the positive, and the positive founded on the moral. Thus, for instance,

the Westminster Confession declares the ordinance to be both "moral" and "positive." The allegation that the Jewish Sabbath was a day of mere rest is charged with similar inconsistency; 'since it is admitted that it was used even under the Law for purposes of religious instruction and devotion, and that the superstitious glosses added to it were the work of Rabbinical tradition, not of Scriptural enactment. It is urged, further, that our Lord's words were simply directed to restore the observance of the day from its Rabbinical perversion to its Scriptural standard, and that he has affirmed its perpetual obligation in direct and positive terms: "The Sabbath (not the Lord's day) was made for man" [Mark ii. 27]—for man generally, therefore for all ages. And lastly, it is urged that the ecclesiastical view, thus understood, only destroys with the one hand, that it may build up upon the other. The moral principle of a seventh day of rest is undeniably the same under both dispensations; and to make an abrupt pause at the time of our Lord, totally sweeping away the first institution, in order to re-establish another institution of an analogous if not identical kind, is an incongruous process, inconsistent with the whole spirit of Scripture, and the harmony of operation characteristic of all God's works, alike in nature and in grace.

3. There is a large class who substantially maintain the Puritan view, or, as many invidiously call it, the Puritanical or Sabbatarian view. There is a considerable diversity even here on secondary points, both in the theory and in the practice. For instance, men differ as to the terms under which the exact relation between the Jewish and the Christian Sabbath can best be expressed. They differ also very widely as to the extent to which the observance is to be pushed; the members of the Scotch Church in particular believe the commonest recreation, such as a walk, to be unlawful on the Sabbath day. But they agree on the substantial theory. They maintain that the Sabbath was instituted at the creation, and not, as their opponents plead, incidentally, and, as it were, by a side wind, in the wilderness of Sinai, at the time of the giving of the manna. The rest of God himself was intended to establish the great principle not only of rest after labour, but of a weekly rest after labour. Some urge that the day on which God rested was necessarily the first day of the completed creation. The Mosaic Sabbath was a special re-enactment, on a particular ground, of the primitive institution—on the seventh instead of the first day of the week. The Lord's day is morally the same ordinance, only shifted from the seventh day to the first, in commemoration of the resurrection of our Lord; the case not being so much that the grounds of observance were altered, as that a new and higher ground was added to those already existing. The fourth commandment, in the points contained in the commandment itself, is of perpetual obligation, and was so recognised by our Lord. The language of St. Paul, and of the ancient fathers, sprang out of the necessities of the case, and had reference to the controversy arising from the gradual substitution of the first day's rest for the seventh day's rest, and in no one clear place ever calls into question the perpetuity of the ordinance itself in its moral essence and character. There is not a phrase used of which a reasonable explanation may not be given on this side of the question, while there are passages which do not admit of explanation on the other. In favour of this view, in all its substantial identity, may be urged the solid learning of the Puritan school at

home and abroad; and among English divines may be mentioned the names of Grindal, Sandys, Hooker, Ussher, Horsley, Jebb, and Burton.

It must be confessed that this system has a logical consistency and strength about it which is wanting in the ecclesiastical view, and that it commends itself strongly to the conscience. If it is charged with being Jewish, it is replied that there is no argument in the use of an invidious name; that Mosaic ordinances were many of them eminently Christian in their scope, and spiritual in their object; and that, if its existence under the Law is a disproof of its lawfulness, public worship and the ministry itself lie under the same disabilities. If by Jewish is meant Rabbinical, the allegation is simply denied. If it is objected that it converts the Lord's day into a fast, making it dark and austere, the accusation is indignantly repudiated. Its religious observance is only so far austere as religion itself is austere, and to a religious mind it is eminently joyous and delightful. If it is urged that even on this view the fourth commandment cannot be literally understood, since we keep the first day in the week and not the seventh, the rejoinder is ready, that the mere change of the day is as circumstantial as is the expression in the fifth commandment relative to the land of Canaan, and yet no one calls into question the moral obligation of the fifth commandment; and further, that while the ecclesiastical view admits of the use of the commandment by those who make it almost wholly positive, with a moral element almost inappreciable, the so-called Sabbatarian view accepts it as almost wholly moral, and with a positive element almost inappreciable. If it is contended that this view necessarily surrounds the day with excessive restrictions, it is simply replied that this is not the case, since the object of the day is recognised to have reference to the body as well as to the soul; and all such relaxations as are consistent with a devotional frame of mind and a devotional use of the day—such as air and exercise, not involving the labour of other men—are as defensible in this system as they are upon the ecclesiastical view. Intelligently understood and accepted upon its Scriptural basis, the popular prejudice entertained against it is found to be without foundation; while it rests the ordinance on solid grounds, and invests it with an interest and dignity which no other system can give.

LORD'S SUPPER. [See SUPPER.]

LO-RUHAMAH, *without mercy*; a figurative name given to the daughter of Hosea the prophet [Hos. i. 6].

LOT, *covering*; the son of Haran, and nephew of Abraham [Gen. xi. 27]. With the exception of Sarai, he appears to have been the only one of his kindred who accompanied the patriarch in his migration to Canaan [Gen. xii. 4, 5]. He remained with his uncle for some time—indeed, until their united possessions became so considerable as to involve frequent disputes between their respective herdsmen [Gen. xiii. 6, 7]. Feeling the necessity for separation, Abram, with noble disinterestedness, waived the right which, on every consideration, he might have justly claimed, and gave Lot his choice of the country which lay stretched out before them [ver. 9]. Lot accepted the offer, and immediately selected for his pasture land the fertile and richly-watered plains of Jordan, and forthwith "they separated themselves one from the other," and Lot "pitched his tent toward Sodom" [vs. 11, 12]. It is evident from the following chapter

that Lot had gradually established relations of intimacy with the people of Sodom, despite their exceeding wickedness [ver. 12]; for when the five kings of the country were defeated, and the country spoiled, Lot with his household was taken captive, and only rescued by the valour and decision of his uncle [Gen. xiv. 12—16]. The moral purpose of this event was lost upon Lot. He returned to Sodom, and was an actual resident in the guilty city when the fiat of Divine judgment was issued against it. It is true that his spirit was vexed within him by the wickedness which he was compelled to witness [2 Peter ii. 8]. Conscience was not yet so blunted as to be insensible to it, but the intermarriage of his daughters with men of Sodom, and possibly, also, the material advantages to be derived from his residence there, combined to render him indifferent to the spiritual risks which he incurred by his self-sought contact with so much evil. For Abram's sake, however, Lot was snatched from the destruction that was about to descend on the doomed city [Gen. xix. 29]. The circumstances under which he was rescued; the evident reluctance with which he left the place; the terrible calamity that befell his wife; the Divine response to his entreaty, that Zoar might be spared as a place of retreat for him; his subsequent flight to the mountain; and the dark and final incidents of his history supplied by the sacred narrative, are delineated in graphic succession in Gen. xix. From this time we know nothing more of Lot. His posterity was perpetuated in the tribes of Moab and Ammon [see AMMON, MOAB], and he himself stands on the holy page a significant warning to all time against the selfish pursuit, at all risks, of mere earthly advantage.

LOT. This mode of deciding matters of dispute and uncertainty is both ancient and general. The Jews regarded it as a direct appeal to the Almighty [Prov. xvi. 33], and therefore never had recourse to it except on important occasions. 1. It decided which of two goats should be sacrificed, and which sent as a scapegoat into the wilderness [Lev. xvi. 8]. 2. The land of Canaan was apportioned by lot [Numb. xxvi. 53]. 3. It pointed out a guilty person, in which case the sacred lot was generally had recourse to [see URN and THUMMIM], not to convict, but to discover [Josh. vii. 14—18; 1 Sam. xiv. 37—45; Jon. i. 7]. 4. It settled the courses and offices in the service of the Temple [1 Chron. xxiv. 5; xxv. 8]. 5. It determined matters of contention [Prov. xvi. 33; xviii. 18].—It would seem from Prov. xviii. 18 that "lots were used in courts of justice in the time of Solomon, though probably only with the consent of both parties" [Horne]. An apostle in the room of Judas was appointed by lot [Acts i. 26]. Nebuchadnezzar drew lots to see whether he should first attack Rabbath or Jerusalem [Ezek. xxi. 19, 23]; Haman, to find out a day for destroying the Jews [Esth. iii. 7] [see PURIM]; the soldiers, for our Lord's raiment [Matt. xxvii. 35]. How lots were cast or drawn, Holy Scripture does not describe. Solomon speaks of the lot being "cast into the lap;" and the word for "lap" (bosom) may mean vase or urn. Probably some kind of dice were thrown into a vessel, out of which they were shaken or drawn. The custom of choosing by lot was observed by many in the Church till the sixth century, but has long since fallen into disuse; and rightly so, for the same arguments which prove that miraculous interference in human affairs is not now to be expected, condemn also all present recourse to the use of the lot as an appeal to the Divine Being.

LOTAN, concealment; one of the sons of Seir the Horite [Gen. xxxvi. 20].

LOTHE, now written "loathe," to feel a repugnance to and a dislike of any thing or person [Exod. vii. 18; Prov. xxvii. 7; Ezek. vi. 9, &c.].

LOVE is not only a Christian grace, but natural affection. As a Christian grace, it is the love of God and of all holiness, virtue, and truth, as well as the love of good men—or rather, of all men—and of all goodness. In this word the whole Law is epitomised and summed up [Matt. xxii. 36—40; Rom. xiii. 8—10]. In 1 Cor. xiii. 1—13, the original Greek word *ἀγάπη* (*agapē*), "love," is—as often elsewhere—translated "charity." Christian love is the first fruit of the Spirit [Gal. v. 22].

LOW COUNTRY, or **LOW PLAINS**, the western portion of Judah, also called "the valley," or "vale" [Josh. xv. 33; 1 Kings x. 27; 1 Chron. xxvii. 28; 2 Chron. xxvi. 10]. The usual Hebrew name is *shēphē-lah*, which is ordinarily employed by modern writers. It probably included a considerable part of Dan; and it certainly comprised some places not properly on the lowlands.

LOWER POOL, supposed to be the modern Birket es-Sultan, a reservoir in the Valley of Gihon. [See GIHON.]

LU'BIM, and **LU'BIMS**. [See LEHABIM.]

LUCAS [Philem. 24]. [See LUKE.]

LUCIFER (Latin, *light-bringer*; Hebrew, *לְלוֹכֵן* *shining one, son of dawn* [Isa. xiv. 12]), the morning star which precedes sunrise. The allusion is to the king of Babylon—not, as often supposed, to Satan.

LUCIUS, a common Roman prænomen. In Acts xiii. 1, we find Lucius of Cyrene mentioned among other prophets and teachers at Antioch; and in Rom. xvi. 21, a Lucius, one of the kinsmen of St. Paul, joins in the concluding salutations. There is nothing to prevent Lucius from being identical with Luke, but neither is there anything to make it especially probable that he was so.

LUCRE. This word always conveys the idea of personal gain or profit, sought or obtained by unworthy means, or from unworthy motives. It is commonly connected with the adjective "filthy;" and, indeed, always in the New Testament: in each case the word "base" would be more correct than "filthy." "Filthy lucre" is "base gain" [1 Sam. viii. 3; 1 Tim. iii. 3; Titus i. 7, 11; 1 Peter v. 2].

LUD, a word of uncertain derivation. 1. A son of Shem, thought by some to have been progenitor of the Lydians [Gen. x. 22]. Delitzsch says their connection with the Assyrians is confirmed by the names of the ancestors of their kings ["Comm. on Genesis"]. 2. A nation mentioned in Isa. lxvi. 19; Ezek. xxvii. 10; xxx. 5 (in this last text our translators have written the word "Lydia"). The same idea seems to be conveyed by the plural form Ludim [Gen. x. 13; Jer. xlv. 9 (English version, "Lydians")]. These references are very obscure, but several of them plainly indicate an Egyptian or an African connection. They appear to have been skilled archers, and often served along with Egyptians. It has been conjectured that they are represented by the North African tribe of Lewatah [see MOVERS]. We may reasonably doubt whether the Shemitic or the Hamite tribe is meant in particular

passages; but it is quite certain that the Bible speaks of both; and this is all we can positively assert.

LUDIM. [See LUD.]

LU'HITH, *tablets or slabs*; a Moabite city [Isa. xv. 5; Jer. xlviii. 5], if indeed a city be intended by the phrase, "the ascent of Luhith," which occurs in both places. It was probably to the east or south-east of the Dead Sea, but it is quite unknown.

LUKE, an abbreviated form of the word *Lucanus* (as Silas is of *Silvanus*); the writer of the third Gospel and of the Acts of the Apostles. He is not named, indeed, as the writer of either; but universal and unbroken tradition, from the very beginning, has ascribed both these books of the New Testament to him (see, for example, Eusebius [*"Eccles. Hist."*, iii. 4]); and all internal evidence is in harmony with such an authorship. That he was a native of Antioch is stated both by Eusebius and Jerome; and if so, he would enjoy the best advantages for literary culture, for professional training, and for general intercourse. In Col. iv. 14, the Apostle styles him "the beloved physician;" and traces of a professional pen, to which we shall presently advert, have been discovered both in his Gospel and in the Acts. It has been conjectured, from his occupation, that he was a freed man, or manumitted slave: as Roman gentlemen, deeming it somewhat beneath them, had their slaves trained to the medical profession, and in reward of their services gave them their liberty. But this inference is precarious, as it cannot be shown that the practice was invariable. That he was not a born Jew may perhaps be gathered from Col. iv. 10, 11, where, after naming certain persons, St. Paul says these were all of "the circumcision" who were then with him, and Luke is not of the number, although we know that he also was with him, for in ver. 14 he sends a greeting from him. His perfect familiarity with Jewish customs, modes of thinking, and phraseology, makes it probable that he was an early proselyte to the Jewish faith, while his classical style would seem to show that he was of Greek rather than Roman extraction. How he was led to embrace Christianity we have no means of knowing; but having, after his conversion, attached himself to the great Apostle, he appears to have dedicated his life to the service of Christ—not improbably uniting two congenial occupations, as the first medical missionary of the Cross. It is a late tradition that he was of the number of the seventy disciples sent out by the Lord "into every city and place whither He himself was to come" [Luke x. 1]. With regard to his movements after joining the Apostle's company, we have pretty distinct information from his own pen in the Acts, though only by a change of person in the narrative. Before they came together, he invariably uses the third person singular or plural—"he" or "they"—according as he is writing of Paul alone or of him and his company. But as the narrative suddenly changes to the first person plural, "we"—even in the middle of a verse—we reasonably infer that here, for the first time, the historian himself formed one of the party. The place is Acts xvi. 10, where, having told us of the visional cry which the Apostle heard at Troas, "Come over into Macedonia, and help us," the history thus proceeds: "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them." On the departure of Paul and Silas from Philippi, the historian resumes

the third person plural—"they" [chap. xvii. 1, &c.]—from which we naturally conclude that he himself did not accompany them; and as this is continued up to chap. xx. 5, where we find the Apostle again in Macedonia, half through his third and last missionary journey, and on his way to Jerusalem with the collection of the various Gentile churches for the poor saints at Jerusalem, the probability is that the historian had been left at Philippi to watch over the converts at that place, and had there remained until, having made his collection for the poor Jewish disciples, he took advantage of Paul's re-visiting Macedonia to bring it with him, and rejoin his party. From this time he appears never to have left him. Even at Caesarea, where Paul was kept a bound prisoner for two years, he appears to have remained as his friend, visiting him, no doubt, as often as permitted, and perhaps there writing the earlier portion of the Book of Acts; for on Paul's embarking for Rome, to prosecute his appeal to Caesar, the narrative proceeds in the first personal plural—"And when it was determined that we should sail into Italy," &c. [chap. xxvii. 1]—through all the disastrous voyage up to their arrival, of which he says, "And when we came to Rome" [chap. xxviii. 16]. After this the narrative proceeds, through the few remaining verses, with the interview of the apostle with the Roman Jews who came to visit him; nor is there any reason for doubting that here also, as at Caesarea, the "beloved physician" remained with his friend, looking after his health, continuing his labours on the Acts, and as the apostle's medium of communication with those outside, and in other ways making himself useful as a servant of Christ throughout the "two years" during which "Paul dwelt in his own hired house" at Rome [chap. xxviii. 30]. After this we quite lose sight of him. But though in the Acts he never obtrudes himself, we have one more touching notice of him, from the pen of one who knew how to value his friends in the Gospel. That the apostle—instead of being but once imprisoned at Rome, and suffering death shortly after the close of the two years mentioned in the Acts—was set at liberty, continued his missionary labours, and was again imprisoned, suffering death only after this second imprisonment, was the universal opinion until of late years, nor is there any good reason to doubt its correctness. In this case, the Second Epistle to Timothy "was written (as the postscript rightly says) from Rome, when Paul was brought before Nero the second time," the last of all his Epistles, and shortly before his execution. Bearing this in mind, we can see how touching is the statement towards the close of it: "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus to Dalmatia. Only Luke is with me" [2 Tim. iv. 10, 11]. And there is good reason to think (with some of the best interpreters) that it was no other than the beloved physician of whom the Apostle says to the Corinthians: "We have sent with him (Titus) the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace" (or gift—meaning the collection for the poor saints at Jerusalem) [2 Cor. viii. 18, 19].

LUKE, GOSPEL OF. The best authenticated works of classic antiquity are feebly attested when compared with this and the other three evangelical histories. The evidence for their genuineness and authenticity has been already stated; briefly, indeed, of necessity, yet sufficiently. [See GOSPELS.] Never were writings

so multiplied, and so widely dispersed. Read in all the public assemblies of the Christians as the Divine records of their faith—first in the original, and soon in translations where the original was not understood—they were received, with slight exception, even by the heretical bodies which stood aloof from the Church, and recognised as the charter of Christianity even by its enemies. Nor was their authority ever questioned within the Church until recent times. Early in this century Schleiermacher applied his destructive criticism in vain to shake the credit of a considerable portion of the third Gospel; and equally futile was Ritschl's elaborate attempt, in 1846, to show (on the Tübingen principles of criticism) that the original of Luke's Gospel was that of the heretic Marcion, who before the middle of the second century published a gospel of his own, which he alleged to be the only true one, and whose extant fragments considerably resemble that of Luke. It has been shown by Dr. Hahn first, and still more fully by Volckmar, that instead of our third Gospel being but an interpolated and extended edition of Marcion's, his Gospel was nothing more than a mutilated edition of Luke's; and when that heretic was challenged to authenticate his gospel in the way that any other genuine writing commends itself to general acceptance, he could only reply by wholesale charges against all churches, and all Christians up to the apostles themselves. In recent times the genuineness of the first two chapters has been called in question by those to whom their contents, especially the miraculous conception of Christ, were offensive. Even the late Professor Norton allowed himself to take the negative side of this question. But no critic whose opinion is of any weight will now venture to dispute them, found as they are in all the manuscripts and in all the ancient versions of the New Testament. The only pretence for rejecting them was their absence from Marcion's gospel. Those, however, who know how critically worthless that production was, and how much besides of the genuine Gospel of Luke it struck out, will draw no other inference from the omission of these two chapters than that it originated in dislike to their contents.

As to the time and place at which this Gospel was written, nothing certain is known. But we can approximate to the time. As the Acts of the Apostles, which was manifestly intended to be a sequel to this Gospel, carries the history down to two years after Paul's imprisonment at Rome, about the year 63, this Gospel must have been in circulation before that time, though how long it is impossible to say. If we date it somewhere between the years 50 and 60, we approximate as near to the probable date as we can with safety.

The readers for whom it was primarily intended were plainly not Jewish, but Gentile. This appears from the numerous explanations of things which must have been perfectly familiar to every Jew; from the genealogy of our Lord, which in this Gospel is traced back—not to Abraham only, as in the first Gospel—but up to Adam, the common father of the human family; and from the wide human interests and sympathies which pervade it throughout.

The style is just such as might be expected from an educated physician of Gentile birth, but Jewish faith. It is classical, flexible Greek, wherever the writer is free to express himself in his own way; but wherever he is dependent on Jewish sources of information, and probably on family records—as in relating the annunciation of the forerunner to Zacharias, and of Jesus to

the Virgin, and in the songs of the Virgin and of Zacharias—there he writes just as a Jew would write, incorporating his Jewish materials in an easy and natural manner. To the mere English reader it is impossible to illustrate the linguistic peculiarities of this Gospel; but certain mental peculiarities of it might be noticed, though we have room only for two. First, it is characterised by precision in cases where an indefinite statement might have been enough. Thus, he only tells us that it was when "eight days" were accomplished that Jesus was circumcised; that Anna, the prophetess, was a widow of about "four-score and four years," and had lived "seven years" with her husband; that it was when Jesus was "twelve years" old that he was taken by his parents to Jerusalem for the first time; and that he was "about thirty years" of age at the time of his baptism. The same peculiarity is observable in the Acts. There the important fact is mentioned, which nowhere else is stated, that our Lord's stay on earth, after his resurrection, extended to "forty days;" the lame man healed at the Beautiful Gate of the Temple was above "forty years" old; Paul stayed "a year and six months" in the house of Justus, at Corinth, disputed in the school of Tyrannus, at Ephesus, for "two years," was there altogether for "three years," and dwelt "two whole years" in his own hired house at Rome as a prisoner. Again, incidents in Jewish history too numerous to mention are adverted to with characteristic frequency, and connected with the Greek and Roman history of the times.

A certain Pauline complexion, easily traceable in this Gospel, is one of its most delightful characteristics. Some able defenders of it, in their zeal against the Tübingen hypothesis, that this Gospel was drawn up in hostility to the Jewish representations of the first two Gospels, and in the interest of a Pauline Christianity—have gone too far on the other side, denying that anything peculiarly Pauline is to be discovered in this Gospel. If this were true, it would be strange indeed. That a work of this nature should exhibit no traces of that master-spirit with which the writer was for so many years in sympathetic and admiring contact, would be contrary to all the laws of human influence. But it is far otherwise. When we find the free grace of God to the chief of sinners standing out in this Gospel so prominently, and in such varied forms of incident and parable, from first to last—when we read, for example, of the woman that washed the Saviour's feet with her tears, whose sins, which were many, were forgiven her; of the conversion of Zacchæus the publican, ending with the cheering announcement that "the Son of man is come to seek and to save that which is lost;" and of the penitent thief, to whom Jesus said, as he hung with him on the cross, "To-day shalt thou be with me in paradise:" not to speak of the parables of the lost sheep, the lost piece of money, and the prodigal son, spoken by Jesus to justify his receiving publicans and sinners; and the parable of the Pharisee and the publican, condemning the pride of self-righteousness, and encouraging the worst against despair—we seem to be reading only a series of historical comments on those great features of the Apostle's teaching: "By the deeds of the law shall no flesh be justified in his sight;" "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." But in his account of the institution of the Lord's Supper, the impress of the great Apostle in this Gospel is still more striking. As he tells the Corinthians that he

had the account which he gives them of it by express revelation from Christ himself, it is here, if anywhere, that we should expect the Evangelist to follow the Apostle. Accordingly, it is just where Luke's account differs from that both of Matthew and of Mark, that it agrees with Paul's [1 Cor. xi. 23—26]. While the first two Gospels say nothing of the cup being taken "after supper," both Luke and Paul expressly mention this; and while Matthew and Mark merely say of the bread, "This is my body," Luke adds, "given for you," and Paul, "broken for you;" and, more strikingly still, both of them add the same delightful words, "This do in remembrance of me," which are omitted in the other Gospels. Once more, in enumerating the witnesses of our Lord's resurrection, the Apostle begins with Peter—"And that he was seen of Cephas," &c. [1 Cor. xv. 5]. On this appearance of Christ to Peter all the evangelists are silent except Luke, who says that the disciples who returned from Emmaus to tell of their interview with their risen Lord, were met with the announcement, "The Lord is risen indeed, and hath appeared to Simon" [Luke xxiv. 34].

The structure and contents of this Gospel have occasioned a good deal of controversy. As the Evangelist expressly states in his preface that he means to write "in order," some acute critics contend that we must in every case adhere to Luke's order, and they have constructed their harmonies on this principle. But it can be shown that, in some cases, Luke's own order must be corrected by that of the other evangelists. In fact, his intention to write a consecutive history is only stated in relation to the many narratives of the life of Jesus which were in circulation before he began to write, and which, though based on information derived from "eye-witnesses and ministers of the word" [Luke i. 1—3], were probably defective as much in arrangement as in matter. If this, then, be all that we are warranted to draw from his expression, "in order," it leaves us at full liberty to adjust the sequence of events by a careful comparison of all the Gospels together.

Whether the first three Gospels drew on each other, and, if so, in what respects and to what extent, are questions which have divided the acutest critics during all this century, and divide them still; giving rise to as many theories as there are possibilities in the case. The facts are very singular. While we find whole passages given in identical, or all but identical, terms in two of the Gospels, and sometimes in all three, we find them diverging widely in other cases, both in the statement of the same things, and in phraseology. And the problem is, how to account for these peculiarities. After the most complicated and divergent theories, with ingenious argumentation in support of them, have been before the public for many years, there is a strong tendency to the belief that each of the first three Gospels was composed independently of both the others. It is not to be overlooked that the differences in the first three Gospels are chiefly in the narrative of facts, while the identity is almost entirely confined to the more striking sayings of Christ, or to matters of the last importance. These would, in the oral relation of them, be repeated as much as possible with verbal uniformity; and by constant roiteration would crystallise into fixed forms, and appear in each of the three Gospels in nearly identical terms. That this clears up everything, no one will affirm; but we are of opinion that the solution, so far as attainable, will be found to lie somewhere in this direction, rather

than in the principle of one Gospel drawing from another.

Much of the matter of this Gospel is exclusively its own. Not to speak of the events already referred to, relating to the early life of the Baptist and his Lord; the important information regarding the precise time when the word of the Lord first came to John; the interesting narrative of the journey to Emmaus, and the sequel of it; and the exalted details regarding the last moments of the Redeemer on earth, with his ascension into heaven; nearly nine chapters [ix. 51—xviii. 14], and these rich in incomparable parables, consist of matter not to be found in any of the other Gospels, with the exception of one or two short passages which occur in another connection. As there are scarcely any marks of time and place in this large portion, we are probably right in regarding it as a series of miscellaneous particulars, collected by this careful Evangelist, but without such links as to indicate their proper place, and inserted here simply as occurring about the period there indicated—the period of our Lord's final departure from Galilee.

LUNATIC, affected by the moon. We use the word "moonstruck" as equivalent to insane, it having been formerly supposed that insane people were affected by the changes of the moon. Epileptic fits [Matt. xvii. 15] have also been supposed to occur more frequently at new and full moon.

LUST, a word strictly meaning an affection of the mind for something, desire for something; and in this sense it was formerly often used of lawful desires and affections. It is now mostly spoken of concupiscence, or carnal passions; and is applied to evil passions and lawless desires generally [Ps. lxxviii. 18; Rom. i. 27; vii. 7; James i. 14; 2 Peter ii. 10; 1 John ii. 16, 17].

LUZ, *almond-tree*. 1. A name of Bethel [see BETHEL], and its original appellation [Gen. xxviii. 19]. 2. A city in the land of the Hittites, named by its builders after the former [Judg. i. 22—26]. Its situation has not been discovered.

LYCAONIA, an interior province of Asia Minor, bounded by Phrygia, Isauria, Cilicia, Cappadocia, and Galatia. It was a pastoral country, and among its cities were Iconium, Lystra, and Derbe. The "speech of Lycaonia," referred to in Acts xiv. 11, is supposed to have been a mixed dialect of Assyrian, or Syriac, and Greek. The inhabitants themselves are said to have been a mingled race. At various times the limits of Lycaonia were altered, in accordance with political changes. The country, however, never seems to have occupied a very prominent place in history, which may be accounted for by its position and natural features. It is rather barren than fertile, and more adapted for pasturage than cultivation. The modern name of the region is Karamania, and it appears to be thinly populated and without a single place of importance, if we except Koniyyeh, the ancient Iconium, which lies in what is considered to be the largest plain in all Asia Minor. [See Cellarius, "Geogr. Antiq.," ii. 120.]

LYCIA, a province of Asia Minor, having the Mediterranean Sea on the south, Pisidia and Pamphylia on the east, Caria on the west, and Phrygia on the north. Patara [Acts xxi. 1], and Myra [Acts xxvii. 5], were in Lycia. The province was once flourishing and important, as is attested both by ancient authors and the researches of modern travellers, among whom we may particularly mention Sir

Charles Fellows ["Asia Minor and Lycia"]. The country is hilly, but often naturally fertile, and very beautiful. It is said to have been named after Lycus, the son of Pandion, but was also known as Mylias and Ogygia. Herodotus says the inhabitants were called Termilæ. They were famous archers, and as such were celebrated by Virgil and other poets. Cellarius ["Geogr. Antiq.," ii. 64] gives a full account of its cities, and of classical allusions to it.

LYD'DA [Acts ix. 32]. [See LOD.]

LYD'IA. 1. A province in the south-west of Asia Minor, and once a powerful kingdom. It was also called Maonia, as far back as Homer's time. It contained many important towns and cities, among which were Sardis, Thyatira, and Philadelphia. The Hebrews appear to have known it by the name of Lud, a word which our translators have rendered "Lydia" [Ezek. xxx. 5]; and Ludim, which our translators have rendered "Lydians" [Jer. xlv. 9]. While, however, Lud and Ludim may sometimes stand for Lydia and Lydians, we strongly suspect this is not the case in the two places just referred to, where we prefer to explain the words of the African Lud and Ludim. Among the ancients, the Lydians were famous for their luxurious and effeminate habits [Lloyd, "Dict. Histor. Geogr.," Cellarius, "Geogr. Antiq.," ii. 75]. Modern descriptions of Lydia are numerous. It is now included in the Turkish province of Anadolia. [See LUD (2).] 2. The name of a woman, a seller of purple from Thyatira, a convert [Acts xvi. 14, 40], who "constrained" Paul and his companions to accept her hospitality at Philippi in Macedonia.

LYD'IAN [Jer. xlv. 9]. [See LYDIA (1).]

LYS'ANIAS, tetrarch of Abilene at the time when John the Baptist commenced his ministry [Luke iii. 1]. [See ABILENE.]

LYS'IAS, more fully, CLAUDIUS LYSIAS; the name of the *chiliarch*, or chief captain, who rescued Paul from the hands of the crowd at Jerusalem [Acts xxiii. 26; xxiv. 7], and sent him to the procurator Felix at Cæsarea. He was commander of the *σπεῖρα* (*speira*), or "band," probably a cohort or regiment garrisoning the Tower of Antonia, which commanded the Temple, as the Temple commanded the rest of the city. He was not by birth a Roman citizen, but obtained citizenship by purchase [Acts xxii. 28].

LYS'TRA, a city of Lycaonia, visited on three occasions by St. Paul. At Lystra the Apostle and Barnabas were regarded as worthy of divine names and honours, in consequence of the miraculous cure of a cripple; and it was with difficulty that the people were restrained from offering sacrifice to them [Acts xiv. 6, 18]. With characteristic fickleness, however, they were very soon after persuaded to stone Paul, who was left for dead [vs. 19, 20]. Not long subsequently, Paul went back to Lystra, and preached again [vs. 21]. Considerably later, he once more went to Lystra, where a church had been established, and either there or at the neighbouring town of Derbe he met with Timothy [Acts xvi. 1—3; 2 Tim. iii. 11]. The supposed site of Lystra is at Bin-bir-kilisa, "the thousand and one churches," on the eastern slope of a lofty mountain called Karadagh, where there are interesting and extensive ruins, chiefly Christian, as might be expected. A bishop Paul of Lystra was at the first Council of Constantinople, with twelve other bishops of Lycaonia (A.D. 381).

M

MA'ACAH, or MA'ACHAH, *oppression*; the name of a region and kingdom, and perhaps of a city, supposed by some to have been near the foot of Mount Hermon, and adjacent to Geshur. It is first mentioned in Deut. iii. 14, where it is called "Maachathi," or the Maachathite, from the name of its inhabitants. This mode of designating a land by its inhabitants is not unfrequent, and occurs elsewhere in reference to Maachah. From Josh. xii. 5; xiii. 11, 13, and other texts, it appears that Maachah was on the borders of the kingdom of Og, the king of Bashan; it was therefore on the east of the Jordan, and was allotted to the half-tribe of Manasseh. Its inhabitants were not expelled at once, and are subsequently met with. They were the allies of David's enemies, the Ammonites, but were defeated by Joab [2 Sam. x. 6—19; 1 Chron. xix. 6—19]. In 2 Sam. x. 6 we should read "king of Maachah" for "king Maachah." In 1 Chron. xix. 6 the kingdom is called "Syria-maachah," probably because the inhabitants were regarded as a branch of the Arameans, or Syrians. In Deut. iii. 14 the Syriac version writes the name "Maachath," and also in Josh. xii. 5; but in Josh. xiii. 11, 13, it has "Cyrus," apparently confounding it with Cyrus, or Cyrhus, in the far north of Syria. In 2 Sam. x. 6, 8, the same version has "Maacha;" in 1 Chron. xix. 6, 7, it has "Haran." These diversities show that the name had fallen into obscurity. Whatever the true locality, it seems certainly to have been beyond the extreme north-east of Palestine, and not to have been connected with Abel-beth-maachah and Beth-maacha.

MA'ACHAH, *oppression*. 1. One of Nabor's children, by his concubine Reumah [Gen. xxii. 24]. 2. The father of Achish, king of Gath [1 Kings ii. 39]. Nothing further is known concerning him. 3. One of Rehoboam's wives [2 Chron. xi. 20]. She was the daughter of Abishalom, or Absalom, and the mother of Abijam, who succeeded Rehoboam in the throne of Judah [1 Kings xv. 2]. In 2 Chron. xiii. 2 the mother of Abijam is described as "Michaiah, the daughter of Uriel of Gibeah." The discrepancy may be readily reconciled by the supposition that she was a granddaughter of Absalom, a supposition which has some support in the tradition handed down by Josephus that Maachah was really a daughter of Tamar [2 Sam. xiv. 27]. She appears to have exercised considerable authority in his court, being designated as queen in the reign of Asa, but in consequence of her idolatries was deprived of her position by that monarch [1 Kings xv. 13]. 4. The concubine of Caleb [1 Chron. ii. 48]. 5. A daughter of Talmi, king of Geshur [1 Chron. iii. 2]; called "Maachah" in 2 Sam. iii. 3. 6. The wife of Machir, a Manassite [1 Chron. vii. 15]. 7. The wife of Jehiel [1 Chron. ix. 35]. 8. The father of Hanan, one of David's valiant men [1 Chron. xi. 43]. 9. Father of Shephatiah, head of the Simeonites in the reign of David [1 Chron. xxvi. 16].

MA'ACHATHI [Deut. iii. 14]. [See MAACHAH.]

MA'ACHATHITES [Josh. xii. 5; xiii. 11, 13]. [See MAACHAH.]

MA'ADAI, *ornament of the Lord*; one of the sons of Bani. He returned with Ezra after the captivity, and was one of those who had married a foreign wife [Ezra x. 34].

MAADI'AH, a priest who accompanied Zernbbabal to Jerusalem after the captivity [Neh. xii. 5]. In ver. 17 the name is written "Moadiah."

MA'AI, *tenderness*; one of those who assisted in the musical services which were performed at the dedication of the wall of Jerusalem after the captivity [Neh. xii. 36].

MA'ALEH-ACRABBIM, "the ascent of Acrabim," or "ascent of scorpions" [Josh. xv. 3]. [See **AKRABBIM**.]

MA'ARATH, *exposed*, or *bare*; a town of Judah [Josh. xv. 59] mentioned along with Beth-anoth and Eltekon. It is called "Magaroth" in the Greek version, and was possibly at Kaar el-Mukreh, to the east of Hebron, where some ruins have been observed, upon the north bank of the Wady el-Ghar.

MAASEIAH, *work of the Lord*. 1. A Levite who assisted in the musical services on the occasion of David's bringing up the ark from the house of Obededom [1 Chron. xv. 18, 20]. 2. A son of Adaiab, and one of the captains of hundreds who assisted Jehoiada the priest in setting Joash on the throne [2 Chron. xxiii. 1]. 3. A ruler in the reign of Uzziah [2 Chron. xxvi. 11]. 4. A son of Ahaz, king of Judah, who was slain during the invasion of Pekah [2 Chron. xxvii. 7]. 5. The governor of Jerusalem in the reign of Josiah, who, with others, was commissioned by the king to repair the Temple [2 Chron. xxxiv. 8]. 6, 7, 8. Three priests who had married foreign wives during the captivity [Ezra x. 18, 21, 22]. 9. An Israelite, son of Pahath-moab, who had married a foreign wife [Ezra x. 30]. 10. The father of Azariah [Neh. iii. 23]. 11. One of those who stood beside Ezra when he read the Law to the assembled people in the street of Jerusalem [Neh. viii. 4]. 12. One of those who instructed the people in the Law on the same occasion [Neh. viii. 7]. 13. One of the chiefs who sealed the covenant with Nehemiah [Neh. x. 25]. 14. One of the tribe of Judah who was chosen by lot to dwell at Jerusalem after the captivity [Neh. xi. 5]. 15. A Benjamite who was also chosen for the same purpose [Neh. xi. 7]. 16, 17. Priests who assisted at the dedication of the wall of Jerusalem after the captivity [Neh. xii. 41, 42]. 18. The father of Zedekiah, a false prophet in the reign of Zedekiah [Jer. xxix. 21]. 19. The father of Zephaniah, a priest at the same period [Jer. xxix. 25]. 20. The father of Neriah, and grandfather of Baruch [Jer. xxxii. 12; li. 59]. 21. A son of Shallum, a doorkeeper of the Temple in the reign of Jehoiakim, king of Judah [Jer. xxxv. 4].

MAA'SIAI, *work of the Lord*; a son of Adiel, and one of those who dwelt in Jerusalem after the captivity [1 Chron. ix. 12].

MA'ATH, the name of a son of Mattathias, mentioned [Luke iii. 26] in the genealogy of our Lord. Nothing more is known of him, and the meaning of the word is uncertain.

MA'AZ, *anger*; one of the sons of Ram [1 Chron. ii. 27].

MAAZIAH, *consolation of the Lord*. 1. The head of the four-and-twentieth course of priests [1 Chron. xxiv. 18]. 2. One of the priests who sealed the covenant with Nehemiah [Neh. x. 8].

MABNAD'EBAI. [See **MACHNAD'EBAI**.]

MACEDONIA, a country in Europe, to the north of Greece, with Thrace and the *Ægean* Sea on the east, the Adriatic Sea and Illyria on the west, and Moesia and Dardania on the north. The limits of the kingdom varied at different times. The early history of

the people is obscure and fabulous, but the first king is said to have been Perdiccas (B.C. 814); it was also governed by Philip, and Alexander the Great, one of whose coins is seen in the illustration; but its



Coin of Macedon. (British Museum.)

last king, Perseus, was defeated by the Romans at the battle of Pydna (B.C. 168). This terminated the monarchy, and the country became subject to the Romans as a province, which they divided into four districts. Macedonia is interesting as the first European country in which St. Paul preached the Gospel. Several of its cities are mentioned in the New Testament—Amphipolis, Apollonia, Berea, Neapolis, Philippi, and Thessalonica—to the notices of which we refer the reader. The immediate occasion of St. Paul's visit to labour in this country was a vision, in which he saw a man of Macedonia, who prayed him, saying, "Come over and help us." He was then at Troas, but regarding this as a Divine call, he at once went to Macedonia, where his labours and successes were of the most abundant and pleasing character [Acts xvi. 9—12]. His fellow-labourers in this good work were Silas and Timothy [Acts xviii. 5], and Erastus [Acts xix. 22]. After his first visit, Paul returned to Macedonia more than once [Acts xix. 21; xx. 1—6].

Flourishing churches and active missionaries were rapidly multiplied in Macedonia, as we may gather from numerous references in the Acts and Epistles. Three of St. Paul's epistles were addressed to churches in this country—namely, those to the Thessalonians, and that to the Philippians. The first to the Thessalonians is considered to have been the first that the great apostle wrote by Divine inspiration [Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16; ii. 13; vii. 5; viii. 1—5; ix. 2—4; xi. 9; 1 Tim. i. 3]. For some reason or other, an opinion prevailed that Macedonia was the same as Chittim [see the Apocryphal 1 Macc. i. 1; viii. 5]. The explanation of this is probably to be found in an etymological fancy, and one not unlikely to occur to a person familiar with Hebrew or Chaldee, in which languages the syllable *ma* is very commonly prefixed to the root of a word. Hence, *Macedonia* (*Makedonia*) would be regarded as essentially consisting of the letters *Kēdon*, which a little imagination could transform into Chittim, or Kittim. A detailed account of the topography and history of Macedonia would far exceed our limits. The country is at present included in European Turkey.

MACEDONIAN [Acts xxvii. 2], an inhabitant of Macedonia. [See **MACEDONIA**.]

MACH'BANAI, of doubtful meaning, but possibly, *bond of the Lord*; one of the Gadites who joined David at Ziklag [1 Chron. xii. 13].

MACHBENAH, a *bond* or *cloak*; a son of Sheva, named in the genealogical list of 1 Chron. ii. [ver. 49].



MACHPELAH.

MA'CHI, *impoverished*; a Gadite, and the father of Geuel, one of the twelve spies [Numb. xiii. 15].

MA'CHIR, *sold*. 1. The son of Manasseh, and the father of Gilead [Gen. i. 23]. His descendants settled in Gilead [Numb. xxxii. 39, 40; Deut. iii. 15]. As the grandson of Joseph, his peculiar name may be commemorative of Joseph's having been sold, first to the Midianites, and then by them. He was an Egyptian-born, and was himself a father before the death of Jacob. The family of Machir must have been a very important section of the tribe of Manasseh, as may be gathered from the extent of their possessions [Josh. xiii. 31; xvii. 1]. The passage last referred to supplies the information that Machir was the first-born of Manasseh, and a man of war (*i.e.*, at least in his descendants). [For the descendants of Machir, see Numb. xxvi. 29–32; 1 Chron. vii. 14–19.] From this last passage we learn that the mother of Machir was an Aramitess, or Syrian, a concubine of Manasseh; and it is almost certain that Machir himself married one foreign wife, if not two. In Judg. v. 14, the territory occupied by Machir is called by his name. 2. The son of Ammiel. He was probably one of the descendants of Machir (1), and is mentioned as having sheltered Mophibosheth [2 Sam. ix. 4, 5], and as having rendered assistance to David [xvii. 27–29]. He resided at Lo-debar, and, according to Josephus, was the principal man of Gilead ["Antiq." vii. 9, 8].

MA'CHIRITES [Numb. xxvi. 29]. [See MA'CHIR (1.)]

MACHNAD'EBAI, explained by Gesenius, *what is like a liberal person*? one of those who had married a foreign wife during the captivity. According to the margin of the place where the name occurs, some copies have "Mabnadebai" [Ezra x. 40].

MACHPELAH. This name is usually explained to mean *the double cave*; but according to others, it denotes a *lot*, or *portion*; while Fürst says it means a *winding*, or something crooked. Whatever the exact meaning of the word, it no doubt applies to a field near Mamre, in which there were trees and a cave [Gen. xxiii. 17–20]. This field Abraham purchased of the Hittites, as the burying-place of Sarah, and it was the place in which not only Sarah, but Abraham, Isaac, Rebekah, Leah, and Jacob were buried. It thus became invested with special interest, which, in later times, degenerated into superstitious regard, and hence, even now, it is viewed as a place of peculiar sanctity [xxv. 9; xlix. 30–32; i. 13]. The name never occurs in Scripture except in Genesis. For many ages—it is impossible to say how many, but certainly ever since the time of Herod—the cave containing the bones of the patriarchs has been enclosed by a wall and other buildings, which are among the most venerable in the land. They are shown on the left of our illustration. Josephus refers to the monuments as existing in his time. Speaking of Hebron, he says it had been the habitation of Abraham, "and they say that his posterity descended from thence into Egypt; whose monuments are to this very time shown in that small city; the fabric of which monuments is of the most excellent marble, and wrought after the most elegant manner" ["Wars," iv. 9, 7]. In subsequent times there are numerous allusions to the sepulchres of the patriarchs, but for centuries the Mohammedans have guarded them with so much jealousy, that Jews and Christians have been strictly excluded. Very few have evaded the restrictions, but the most remarkable instance was that of the Prince of Wales, who, in 1862, succeeded in paying a visit with his suite. A report of this event was published by Dean Stanley in the *Times* newspaper of

April 26th in that year. From that report we gather that there is a mosque built over the tombs, and that this mosque had once been a Christian church. The tombs of Abraham and Sarah occupy a recess guarded by silver gates. Abraham's tomb is a coffin-like structure, hung with carpets—green embroidered with gold. Sarah's tomb the visitors were not allowed to examine. Those of Isaac and Rebekah occupy separate chapels, closed with iron gates. The tombs of Jacob and Leah were also seen; and also one alleged to be that of Joseph, who, it was said, had been removed from Shechem. All these tombs, however, are conotaphs, and we are as ignorant as before respecting the actual place of burial—the cave beneath, the existence of which has been certified by various writers, including Dean Stanley, Signor Pierotti, and others. We have no reason whatever to doubt that this is the original cave of Machpelah, where so many members of the patriarchal family were deposited four thousand years ago. It is now included within the limits of Hebron, to the article concerning which we refer for some further details. [Dean Stanley, "Sermons in the East," Appendix.]

MADAI, a word of very obscure derivation; the third son of Japheth [Gen. x. 2; 1 Chron. i. 5]. In other cases, it is the same as Media. [See **MEDIA**.]

MADIAN [Acts vii. 29], the same as Midian. [See **MIDIAN**.]

MADMAN'NAH, a *dunghheap*; a place in the south of Judah, mentioned between Ziklag and Sansannah [Josh. xv. 31]. Eusebius writes that it was a small place near Gaza, and then called Menois. This is supposed to survive in the modern Minyay, a station on the regular route from Egypt to Western Palestine, about fifteen miles S.S.W. of Gaza [Wilton, "Negeb"]. Some have supposed Madmannah to be the same as Beth-marcaboth. In 1 Chron. ii. 49, "Shaph, the father of Madmannah," appears as a son of Maachab, the concubine of Caleb. The word "father" here may signify founder, or restorer.

MADMEN, a *dunghheap*; a Moabite city only mentioned in Jer. xlviii. 2, as a place which should be destroyed. Nothing more is known of it.

MADMENAH, a *dunghheap*; only mentioned in Isa. x. 31, apparently as a place in Benjamin, but not known in modern times.

MADON, *contention*; according to others, *broad*; but Fürst regards it as meaning "the domain of Dan," or of Eshmun, the Phœnician name of the idol god Pan. It was an ancient royal city, whose king, Jobab, was defeated by Joshua [Josh. xi. 1; xii. 19]. The Syriac version has Maron, interchanging *d* and *r*, as is very frequent in proper names. In this case it is suggestive, because the same version writes "Marom" in the same way [Josh. xi. 5, 7], and we know that Jobab was defeated in the vicinity of Lake Merom. According to the Syriac translators, Madon was therefore Merom; and, in any case, it is generally believed to have been in that locality.

MAG'BISH, *firm*, or *congealed*, but according to Gesenius, *collecting*; either a place or a person, but most probably a place, the children or citizens of which returned from the captivity [Ezra ii. 30].

MAG'DALA, a *tower* (i.e., Mig'lol), was a place in the tribe of Issachar, on the western side of the Sea of Tiberias, to the north of Tiberias, and probably the birthplace of Mary Magdalene [Matt. xv. 39]. It

appears from Mark viii. 10, if the ordinary reading is correct, that the district was called Dalmanutha. The Syriac version calls it Magodu, and the Sinaitic Greek MS. calls it Magadan. It is very likely that these represent a peculiar or local pronunciation of the name; and, indeed, the Latin Vulgate has the form Magedan. Amid so much diversity, it is not certain which form of the word we should prefer; but there seems little or no doubt that the place is represented by el-Mejdel, which now occupies the proper locality, as already indicated. Dr. Bouar says, "The village of Mejdel is small and poor, the shabbiest that we had seen in the land, quite like one of those Egyptian mud-hamlets which we had passed in the train between Alexandria and Cairo. Yet in earlier days it must have been a town of some size, with its tower or castle, as its name imports. The situation is a fine one" ["Land of Promise," 433, &c.]. It has been contended that Magdala was on the east of the Sea of Tiberias, but that opinion seems now to be abandoned [Adrichomius, "Theat. Tor. Sanct."].

MAGDALENE [Luke viii. 2]. [See **MARY MAGDALENE**.]

MAG'DIEL, *prince of God*; one of the dukes of Edom [Gen. xxxvi. 43; 1 Chron. i. 54].

MAGI. [See **MAGIC**, **WISE MEN**.]

MAGIC, **MAGICIANS**. The Greek form of the word "magic" occurs in Acts viii. 11, where it is translated "sorceries;" and a verb of similar meaning in ver. 9 is translated "used sorcery." The word *magos*, the same as the Latin *magus*, in Matt. ii. 1, 7, 16, is rendered "wise men" (plural *magi*); but in Acts xiii. 6, 8, it is translated "sorcerer." In the Old Testament, the word "magician" represents the Hebrew *chartum* (plural *chartummin*), and a similar Chaldee word; but it is only applied to a class of learned persons in Egypt, and a corresponding class at Babylon [Gen. xli. 8, 24; Exod. vii. 11; viii. 7, &c.]. There is one place where the word *magh*, which is the original of our "magic," "magicians," "magi," appears as part of a proper name, but really as an official designation—"Rab-mag" [Jer. xxxix. 3]. Rab-mag means "the chief magician." The *chartummin* of Egypt are believed to have been sacred scribes, a priestly class to whom superior wisdom and supernatural powers were ascribed. Those of Babylon very clearly resembled them, for the interpretation of dreams was common to both [Gen. xli. 8; Dan. ii. 2; iv. 7, &c.]. The magicians of Egypt imitated the miracles wrought by Moses and Aaron [Exod. viii. 7, 18]. The magian among the ancient Persians, and other nations, was not a mere wizard or sorcerer, although divination was doubtless practised by him. There is no doubt, also, that the term "magician" was very often used in a general and comprehensive sense, probably because the Persian magi, although priests and philosophers, found what we call magic a profitable and popular practice. [See Herodotus i. 140; iii. 61, &c.; Pusey on "Daniel," p. 417, &c.; Delitzsch on Gen. xli. 8; Fürst, "Heb. Lex.," on the word *magh*]; Phil. Smith's "Hist. of the World," i. 262, &c.] [See **DIVINATION**, **ENCHANTMENT**, **SORCERY**, **WISE MEN**.]

MAGISTRATE, a word of well-known use, as denoting one who has local jurisdiction in minor causes, and for the punishment of petty offences. Occasionally it is applied to superior judges [Judg. xviii. 7;

Ezra vii. 25; Luke xii. 11, 38; Acts xvi. 20—39; Titus iii. 1].

MAGNIFICENT [1 Chron. xxii. 5], an old word for "magnificent."

MAGOG. This word is of uncertain derivation, and its use, with one exception, is singularly obscure. In Gen. x. 2 we read that Magog was one of the sons of Japheth, and this is of course repeated in 1 Chron. i. 5. In two other cases it is connected with Gog, in such a way that Gog seems to be the name of the king of Magog, the nation or country [Ezek. xxxviii. 2, 3; Rev. xx. 8]. In Ezek. xxxviii. 2, 3; xxxix. 1, it would appear that Magog is equivalent to Meshech and Tubal. From the two chapters just referred to, we learn that Gog and Magog, or rather Gog at the head of Magog, was at some future time to come from the north and invade the land of Israel; but by this invasion the Divine counsels were to be accomplished, and, in the end, Gog and his host were to be destroyed, and buried in a place that should be called Hamongog, in memory of that event. In Rev. xx. 8, "Gog and Magog" seems to be a phrase equivalent to "the nations which are in the four quarters of the earth," probably implying, at the same time, their rulers. Here also the scene is prophetic of a terrific conflict between the enemies and the friends of God, resulting in the utter destruction of the former; in this case the period is fixed, after the binding of Satan for a thousand years, and before the final resurrection. It is inconsistent with the plan of this work for us to propose an interpretation of these striking but mysterious predictions. So far as the bare names of Gog and Magog are concerned, they apparently denote, as Gesenius and others believe, "just the same nations as the Greeks comprised under the name of Scythians" [compare Josephus, "Antiq.," i. 6, 1]. The same writer says the Arabs call them Yajuj and Majuj, and they have many fables about them. Their king is called Gog [see Gesenius, "Heb. Lex.," s. v. *Magog*, where authorities are referred; further references are given by Fürst, and by Winer, in his "Realwört.," s. v. *Magog*]. There has been a vast amount of wild speculation about these two words, but we cannot here rehearse it: we only remark that very able philologists maintain that in the word Magog the syllable *ma* signifies "land," and the whole "the land of Gog." We must not take this for granted; it is only a conjecture, and has at least the appearance of contradicting Gen. x. 2. Until strong reason to the contrary is given, we must hold to the Biblical account of the origin of the word. The descendants of Magog probably, and as already said, included all the Scythian tribes, from whom modern Slavonians, Tartars, &c., have sprung. It does not follow from this that there ever was a king really called Gog, or a class of people actually called Magog. In course of time the names became symbolical of the northern nations, and gave rise to certain fictitious stories, specimens of which are given by D'Herbelot ["Bibl. Orient.," ii. 281, s. v. *Iayiouge et Magiouge*].

MA'GOR-MIS'SABIB, *fear round about*; the symbolical name given to Pashur when he ill-treated and imprisoned Jeremiah for his prophetic denunciations against Jerusalem [Jer. xx. 3]. [See **PASHUR**.]

MAG'PIASH, *killer of moths*; one of the chiefs of the people who sealed the covenant with Nehemiah [Neh. x. 20].

MAH'ALAH, *sickness*; one of the children of

Hammoleketh, named in the genealogies of 1 Chron. [vii. 18].

MAHALAL/EEL, *praise of God*. 1. A son of Cainan [Gen. v. 12—18]. 2. The ancestor of one of those who dwelt at Jerusalem after the captivity [Neh. xi. 4].

MAH'ALATH, *songstresses*. 1. A daughter of Ishmael, whom Esau married [Gen. xxviii. 9]. There are considerable difficulties in the narrative which supplies the names and genealogies of Esau's wives, which it is impossible to clear up, but which are due, probably, to errors of transcribers. 2. One of the wives of Rehoboam [2 Chron. xi. 18].

MAHALATH, a word occurring in the title of Ps. lliii.; and along with Leannoth in the title of Ps. lxxxviii. We have really no evidence as to the precise meaning of Mahalath. The most natural supposition, when we compare similar titles to other psalms, is that some musical instrument is designated. This is the view adopted by Gesenius; but others prefer to understand it of a tune, or mode of singing. Other opinions are, that it should be translated "weakness;" that it is the subject or beginning of some common ode; that it means a chorus of dancers, a dance, a body of musicians who lived at Abel-meholah; that it is a proper name; and that it is a direction to the singers. We must therefore conclude with Cocceius, that it is quite uncertain what it is, and that the interpreters merely trifle. In the meantime, it may be observed that this word occurs only in the titles of the two psalms above referred to, and that these titles do not appear to be of inspired authority.

MAH'ALATH LEAN'NOTH. The phrase in which these words occur is very peculiar—"To the chief musician upon Mahalath Leannoth"—and occurs but once [Ps. lxxxviii., title]. Of Mahalath we have already spoken. The other word, Leannoth, is commonly viewed as the infinitive of a verb, with the preposition, *le-annoth*; but this is variously rendered, "to humble," "to answer," and "to sing." The meaning "to sing" is derived from the preceding "to answer," because the singers answered each other, or sang responsively. Supposing Mahalath to mean a musical instrument, we might, therefore, explain the words above quoted in this way: "To the chief musician, to be accompanied by the Mahalath, and to be sung responsively." *Le-annoth* has been thought to mean that the psalm referred to affliction of some kind, and hence the meaning "to humble;" but we prefer that just given, by which it is referred to the mode of singing.

MAH'ALI, *infirmity*; a son of Merari [Exod. vi. 19], elsewhere called Mahli [Numb. iii. 20].

MAHANA'TM, *two hosts*; the name given by Jacob to a place where he had a vision of angels [Gen. xxxii. 2]. The same name was borne by the locality long afterwards, and it was assigned to the tribe of Gad, but near the border of Manasseh [Josh. xiii. 26, 30]. There was evidently a town upon the spot, as it was eventually allotted with its suburbs to the Levites of the family of Merari [Josh. xxi. 38; 1 Chron. vi. 80]. Here Abner set up Ishbosheth as king [2 Sam. ii. 8, 12, 29]. Here also David abode when he fled from Absalom [2 Sam. xvii. 24, 27; xix. 32; 1 Kings ii. 8]. It is one of the places named in Solomon's list of state purveyors [1 Kings iv. 14]. There may, perhaps, be a reference to it in the Song of Solomon [vi. 13 (margin)]. We are sure that

Mahanaim was to the east of the Jordan, and to the north of the Jabbok; but its exact position is not decided. It is, however, believed to be represented by a place called Mahneh, or, as some write it, Mochny. We can only mention this as a reasonable conjecture. [Keil on Joshua, 340; Porter's "Hand-book," 322.]

MAH'ANEH-DAN, or "camp of Dan" [Judg. xviii. 12]. [See **DAN** (4).]

MAH'ARAI, *hasty*; a Netophathite, one of David's valiant men [2 Sam. xxiii. 28; 1 Chron. xi. 30], and the captain of the tenth course of David's army [1 Chron. xxvii. 13].

MAH'ATH, *seizure*. 1. A son of Amasai, a Kohathite [1 Chron. vi. 35]. 2. A son of Amasai, who, in the reign of Hezekiah, assisted in the purification of the Temple [2 Chron. xxix. 12], and received the charge of the offerings and tithes [xxxi. 13].

MAH'AVITE, the designation of Eliel, named in the genealogical list of 1 Chron. xi. [ver. 46].

MAHAZ'OTH, *visions*; one of the sons of Heman, who was selected to assist in the musical services of the Temple [1 Chron. xxv. 4]. He was at the head of the twenty-third course of singers [ver. 30].

MAHER-SHA'LAL-HASH-BAZ, *haste to the spoil*; a son of the prophet Isaiah, who was thus named by the Divine command, as an intimation that Damascus and Samaria should be despoiled by the king of Assyria [Isa. viii. 1—4].

MAH'LAH, *disseise*; one of the daughters of Zelophead, of the tribe of Manasseh, who, in consequence of the death of their father without sons, entreated Moses to give them a possession in the tribe for the perpetuation of his name [Numb. xxvii. 1—4], a request which Moses, having sought Divine direction, granted [vs. 6—11].

MAH'LI, *infirm*. 1. One of the sons of Merari [Numb. iii. 20, &c.], and the founder of the family of the Mahlites [ver. 33]. 2. A son of Mushi, a Merarite [1 Chron. vi. 47, &c.].

MAH'LITES, the descendants of Mahli [Numb. iii. 33; xxvi. 58]. [See **MAHLI** (1).]

MAH'LOH, *infirmity*; an Ephrathite, one of the sons of Elimelech and Naomi, and the first husband of Ruth [Ruth i. 2, 9, &c.].

MA'HOL, *circular dance*; the father of four persons in the reign of Solomon, celebrated for their wisdom [1 Kings iv. 31]. In 1 Chron. ii. 6 the name is given "Zerah;" but whether this be another name of Mahol, or whether the latter name be a professional designation, is entirely matter of conjecture.

MAIL, **COAT OF**. Of Goliath of Gath it is said that he was armed with "a coat of mail" [1 Sam. xvii. 5], and of David that Saul armed him with the same [ver. 38]. The words signify literally a "breastplate of scales," and it is probable that such was the piece of defensive armour here referred to. In 1 Kings xxii. 34, the word *shiryon* is rendered "harness;" and it occurs also in 2 Chron. xviii. 33; xxvi. 14; Neh. iv. 16; being rendered in the two last passages "habergeons," a word from the French signifying "a coat of mail." From some fancied resemblance to a breastplate, as Gesenius supposes, Mount Hermon was called *Shirion* by the Sidonians [Deut. iii. 9; Ps. xxix. 6, where, however, the authorised version reads "Sirion"].

MAIN'SAIL, more properly the *foresail* of a ship. The error arose from our translators supposing that the *large* sail of a ship was always what we call the *mainsail*, whereas the *foresail* of Venetian ships at that date was the largest. [See Smith's "Dissertation on the Ships of the Ancients," in his "Voyage and Shipwreck of St. Paul."] There is also an error in Acts xxvii. 17, where the original is translated "strake sail," instead of "lowering the gear." Mr. Smith proves that "striking sail" would have been a course exactly adapted to incur the danger the sailors most desired to avoid.

MA'KAZ, *extremity*; one of the places mentioned in the list of Solomon's state-purveyors [1 Kings iv. 9]. Its site is unknown, but supposed by Keil to have been in the tribe of Dan [Keil on 1 Kings iv. 9].

MAKHE'LOTH, *place of assembly*; one of the encampments of Israel in the wilderness [Numb. xxxiii. 25]. Nothing else seems to be known of it.

MAKKE'DAH, according to Gesenius, &c., probably *place of shepherds*; an old royal city of the Canaanites or Phœnicians. Not far from it five kings, pursued by Joshua, hid themselves [Josh. x. 10, 16—27]. Joshua then took the city, and destroyed its inhabitants [Josh. x. 28, 29; xii. 16]. It was allotted to Judah, and was one of the cities in the so-called "valley" [Josh. xv. 41]. Eusebius says Makkedah was eight Roman miles from Eleutheropolis, and on the east; but, as Keil says, it must have been towards the west. The exact position is unknown. Several sites have been conjectured, but we can only say that it was apparently somewhere to the west of Jerusalem, and in the direction of Joppa.

MAKTESH, *a mortar*; hence, perhaps, a hollow: the name of a valley, as it would seem, in Jerusalem. It is only mentioned in Zeph. i. 11. Sepp conjectures its identity with Garob, at or near the Damascus gate ["Jerusalem," ii. 16, introd.]. The Targum explains it of Kidron, and the Greek and Latin versions rather translate than explain it. We must regard its identification as undecided.

MAL'ACHI, *my messenger* or *angel*; the last of the prophets in chronological order, as well as in the position of his book in the canon. Neither his genealogy, nor any information regarding his life, is given in Scripture. It has even been denied that there was any prophet of this name. This opinion is older than the beginning of the Christian era; it has had many supporters, and is held by some distinguished Biblical scholars even in the present day. In the LXX. the word is translated instead of being given as a proper name, and in the Chaldee paraphrase a gloss identifies the prophet with Ezra. There is no real ground for such views. The connection, real or supposed, between the prophet's name and the statement in chap. ii. 7, or the prophecy in chap. iii. 1, gives no valid reason for supposing that the proper name of the author of the book has been withheld from us. On comparing the book of Malachi with the history recorded in the book of Nehemiah, we are brought to the conclusion that the prophet exercised the duties of his office a short time before Nehemiah was placed at the head of affairs. He exposes vices, and remonstrates against abuses which that governor put an end to. Marriages with foreign and idolatrous women [Mal. ii. 11; Neh. xiii. 23, 27], usury and oppression [Mal. ii. 10; iii. 5; Neh. v. 7—12], unwillingness to support the Levites, and a

feeling of indifference in regard to ordinances both in priests and people [Mal. i. 10, 12, 13; iii. 8—10; Neh. xiii. 10—12], even the sinful unfaithfulness of the most influential of the priesthood [Mal. ii. 7, 8; Neh. xiii. 4—7, 29], are among the evils which Malachi re-proved and Nehemiah swept away. The trials and misfortunes of the people referred to are the same [Mal. ii. 2; iii. 9—12; Neh. v. 3], and the counsel given by the prophet is almost verbatim referred to by the governor, that the people may be induced to carry it into practice [Mal. iv. 4; Neh. x. 29]. Besides the general results thus obtained, there is distinct proof that Malachi preceded Nehemiah, for the prophet speaks of offerings made to the governor; while Nehemiah declares that he never required offerings, as the former governors did [Mal. i. 8; Neh. v. 14, 15, 18]. The results thus obtained may be depended on as affording grounds for fixing an approximate date.

MALACHI, BOOK OF, is chiefly occupied with remonstrances against the Jews for their sins of ingratitude and unfaithfulness to God. Even the priests are severely reprov'd for their worldliness and indifference to the duties of their high office. At the same time, the calling of the Gentiles is foretold. And while the advent of the Messiah is spoken of, the covenant people are reminded that they have broken the covenant, and that a great moral reformation must be accomplished before they can be rendered acceptable to God. The prophet begins by pointing to the fate of Edom, as contrasted with the return of the Jews from captivity [chap. i. 2—5]. Yet he says that, notwithstanding the Divine kindness to his chosen people, they were ungrateful to God and indifferent about his service, even to the extent of professing to be unaware of their failures in this respect. Again and again the people are represented as asking wherein they erred [chap. i. 6—14]. The prophet then turns to the priests, and charges them with the double sin of breaking the special covenant made with their tribe, and leading astray the others whose spiritual guides they had been called to be [chap. ii. 1—10]. He next speaks against marriages with foreign and idolatrous women as a great cause of unfaithfulness to God, and a fruitful source of conjugal infidelity [vs. 11—16]. At the same time, he uses the strongest language and gives the best arguments in favour of monogamy that are to be found throughout the whole of Scripture [ver. 15]. Seeing that the people have so grievously erred, they are assured that a great reformation must yet be produced among them, and that the unchangeable God would strictly enforce the conditions of his covenant. The Messiah so anxiously expected would appear as a purifier of priests as well as people, and even his way would require to be prepared by a messenger who would convict the people of sin and render them fitted to desire and obtain the pure blessings of the Messiah's kingdom. The unbelieving and the impenitent would be certainly and finally destroyed, while the faithful would be saved and blessed, so that there would be no longer any apparent confounding of the righteous and the wicked [chap. iii. 1—iv. 3]. In the meantime they are to observe the law of Moses. And the book closes with another prediction concerning the precursor of the Messiah [chap. iv. 5, 6], a prophecy which, in the New Testament, on the authority of our Lord himself, is declared to have been fulfilled in John the Baptist [Matt. xi. 10—14; xvii. 10, 11; Mark i. 2; ix. 11, 12; Luke i. 17].

MAL'CHAM, *their king*. 1. A Benjamite, and son

of Shoharaim [1 Chron. viii. 9]. 2. A name of the idol Moloch [Zeph. i. 5]. [See MOLOCH.]

MALCHIAH, *the Lord is king*. 1. A Levite, and ancestor of Asaph [1 Chron. vi. 40]. 2, 3. Israelites who had married foreign wives during the captivity [Ezra x. 25, 31]. 4. A son of Rechab, who assisted in the repair of the wall of Jerusalem under Nehemiah [Neh. iii. 4]. 5. One of those who were engaged in the same work. This person is described as "the goldsmith's son" [Neh. iii. 31]. 6. A priest who stood by Ezra while he read the Law to the people [Neh. viii. 4]. 7. The ancestor of one of the priests who assisted in the work of the Temple after the captivity [Neh. xi. 12]. He is also described here, and in Jer. xxxviii. 1, as the father of Pashur. 8. The son of Hammelech (marg., "of the king"), into whose dungeon Jeremiah was cast [Jer. xxxviii. 6].

MAL'CHIEL, *God is king*; one of the sons of Beriah, and grandson of Asher [Gen. xli. 17], and founder of the family of the Malchielites [Numb. xxvi. 45].

MAL'CHIELITES, the descendants of Malchiel [Numb. xxvi. 45]. [See MALCHIEL.]

MALCHIAH, *the Lord is king*. 1. The father of Pashur [1 Chron. ix. 12], called Malchiah in Neh. xi. 12, and Melchiah in Jer. xxi. 1. 2. The head of the fifth course of priests [1 Chron. xxiv. 9]. 3. One of the sons of Parosh who had married a foreign wife during the captivity [Ezra x. 25]. 4. One of those who assisted in repairing the wall of Jerusalem under Nehemiah [Neh. iii. 11]. 5. One of those who sealed the covenant [Neh. x. 3]. This is probably the same priest who is described in Neh. xii. 42 as assisting at the dedication of the wall of the city.

MALCHIRAM, *lofty king*; a son of Jeconiah [1 Chron. iii. 18].

MAL'CHI-SHUA (also spelt Melchi-shua), literally, *king of help*; but the idea is that the king or God is a helper: one of the sons of Saul [1 Sam. xiv. 49; 1 Chron. viii. 33; ix. 39]. Nothing whatever is known of him beyond his parentage.

MAL'CHUS, *king*; a servant of the high priest whose ear was cut off by Peter at the moment of Jesus Christ's apprehension in Gethsemane, and immediately restored by the miraculous touch of the latter [John xviii. 10].

MAL'LEEL, *praise of God*; the son of Cainan, mentioned in St. Luke's genealogy of Jesus Christ [Luke iii. 37]. [See MALALALEEL.]

MALLOTHI, derivation obscure, perhaps *eloquent*; one of the sons of Heman, who was designated to preside over the nineteenth course of singers in the Temple [1 Chron. xxv. 4, 26].

MALLOWS, a word occurring only in Job xxx. 4, in reference to a brackish plant, called by the LXX. the *halimos*. As Dr. Good supposes, it was probably a species of *salsola*, or saltwort, one of which, especially the *Atriplex halimus* of the botanists, grows in dry and sandy places, such as the desert of Arabia, and is used for food by poor people, especially in times of great scarcity. The *Atriplex halimus* has a long stalk, with numerous branches, the leaves of which are thick and succulent. Small purple flowers grow at the ends of the branches. [See Harris's "Nat. Hist. of the Bible;" Kitto's "Pict. Bible," on Job xxx.; and Harmer's "Obs.," vol. iii., pp. 403, 404.]

MAL'LUCH, counsellor. 1. A Merarite named in the genealogical list of 1 Chron. [vi. 44]. 2, 3. Israelites who had married foreign wives during the captivity [Ezra x. 29, 32]. 4, 5. Persons who sealed the covenant with Nehemiah [Neh. x. 4, 27]. The former of these is probably identical with the priest of this name mentioned in Neh. xii. 2 as one of Zerubabel's companions.

MAM'MON (Chaldee מַמְּוֹן; Greek μαμωνᾶς or μαμμωνῆς) signifies "riches" or "wealth," and is personified just as the Greek Πλούτος (*Ploutos*), the Latin *Plutus*, and opposed to God: "Ye cannot serve God and mammon" [Matt. vi. 24].

MAM'RE, firm. 1. The brother of Eshcol and Aner, an Amorite, and on friendly terms with Abraham [Gen. xiv. 13, 24]. 2. The name of a place, doubtless derived from its primary occupation by Mamre (1). Its position is indicated by the account of Machpelah, with which it is connected—"Machpelah, which was before Mamre" [Gen. xxiii. 17; xxv. 9; xlix. 30; l. 13]. It may not have been the name of a town, but of a field or farm, and yet in Gen. xxxv. 27 it would seem to be identified with Hebron itself, and was certainly very near it. What is called in our version "the plain of Mamre," but more correctly "the oak or terebinth of Mamre," was doubtless a tree or clump of trees around which Mamre gathered his homestead [Gen. xiii. 18; xiv. 13]. Here Abraham resided for a long time, and here also he seems to have died. Isaac, too, dwelt here when Jacob returned from Padan-aram. We may therefore regard it as peculiarly the residence of the Hebrew patriarchs, where they lived and died, and near to which they were buried. [See MACHPELAH.] We hear no more of it in Old Testament times, but it became very famous in the Christian era, when veneration began to be paid to sacred localities. [For a full account of the history and legends connected with the place in Christian times, see Sepp's "Jerusalem," i. 502—516; and also Burchardus, ix. 21—23].

There still exists an immense and most ancient oak tree, which is very likely a relic or descendant of the cluster near which the patriarchs dwelt. It is popularly known as "Abraham's oak" [Bonar, "Land of Promise," p. 83; Porter's "Hand-book," pp. 70, 72], and is at a place a mile or more to the north of Hebron. This place is called Rameh, which some think is a corruption of Mamre. [See HEBRON.]

MAMRE, PLAIN OF. [See MAMRE (2).]

MAN. There are four Hebrew words translated by the term "man" in the authorised version. Three of these are descriptive rather than appellative terms—*ish*, *gebher*, and *mēlūm*; the fourth constitutes the distinctive and generic name of the human race—this is the word *ādām*, the name of the first man. It is used almost without exception with the article, and, as Gesenius observes, would be better rendered "the man." The word has been variously derived from *ādāmāh*, "earth," or "ground;" or from *ādām*, "red," or "ruddy;" or *dāmāh*, "he who was like." As *udāmāh* is itself derived from the same word, *ādām*, on account of the colour of the earth, the two first derivations are substantially identical. The third derivation, from *dāmāh*, supposes that the name of the first parent of the human race was taken from the image of God in which he was made. Whichever derivation is accepted, the term "Adam," or "the man," is equally significant, for it shows that the human race recognised in the Bible includes the

lineal descendants of the first man whose creation is recorded in the first chapter of Genesis, and no others. The Christian revelation was specially directed to this race, and was conditioned by the nature and capabilities of those to whom it was addressed. It contains just such information relative to God and his purposes as was necessary for human welfare, and touches upon the history of the universe at large only so far as the interests of other orders of creatures have come into contact with the interest of mankind. From this point of view the whole of Scripture without exception must be regarded, and it can never be lost sight of without equally losing sight of the very theory on which the Bible is constructed.

Hence the believer in Divine revelation is enabled to look with perfect equanimity on the theories broached in recent times of the antiquity of man. The subject is one of singular intricacy and difficulty, and the facts on which the theory rests are at present so imperfectly understood, that the possible existence of mankind upon the globe during periods long antecedent to the date of the Mosaic cosmogony can be regarded as a speculation, and no more. But let it be supposed that the assertions made in favour of this speculation could be or should be substantiated, and the theory consequently become an acknowledged fact in geological science, it would not affect in the slightest degree the statements of the Bible, or invalidate its authority. For the utmost which could conceivably be proved would be this—that a race identical in physical construction, and therefore presumably identical in mental and physical constitution likewise, inhabited this globe before it became tenanted by the race now occupying it, and to whom the distinctive title "man" is given in Scripture. The supposition that our globe has been tenanted at different times by two races of beings similar in nature, yet each having an independent history of its own, would be entirely consistent with the theory of successive creations, now held by the best geologists. Who shall venture to say that no such race existed before Adam, or that the type will never be repeated after mankind has ceased to exist? Such a fact would not touch the statements of Scripture anywhere. All that could be said would be that the Bible is silent on the subject, and neither affirms the fact nor denies it. Its own contents are exclusively directed to the lineal descendants of Adam. The Scriptural usage of the term "man" is confined to this one line of descent, and has no reference to any other.

It was natural that, when the mind of man began to speculate, it should not be exclusively occupied upon the world outside; but, by a reflex consciousness, should turn its speculations upon himself. The subject has been a favourite one with philosophical thinkers during all ages of the world. Such speculations have necessarily run into two channels: on the one hand, they have been occupied with the physical; on the other, with the mental and moral constitution of man. During modern times, the inquiries suggested under the first head have been pursued with extraordinary ardour, and have given rise to the formal science of anthropology, which considers man in his relation towards other orders of organised beings; and is thus distinguished from ethnology, which regards man in relation to himself in the subdivisions of the great human family. The data available for such an inquiry, when carried on upon the

basis of a purely secular investigation, are equally scanty and uncertain. To discuss them, or to supply a history of the investigation, does not fall within the scope of this article, which is devoted to the Scriptural use of the name, and the Scriptural statements connected with it. Nevertheless, a glance at the contradictions, difficulties, and anomalies of the secular science appears to be a fitting introduction to the consistency, completeness, and perspicuity of the inspired statement. There are three points around which speculation has grouped itself—1. The physical origin of man. 2. His moral and intellectual history. 3. The condition and prospects of the race.

1. *The Physical Origin of Man.*—Speculations on this subject have necessarily extended from man himself to the cosmos of which he forms a part. The cosmogonies of the ancients are confused and ambiguous, where they are not simply absurd. The Egyptians referred the beginning of all living creatures to spontaneous generation—as it has well been called, “the hap-hazard birth of a subsiding chaos.” Man himself was produced from the mud of the Nile. The systems of India and Persia regard creation as an insoluble mystery.

“Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether his will created, or was mute,
The most high seer that is in highest heaven
He knows it—or, perchance, even he knows not.”

These lines are part of a very ancient hymn in the Rig Veda, translated for Bunsen's “Philosophy of History.” Later Hindoo pantheism regarded man as an actual part of the Deity. Hesiod, the oldest of the Greek cosmogonists, repeated the spontaneous generation of Egypt, teaching that the Earth, sprung from Chaos, first produced the sky and the ocean, then giants, then men. Thales and Anaximenes hold water and air to be the principle of all things. Aristotle taught the eternity of matter. Plato conceived the world itself to be a living and divine thing, and that man was the creation of subordinate deities. Lucretius enunciates blank atheism, and refers all things to force, nothing to thought; the atoms spread through all space combining into an infinite variety of forms. Here with the Augustan age ancient speculation ceased. The nineteenth century has been prolific of theories just as monstrous as those of the ancients, and such speculations constitute the actual creed of many modern men of science. It was in the beginning of this century (1809) that Lamarck, the celebrated French naturalist, broached the extravagant hypothesis of the progressive development of animal functions, and the production of new organs by the exertion of the will of the individual; consequently, man himself, in common with all other living things, was but the development of one common primordial form. In more recent days, the author of “Vestiges of the Natural History of Creation” supported the same theory in a somewhat modified form, substituting a law of progressive development for the idea of a positive creation. Subsequently Mr. Darwin startled the world by his book on the “Origin and Variation of Species,” in which he argues that all animal life is but the spontaneous development of one or two original monads, produced by selection and natural variation; even the most complex and wonderful of the human organs being self-produced, according to his theory, by gradual adaptation and growth. Mr. Darwin does not expressly push his theory to the ultimate origination of the first monad; but the self-production of this like-

wise is evidently its logical sequence, and shows the system to be utterly incompatible with a belief in the authority of revelation. The vast geological periods of the history of the globe not being long enough for this theory, Mr. Darwin arbitrarily supplies still more distant and more enormous periods, of the existence of which he confesses that not a solitary atom of evidence exists. This theory, which refers all forms of life to self-developing monads, stands in curious contrast with another favourite theory of some scientific men—that the specific differences of mankind are so great as to make their descent from a single pair incredible. The latter system evidently stands in direct opposition to the preceding; for if all the races of mankind cannot have had a common parentage, still less could all forms of life whatever have been developed out of the same primordial form. Yet, with strange inconsistency, a recent French writer, M. Georges Pouchot, in his work on the “Plurality of the Human Race,” holds both views—adopting the doctrine of self-evolution on the one side, and yet arguing against the common descent of the human race upon the other.

2. *The Moral and Intellectual History of Man.*—The anomalies pervading the moral condition of man have ever been too strongly contrasted to escape observation. The ancient philosophy recognised, on the one side, a Divine something, it knew not what, in man, and yet was equally conscious of the corrupt and downward tendencies of human nature left to itself. Hence, “to make man good” was the professed object of its ethics and its politics. The anomalies have ever extended from man himself to the state in which he lives. Hence the tragic side of ancient literature. From the perplexity of mind experienced in the attempt to solve these mysteries rose the dualism characteristic of the Oriental theologies, so called from recognising the existence of two independent and conflicting influences—good and evil. As regards the intellectual history of man, the theory of savageism has been a favourite speculation at different periods. It is so called from assuming that the history of man has ever begun from the savage state, and has consisted of an ever advancing progress towards the highest civilisation. The theory is contradicted by the most patent facts of human history. Almost all known nations look back to a golden age, not forward to it; and the furthest view we are able to throw into the past, exhibits not barbarism, but a highly advanced civilisation, defective, indeed, in the true principle of permanence, because sunk in religious darkness and superstition, but in other points contrasting not unfavourably even with the knowledge and arts of the nineteenth century.

3. *The Condition and Prospects of the Race.*—Here the effort of the secular inquiry has been to find some principle to harmonise the acknowledged sufferings of the world with the general progress of the race at large toward perfectibility. The ancients conceived a blind fatalism absolutely indifferent to the individual. Modern rationalism does not scruple to borrow the same weapon, pleading that Christianity makes too much of the individual—an argument not very consistent with the lofty claims of self-sufficiency upon which it repudiates the teaching and upsets the authority of Christianity. That the progress of mankind to the present time has been, upon the whole, upward, and that the race exists at the present period in a state which, however pregnant with evils unnumbered, is yet, upon the whole, superior to its condition during any previous portion of the history

of mankind, may be most gratefully recognised. But it is capable of proof that this upward progress only began with the beginning of Christianity, and has been identical with its progress. It is the result, therefore, of no self-improving power in man himself, but of the new principle of moral, intellectual, and spiritual life which Christianity has introduced. The system of the Bible solves the whole problem, for it neither forgets the individual in the race, nor the race in the individual, but through the sanctification of the one elevates and advances the other.

To pass from these conflicting theories of the secular science, which deals with man, to the inspired statements, is like passing from darkness into the full noon-day. A mere glance at the sacred history shows its harmony alike with itself and with the known facts of human life. Man is not self-developed, but created; his body fearfully and wonderfully made, and the living soul inbreathed into it; and that first act of creation is incessantly repeated in the multiplication of the human race. Man was made perfect and all in harmony with himself and God, and was placed in a world suitable to his unfallen holiness. His paradisiacal state was destroyed by the fall, the sin of our first parents introducing a taint of corruption both into the body and soul, which has been propagated by hereditary descent in all succeeding generations of their lineal posterity. The great subject of the Bible is to convey the knowledge of the remedial process, by which the love and wisdom of God have provided for the moral regeneration of man, and his final restoration to the condition of blessedness forfeited at the fall. The present state of man is that of probation, in which a spiritual renovation is already wrought upon the soul, and the individual man is prepared for the final world of recompense remaining beyond the grave. Not only is there glory provided for the individual, but it is declared to be God's pledged and unalterable purpose to exalt the redeemed race into a new dignity, and to establish even a visible "heaven and earth, wherein shall dwell righteousness." This inspired statement solves all the inextricable mysteries with which the human reason has been perplexed from the beginning till now. The original creation of man in the image of God explains the nobler side of his nature, while the fall accounts for the conflicting elements of evil which darken it, and the downward tendencies which gravitate ever towards ruin and decay. The power of the living Spirit of God explains the new life which has stirred in the heart of humanity since the times of the Gospel. The disciplinary character of the present state, and the progressive sanctification of the people of God, explain why the outward evils of the world are still permitted to remain, and will never be finally removed till the kingdom of God reaches its completion. And lastly, the promises of God towards his Church supply the key to unlock the inner history of the world, and the ultimate purposes of Him who rules it.

This inspired scheme is wonderfully in consonance with all the lessons of true science. It assists—not impedes—the careful study of man in all the parts of his complicated and mysterious nature. As science investigates this portion of man or that, it branches into different channels, and is distinguished by appropriate names. When it deals with the laws governing the operations of his intellect, it becomes logic; when it deals with the ultimate principles of his knowledge, metaphysics; when it investigates the principles of right and wrong that guide him, it is

moral philosophy; when it contemplates his immortal nature and his relation to the Deity, it becomes theology. If we study the faculties of the mind, it is psychology; if the nature of being, it is ontology; if the mystery of life, it is biology; if the functions of life, it is physiology. To discuss the relation of man with other races of man is ethnology; to discuss his relation to other animals, anthropology. All are cognate branches of one complete science, of which the object and subject equally is man. [See ADAM.]

MAN, SON OF. [See SON OF MAN.]

MAN OF SIN. [See ANTICHRIST.]

MANA'EN, *consoler*; the foster-brother of Herod Antipas. He was numbered among the prophets and teachers of the Christian Church at an early period of its history [Acts xiii. 1], and assisted in the dimission of Saul and Barnabas when they were summoned by the Spirit to missionary work among the heathen. He is not mentioned elsewhere in Scripture.

MANA'HATH, *rest*. 1. A son of Shobal, son of Seir [Gen. xxxvi. 23]. 2. A place in Benjamin [1 Chron. viii. 6]. The passage is obscure, and no such town is elsewhere mentioned.

MANA'HETHITES [1 Chron. ii. 52]. [See MANA-HATH (1.)]

MANASSEH, *causing to forget*. Several individuals are called by this name. 1. The first-born of Joseph, who thus named him, because, as he said, "God hath made me forget all my toil, and all my father's house" [Gen. xli. 51]. With his brother Ephraim, he was adopted by his grandfather, so that these two sons of Joseph became heads of separate tribes in Israel, and thus Joseph received a double portion [xlviii. 5, 22]. Though Manasseh was the first-born, he was only assigned the second place in the prophetic blessing [ya. 14—20]—a remarkable circumstance, which the history of the two tribes afterwards fully justified. [See EPHRAIM.]

2. The word is used instead of Moses. The northern colony of the tribe of Dan [see DAN, LAISH], on their journey to the new settlement, took away from the Ephraimite Micah [see MICAH (2)] a graven image and its paraphernalia, and also the priest whom Micah had appointed [Judg. xviii.]. It is repeatedly stated that this priest was a Levite [xvii. 7—13; xviii. 3, 15], and that he, and not another, was constituted priest to the tribe [xviii. 18—27]; yet it is added [ver. 30] that "Jonathan, the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan." But Gershom was the son of Moses [see GERSHOM (2), JONATHAN (1)], and his descendants were numbered among the Levites [1 Chron. xxiii. 15, 16]. For the sake of the honour of their lawgiver and his descendants, the Jews have changed Moses into Manasseh in the above-mentioned verse; yet reverence for the sacred text has prevented them from doing more than half inserting the letter necessary to make the change: thus they have מִנָּשֶׁה (*Mēnashsheh*, i.e. Manasseh). Only a very few boldly read מֹשֶׁה (*Mōsheh*, i.e. Moses). The former reading has been followed in our version, and in all the ancient versions except the Vulgate. There is, however, not the slightest doubt that the latter alone is the correct reading, and that the spurious priests in Dan were really descendants of Moses.

3. King of Judah, son and heir of Hezekiah. As he was only twelve years old when he began to reign [2 Kings xxi. 1; 2 Chron. xxxiii. 1], he must have

been born during the fifteen years that his father lived after that sickness which so nearly proved fatal. It appears from other indications [2 Kings xx. 18; Isa. xxxix. 7] that Hezekiah was as yet without a son and heir at the time of his great sickness [see HEZEKIAH]; and this may have greatly conduced to the excessive grief to which he gave expression, and which he afterwards recalled to mind [2 Kings xx. 3; Isa. xxxviii. 3, 10—17]. It is more than probable that the king gave his son this significant name as a thankful acknowledgment that God had caused him, in the happiness of domestic relations, to forget the trial and sorrow to which so much reference is made. The young king, alas! caused the people to forget all the good lessons which his father had taught them. He reigned fifty-five years, the longest reign on record in Scripture. He undid all the good work which his father had done. He worshipped Baalim and the host of heaven [see BAAL, IDOL]; sacrificed to Moloch in the Valley of Hinnom [see MOLOCH]; and not only did he sacrifice to idols on the high places [see HIGH PLACES], but he even erected an idol and idolatrous altars in the Temple at Jerusalem. He induced or compelled the people to go along with him in his apostasy, and did not hesitate to put to death those who remained true to Jehovah. Therefore judgments were denounced against him and his people, but he would not listen to reproof [2 Kings xxi. 2—16; 2 Chron. xxxiii. 2—10]. At length, however, he was surprised when hunting, and was captured by the Assyrians, and taken to Babylon, which was then in their power, where he repented of his sin, and prayed to God; mention is also made of his prayer, but the apocryphal piece so called is spurious. [See APOCRYPHA.] His supplication was answered, and he was restored to his kingdom, which he at once put in a state of defence, and thoroughly reformed and purified from the effects of his former idolatry [2 Chron. xxxiii. 11—19]. The imprisonment and reformation of Manasseh are not mentioned in the Book of Kings; but omission is not denial, and it must be remembered that his very long reign is dismissed in a few sentences.

4. One of the family of Pahath-moab, who put away his foreign wife in the time of Ezra [Ezra x. 30].
5. One of the family of Ilashum, who also, at the same time, put away his foreign wife [Ezra x. 33].

MANASSEH, LOT OF. The possessions of Manasseh were divided—one part lay to the east of the Jordan, and the other to the west. Of that on the east, Moses speaks in Deut. iii. 12—15, and Joshua also twice gives an account of its allotment [Josh. xiii. 29—31; xvii. 1—6]. It comprised part of Gilead, all Bashan, all Argob, &c. The characteristics of this important region are described in the articles under the principal names in the passages just referred to. The western portion of Manasseh is spoken of in Josh. xvii. 7—11; and it appears from the same chapter that the Canaanite inhabitants caused considerable trouble. This district lay to the north of Ephraim, and to the south of Issachar; it extended to the Mediterranean on the west, and to the Jordan on the east. Its limits are not very clearly defined, but it included northern Samaria, and came up to the southern base of Carmel. Part of it touched on Asher. The position of some of its towns, as Taanach and Megiddo, show that it took in a part of the plain of Jezreel. On the general subject of the allotments to this tribe, Dean Stanley says: "The northern outposts of the eastern tribes were entrusted to that portion of Manasseh which had

originally attacked and expelled the Amorite inhabitants from Gilead. The same martial spirit which fitted the western Manasseh to defend the passes of Esdraelon fitted 'Machir, the first-born of Manasseh, the father of Gilead,' to defend the passes of Hauran and Anti-Libanus; 'because he was a man of war, therefore he had Gilead and Bashan'" ["Lectures on the Jewish Church," p. 217].

MANASSEH, TRIBE OF. At the first census after the departure from Egypt, the descendants of Manasseh, from twenty years old and upwards, amounted to 32,200 men able to bear arms [Numb. i. 35; ii. 20, 21]; but at the end of the wandering they had increased to 52,700 [Numb. xxvi. 34]. In the desert, as well as in the promised land, this tribe was regarded as less important than that of Ephraim. [See EPHRAIM, TRIBE OF.] Along with their kindred of Benjamin, the Manassites were placed in the "camp of Ephraim" [Numb. ii. 18—24]. At the close of the wandering, the tribe was divided; one portion, including the families of Jair, and the greater part of the valiant families of Machir, took possession of the northern part of the country east of the Jordan, consisting of the half of Gilead [see GILEAD], and all Bashan [see BASHAN], and Argob [see ARGOB (2)], including the dominions of Og, who had been defeated and slain [see OG], and partitioned these among the different families [Numb. xxxii. 33—42; Deut. iii. 13—15; Josh. xvii. 1]. They afterwards enlarged their possession at various times [1 Chron. v. 18—24], especially by a successful war against the Hagarites. [See HAGARENES.] The other portion of the tribe obtained a settlement west of the Jordan, between Asher and Issachar on the north, and Ephraim on the south [Josh. xvii. 5—18]. Among the judges, Gideon belonged to the western half [see GIDEON], and Jephthah to the eastern. [See JEPHTHAH.] The eastern division, along with their neighbours Gad and Reuben, became the first victims of Assyrian ambition [1 Chron. v. 26]. The western division, no doubt, afterwards shared the fate of the rest of the kingdom of the ten tribes [2 Kings xvii. 6—24; xviii. 9—11]. [See ISRAEL, KINGDOM OF.] Yet a remnant of it is mentioned in connection with the religious reformations wrought by Hezekiah and Josiah [2 Chron. xxx. xxxiv. 5—9].

MANAS'SITES, those belonging to the tribe of Manasseh; but it so happens that the term is used only in reference to the eastern division of the tribe [Deut. iv. 43; Judg. xii. 4; 2 Kings x. 33].

MAN'DRAKES. The Hebrew word is *dudaim*, and occurs only in Gen. xxx. 14—16 and Song of Sol. vii. 13. Many conjectures have been formed respecting this plant, but it is now generally supposed that the *Atropa mandragora* of the botanists, as shown in the illustration on the opposite page, is meant. This plant grows like a lettuce, but its leaves are of darker green. The flowers are purple, and the root is forked. About the latter end of April or the beginning of May, it yields a fruit of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour. The taste of it is also agreeable, but it is somewhat intoxicating in its effects. [See Harris's "Nat. Hist. of the Bible," and Thomson's "Land and Book," pp. 576, 577.]

MANEH [Ezek. xlv. 12], a Jewish measure of sixty shekels—equal in English troy weight to 2 lbs. 6 oz.

MANGER, a crib or feeding-trough for horses. Such was the first cradle of our Lord [Luke ii. 7].



The Mandrake (*Atropa Mandragora*).

MANNA, the miraculous food with which the people of Israel were fed in the wilderness during the forty years intervening between the exodus and the entrance into Canaan [Exod. xvi. 35]. The statements relative to this food may be briefly summarised:—It was rained from heaven [Exod. xvi. 4]; when the dew fell at night upon the camp, the manna fell upon it [Numb. xi. 9]; when the dew had disappeared, it lay upon the surface of the ground as small as the hoar-frost [Exod. xvi. 14]; it resembled white coriander seed in appearance, and tasted like cake and honey [ver. 31]; it melted with the heat of the sun, and had therefore to be gathered in the early morning [ver. 21]; it was a substitute for bread [ver. 12]; it was capable of being baked and boiled, ground in mills, or beaten in a mortar [Exod. xvi. 23; Numb. xi. 7]; if it was kept till the morning it became corrupt with worms [Exod. xvi. 20]; on the day before the Sabbath a double quantity was gathered, and on the Sabbath itself none fell [ver. 23]. The word "manna" has commonly been derived from מן (*mān*), an expression of surprise, "What is it?"

But it is objected that this root is not Hebrew, but Aramæan. Hence the majority of modern critics prefer to derive the word from מָן (*mānau*), "to allot;" whence manna is an "allotment," or "gift," as being God's gift to his people.

Great efforts have been made by modern rationalists to identify the manna of the Scriptures with the still-existing manna of the Sinaitic peninsula. This is a vegetable substance consisting of saccharine matter only, being an exudation from the tamarisk tree, the *d-ar-fah* of the Arabs, from the branches of which it trickles down. This sap is only exuded from the outer

or very tender twigs. In productive seasons, a twig of from two to three inches long yields from twenty to thirty drops, and an entire tree, of average dimensions, about 80,000. The product has the consistency of wax, of a reddish or dull yellow colour, and resembles honey in flavour. The tree on which it grows, the *Tamarix mannifera* of Ehrenberg, differs little from the common tamarisk, except in attaining a greater height, sometimes as much as twenty feet, and in being more bushy and more fully covered with foliage. The tree is only found at the present day in the peninsula of Sinai, and there only in a very circumscribed locality, in the fertile and well-watered wadys of the district. The quantity of manna annually collected over the whole locality does not exceed five or six hundred pounds. The common opinion has been that the exudation results from the puncture of an insect, a species of louse (*Coccus maniparus*). This view is, however, losing ground, and Lepsius and Tischendorf, both judging from personal observation, believe the exudation to be natural to the plant itself.

The attempt to identify this production with the manna with which the people of Israel were fed miraculously for forty years, has derived countenance from the statement of Josephus, that the same food which had been called manna by the Hebrews continued, through the goodness of God, to ruin in the same locality as in the time of Moses. Modern rationalism, in its anxious desire to do away with the miracles of Scripture, has eagerly taken hold of this idea; for could it be sustained, it would be fatal to the historical credibility of the Pentateuch. Not only, in such a case, must the statements of Moses be enormously exaggerated, but the lawgiver would be convicted of positive untruth, since he represents as a special gift of God miraculously rained from heaven what he knew all the while to be no more than an ordinary vegetable production, perfectly familiar to himself and the rest of the people during their prolonged sojourn in the wilderness of Sin. This assumed identity, although having the authority of such a writer as Hongstenberg, is disproved by a large variety of reasons that appear to us to be conclusive beyond controversy. Our space will not allow more than a brief enumeration of them. The manna described by Moses cannot have been identical with the product of the tamarisk tree, because—(1.) The production of the tamarisk manna is uncertain, years passing without it; whereas the manna of Moses was supplied continuously for forty years. On any supposition, a miracle must therefore remain somewhere. (2.) The time of harvest of the tamarisk is in June or July, whereas the people began to be supported by the manna of Moses in May, and gathered it continuously day by day all the year round. (3.) The quantity required to feed the people, estimated at four millions of pounds weekly, must have enormously exceeded the possible production of tamarisk trees in the neighbourhood, however largely their number in the days of Moses may be supposed to exceed their number at the present time. (4.) The manna of the tamarisk may be seen hanging on the *tar-fah* twigs till it falls in solid grains on the ground: the manna of Moses was rained from heaven. (5.) The product of the tamarisk melts with the heat of the sun, as the manna of Moses did; but it may be kept for months, and does not breed worms, as the manna of Moses did, if kept more than a day. (6.) The product of tamarisks tastes like honey; but the manna of Moses like cake and honey. (7.) The manna of the tamarisk cannot

be boiled, or ground in mills, or pounded in mortars, but the manna of Moses was familiarly so used. (8.) The existing manna cannot be made into cakes: the manna of Moses could and was. (9.) The manna of the tamarisk is simply saccharine matter; it contains none of the nutritious properties of meal, and, although used with bread, could not be a substitute for bread; but the manna of Moses is repeatedly stated to have been given and to have been used as a substitute for bread during a period of forty years. The two, therefore, could not have been identical. Even the natural explanation, founded on the supposed identity, would not do away with the necessity of a miracle; the whole argument therefore fails. The narrative of Moses must be accepted as literally and historically true, and the provision made for the food of Israel regarded as extraordinary and miraculous.

MANOAH, *rest*; a man of Zorah [see **ZORAH**], of the family of the Danites. Though married, he had no family, until at length an angel appeared to his wife, and promised her a son. Manoah being made acquainted with this, prayed that the angel might appear to him, and give instructions as to how they were to rear the child that should be born; this request was granted, and in due time the son was born, who was called Samson [Judg. xiii.]. [See **SAMSON**.] Manoah and his wife are mentioned in connection with Samson's marriage, which they at first disapproved of, though they afterwards yielded [xiv. 2—10]. Manoah died before his son. Hence we find that Samson's brothers alone performed the last offices for the departed hero [xvi. 31].

MANSLAYER. [See **AVENGER**.]

MANUSCRIPTS. It will be unnecessary to give in this article any general account of ancient books and writings; such particulars only will be stated as bear directly on the Hebrew MSS. of the Old Testament and the Greek of the New.

1. **HEBREW MSS.**—The numerous transcripts of the Old Testament, or of its various portions that have come down to us, are commonly divided into sacred and private copies. By sacred is meant the class which comprehends the synagogue rolls, whilst all others are regarded as private or common. The synagogue rolls of the Pentateuch are written on skins, without vowel points; and it is required that they should be copied in conformity with a vast number of minute regulations: these rules, however, and the requirement that the revision of each copy should take place within thirty days after its completion, have had the effect of preserving the received text of the Law with remarkable exactitude. So that whenever the existing Jewish text of the five books of Moses was adopted as absolutely authoritative, it was, as far as human regulations could avail, fixed in such a manner as could scarcely have been possible in any other way prior to the invention of printing. And unless MSS. of a prior age had come to light so as to be available for the criticism of the text, there was a great advantage in this uniformity; for it was a safeguard against later alterations through the oversights of copyists. The Jews also use in their synagogues rolls containing the *Haphtaroth*, or selections from the Prophets, and rolls containing the five *Megilloth* (i.e., the books of Esther, Ruth, Canticles, Ecclesiastes, and Lamentations); that containing the Book of Esther alone is the most frequently met with of all. The other MSS. of the Hebrew Scriptures are in form like the books

in common use; all of these, except such as are very modern, are written on vellum. The pages are divided into columns, of which four is the largest number known. The Chaldee Targum of the Pentateuch, and of some other portions, frequently accompanies the Hebrew text. It is supposed that the form of the letters and the mode of writing indicate not only the age to which MSS. belong, but also their country. Some very recent MSS. are in the Rabbinical character, and not in the square Hebrew. In MSS. the points are commonly added by another hand: thus in those in which they are not inserted, we cannot conclude with certainty that this was intentional, for the MS. may be unfinished.

There are no Hebrew MSS. extant of extreme antiquity: this may be attributed to the custom of the Jews to bury old and worn-out copies of the Scriptures, lest the material should be employed for any secular purpose. Thus it has been said that the Hebrew text which we have is that which was current in the seventh or eighth century of our era, pretty carefully transmitted to us with all its then existing errors of transcription, but without our having the means of carrying its critical revision on MS. authority back to an earlier date; while the Greek text which we have in common use is that of the fifteenth century, with the variations introduced by the later transcribers, while the MS. authorities enable us to carry back our critical revision to the fourth century. The collection of Jewish criticisms called the *Masora* had the effect of fixing the Hebrew text, and of causing that a kind of standard should be established; so that if copies differ from the *Masora*, they would be known to contain variations introduced by copyists. The *Masora* at length is found in the margin of some MSS. of the Hebrew Scriptures; while many contain that selection of notes which is called the lesser *Masora*.

The Hebrew MSS. collated by Kennicott (and his helpers) and by De Rossi in select places amount in number to many hundreds; but in general the text is so far uniform that the variations of importance from that which is commonly printed are exceedingly few. The collation of MSS. has not, however, been in vain; for the existing facts respecting Hebrew copies have been brought to light, and two errors have thus been dispelled: on the one hand, the assertion of the Rabbinical Jews, and some others, that the MSS. are precisely uniform in letters, points, and accents (a thing which could not be without a miracle); and on the other, the speculations of those who thought that by the collation of MSS. some support would be found for their bold conjectures. In several places proofs have been given of what the true Masoretic text is, and in some places (such especially as Ps. xvi. 10) it is shown absolutely that the Jews have in their MS. copies preserved precisely the reading most favourable to Christianity, as being that quoted and argued on in the New Testament. The value of this is great in the refutation of that attempt at criticism which charges the Jews, from the printed textual reading in the passage referred to, with having wilfully corrupted the Scriptures committed to their care. They can have made no such alteration, if they have preserved the most explicit testimony against any such change.

The oldest MS. known to De Rossi (No. 634 in his list) was a fragment of a MS. of the Law (containing the end of Leviticus and the beginning of Numbers). He considered it to belong to the eighth century, an opinion which does not appear to have been controverted. De Rossi's No. 503 is a MS. of the Pentateuch

formed of several pieces of various ages; in his opinion, the portions were written in the ninth and tenth centuries. The fragment previously mentioned was inserted as part of this MS. Amongst the oldest MSS. known to Kennicott were the following:—No. 590 in his list—a MS. in the Imperial Library at Vienna, containing the Prophets and Hagiographa; it appears to belong to the beginning of the eleventh century. No. 1 in his list—a MS. in the Bodleian Library, containing the whole of the Hebrew Bible, but now defective in the former part of Genesis. Kennicott regarded it as being of the eleventh century, but De Rossi as of the twelfth.

In all minute descriptions of Hebrew MSS., it is specified whether they have the vowel-points and accents or not, whether the Masora is added, or what parts of it: such particulars may furnish, perhaps, at length some means for classifying MSS. as to their history; but at present these are but isolated facts.

In 1845 Pinner published an account of a very remarkable collection of MSS. at Odessa. Of these, that which he designates as No. 1 is a synagogue roll of the Pentateuch, which is stated in the subscription to have been written in what answers to the year A.D. 590; he expresses no doubt as to the correctness of this date. It thus appears to be the oldest known Hebrew MS. The mode of writing is in accordance with the Masoretic rules; it was brought from Derbend in Daghestan. A MS. in the same collection (No. 3) contains Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. It appears to have been written in the beginning of the tenth century. This MS. is of great value, for it presents one singular feature: the punctuation, both as regards vowels and accents, differs entirely from that now in use, and all the points are placed *above* the letters. Pinner has published a fac-simile in lithograph of the whole of Habakkuk as a specimen of this remarkable MS.

2. GREEK MSS.—The ancient existing MSS. of the New Testament are on vellum, but some of the more recent are on cotton paper, and some of the most modern on linen paper. There are no copies of the Greek Testament, or of its separate portions, in the form of rolls; all that we have, whether entire or fragmentary, were put together in the form of modern books. All the older sacred Greek MSS. are in what have been called uncial letters—that is, capitals. Montfaucon ascribes the use of cursive (or small) letters in sacred documents to the tenth century. The oldest MSS. are without accents or breathings, unless, indeed, they have been added by a later hand. There are no word-divisions, and often no punctuation of any kind. Of course it requires habit in order to read such MSS.; but when once the eye and the mind are familiarised with this mode of writing, it is found that there is rarely any ambiguity in the separation of words or the division of sentences. In the more ancient MSS. each page is more frequently than not divided into columns: the Vatican MS. has three in a page; the Sinaitic has four in historical prose books, but two in poetical; the Alexandrian has two; while the Codex Ephraemi, and the Codex Dublinensis of St. Matthew, have each of them only one.

Greek palæography is a subject so far well known that the age of ancient MSS. can be approximately determined with considerable exactitude. We know what kind of writing was common in such an age; how the form of letters changed from time to time; how the common introduction of breathings and ac-

cents shows a later period; and, lastly, how the habitual use of cursive letters shows a point of time as late, at least, as the tenth century. It must not be supposed, however, that the use of uncial letters then ceased; for they were employed still later for certain ecclesiastical purposes. This was probably done in order that aged eyes, unaided as yet by lenses, might still be able to read what was employed in ecclesiastical services. A mode of dividing the text into *stichoi*, or lines, was adopted (apparently by Pamphilus, in the beginning of the fourth century), for the purpose of facilitating the reading of the Scriptures aloud, by showing how much ought to be taken together at a breath.

In the oldest MSS. the letters are pretty uniform as to shape and arrangement. At the ends of lines, and occasionally elsewhere, smaller letters are used in order to save room; but even then they are rarely compressed or narrow in shape: after the seventh century this is not the case, for then letters are contracted disproportionately in their breadth. The round letters, Θ Ε Ο C, became in the seventh century narrow in form, as if compressed; and this leads to a distinction which the eye at once makes between the earlier and the later uncial MSS. It is true that in some later documents these letters have their full round form; but the stiffness of the writing there shows that this shape is not natural, and that it is only the imitation of archaic forms.

The other indications of antiquity, besides the form of the letters, are those furnished by the colour and nature of the ink, the kind of vellum, and also, in part, the manner in which the text is divided and arranged. It has been repeatedly said that the age of the material is no proof of the age of the text, because a recent MS. may have been copied from a lost codex of the fourth century. This is true; and thus there are recent MSS. the text of which is of extreme value and antiquity; but as applied to ancient MSS. the statement is incorrect, and the inference drawn from it is still more so; for whatever text is found in an ancient MS. must of necessity be what was in some use, at least, in the age in which the MS. was written. We are thus able to argue from documents of known and proved antiquity, from express citations in writers of the first three centuries, and from good copies of the earlier versions; and the result is, that we can speak with confidence of the amount of variation, and the defined limits in the text as it existed in the fourth century. Thus palæography is no vain study; for it supplies us with important materials for forming a right judgment as to the earlier text. This is done, not through an unintelligent assertion of the authority of some one MS., or even class of MSS., but through the process which has been termed "comparative criticism." In this nothing is assumed; but readings of known antiquity are noted, of which we have express early testimony. It is then inquired in what documents these readings are now found, and how far they are supported by ancient versions. In this manner the character of each document is, as it were, tested; and it is found that such and such documents of extreme antiquity are those which contain the readings which we know (on independent grounds) to have been current in very ancient times; and when the character of a witness is thus proved in the particulars in which it can be tested, its evidence has an ascertained value in the places to which no such test can be applied. Thus we can speak of texts of ascertained antiquity; and we find some of the more recent

copies which must be transcripts, mediate or immediate, of those in circulation in the earlier centuries.

Some of the MSS. of the tenth and following century are in cursive letters, and some still in uncials. With the use of cursive writing we find divisions of words, some punctuation, and, in fact, the general features of common printed Greek. In Biblical uncial documents there is hardly a trace of a postscripted *iota* (perhaps five times amongst all that are known)—the subscribed *iota* as yet had not been introduced; but in the cursive copies the postscripted *iota* is frequent, and at length the same letter is subscribed. Certain important nouns of frequent occurrence are habitually contracted, both in uncial and cursive MSS.—such as ΘΕΟΣ, ΚΥΡΙΟΣ, ΙΗΣΟΥΣ, ΧΡΙΣΤΟΣ, ΠΝΕΥΜΑ, ΙΕΡΟΥΣΑΛΗΜ, ΔΑΥΙΔ, ΑΝΘΡΩΠΟΣ, ΟΥΡΑΝΟΣ, which are written ΘC, ΚC, ΙC, ΧC, ΠΝΑ, ΙΑΗΜ, ΔΑΔ, ΑΝΟC, ΟΥΝΟC, and similarly in the other inflections of the same and a few other words. Instances of these contractions may be seen in the fac-simile specimens of the writing of particular MSS. given under separate articles.

Besides the MSS. which contain integral portions of the New Testament, there are many lectionaries. In these the passages from the Gospels used in the Sunday and week-day services (but especially the former) throughout the year, are given in the order in which they were read; and in others the sections from the Epistles are given, which were similarly used. Some few lectionaries contain a text of much value; but in general they are of far less importance than MSS. which contain a book or books of the New Testament continuously written. Uncial letters seem to have been used in lectionaries much longer than was the case in other documents.

Some attention was paid to MSS. and their readings in the earlier period of New Testament printing; thus the collation of fifteen MS. copies, and of one printed edition (the Complutensian Polyglott), for Robert Stephens' folio Greek Testament (1550), was a kind of first step, even though the collations were very partial. From time to time something was done, but nothing that was systematic till the labours of Dr. John Mill, whose edition, in 1707, contained the results of all that he could do himself, or collect from others. Bengel (1734) collated some MSS.; Wetstein (1751-2) effected far more; Birch and his coadjutors, in the latter part of the same century, collated many MSS.; and, about the same time, Matthæi used great diligence in the accurate examination of those at Moscow. Scholz, about forty years ago, diligently examined many libraries, and thus greatly increased our knowledge of the existence of MSS.; his collations, however, are peculiarly untrustworthy. The strictly accurate and complete collation of MSS. has been almost entirely the work of men still living. Every accessible ancient document has, within the last five-and-twenty years, been collated independently by Tischendorf and Tregelles, so that there can be no material uncertainty in any case. Tischendorf has also done much as a discoverer of ancient MSS., and as the editor of the text of such documents. While these critics have thus laboured mostly amongst ancient MSS. (and the last named also on those cursives which contain ancient texts), Scrivener has worked with accuracy and diligence in the collation of many cursive copies; he has thus laid all who value critical studies under great and real obligation. For even though many of the cursive copies which he has collated have no particular

interest or value, yet his labour has done much to show the character of such documents; and, in some cases, the copies which he has collated are of especial importance and value as to their text. It must never be forgotten that while every document of extreme antiquity has of necessity a great value, yet the later uncials in general have not so marked an importance as have a few of the well-known cursives. A kind of general arrangement of Greek MSS. of the New Testament may be thus made:—(1.) The very ancient MSS., i.e., those from the fourth to the sixth century. (2.) Later uncials, the character of whose text is proved by comparative criticism to be ancient. (3.) Certain cursives, the value of which is similarly established. (4.) The rest of the later uncials. (5.) The cursive MSS. in general. The two last divisions (4 and 5) have no special value as critical witnesses for the establishment of the genuine text; the only proof that a reading is ancient is the fact that it is found in some ancient document.

Very few MSS. contain all the books of the New Testament; perhaps about twenty altogether: four of these—the Vatican, Sinaitic, Alexandrian, and Codex Ephraemi—are the most ancient known. Of these the first is now defective, some books being lost; and the two latter are also imperfect, some leaves being gone from the one, and many portions from the other. Many copies contain the Gospels; several St. Paul's Epistles; fewer exist of the Acts and Catholic Epistles, and comparatively few contain the Apocalypse. In critical works a capital letter is used for reference to each uncial MS.; an Arabic numeral designates each cursive; but the same reference is not, of necessity, used in the four portions (as specified above) of the New Testament.

Some of the most important MSS. are described in separate articles. [See CODEX ALEXANDRINUS, AUGIENSIS, BEZÆ, BOERNERIANUS, CLAROMONTANUS, SANGALLENSIS, SINAITICUS, VATICANUS.]

Under the head PALIMPSEST certain MSS., such as the Codex Ephraemi and Codex Dublinensis of St. Matthew, will be described.

Some other MSS. deserve a special mention in this place.

Codex Laudianus of the Acts (E). This MS. contains the Book of Acts in Latin and Greek, with a few defects. It was presented by Archbishop Laud to the Bodleian Library at Oxford, where it still remains. It was edited in 1715 by Hearne. It probably belongs to the sixth century. It is peculiar, inasmuch as the Latin takes precedence of the Greek, and it is so written that only about one or two words in general are given in each line. The readings of this MS. are often singular; and it is worthy of note how habitually they agree with the remarkable citations which Bede gives from his copy; he either possessed this MS., or else a duplicate of it.

Codex Regius (L) of the Gospels. This MS. is one (No. 621) in the Bibliothèque at Paris (formerly called *du Roi*); it appears to belong to the eighth or ninth century; the value of its text is particularly great. The whole was published by Tischendorf in his "Monumenta Sacra" in 1846.

Codex Monacensis (X) of the Gospels. This MS. is now in the University Library at Munich. Some portions are defective; its appearance is peculiar; for, while the text is in uncial letters, there is an interspersed commentary in cursive characters in all the Gospels except that of Mark. It appears to be of the tenth century.

Several fragments of the New Testament are of great antiquity; some of these will be noticed under the head PALIMPSEST; others which ought to be specified are:—

Codex Purpureus (these fragments have been variously designated; but now N is used for them all). Four leaves of this are in the Cotton Library in the British Museum, two in the Imperial Library at Vienna, and six in the Vatican. These portions have been published by Tischendorf, who has since discovered and identified thirty-three leaves of this MS. in the island of Patmos.

Codex Borgianus (T). This MS., containing portions of St. John in Greek and Thebaic, apparently of the fifth century, was published in 1789 by Giorgi at Rome, where these fragments now are in the Library of the Propaganda. Woide possessed and published a portion of St. Luke, and a leaf of St. John, which evidently belonged to the same MS. The same collection from which Giorgi edited a portion of St. John, contains also part of St. Luke, as mentioned by Zoega. This was pointed out by Tregelles to Dean Alford, whose brother, the Rev. Bradley H. Alford, in consequence, examined and collated them.

Coslin Fragments (H) in St. Paul's Epistles. These are only fourteen leaves, belonging apparently to the fifth or sixth century. Two of these leaves are now at St. Petersburg, the others are in the Bibliothèque at Paris. A subscription speaks of this copy having been compared with the copy at Cæsarea written by Pamphilus himself.

Codex Basilianus of the Apocalypse (called B in that part of the New Testament; but not to be confounded with the Codex Vaticanus, in the other parts of the New Testament similarly designated). This MS. is now in the Vatican; it appears to belong to the eighth century; it is of importance, because so few MSS. contain that book. Its readings are pretty well known, from the transcripts of Tischendorf and Mai.

A few cursives should be specified briefly:—(1.) **Codex Basileensis** (1), of the tenth century, is excellent as to text in the Gospels. (2.) **Codex Colbertinus** (33 in the Gospels), of all the books of the New Testament, except the Apocalypse, "the most important of the Biblical MSS. in cursive letters extant; it is also one of those which has suffered most from damp and decay." It belongs to the eleventh century; but it is one of the most valuable monuments of the ancient Greek text. It belongs to the Bibliothèque at Paris. (3.) **Codex Leicestrensis** (69 in the Gospels). This MS., which appears to be of the fourteenth century, belongs to the town library of Leicester. It contains all the books of the New Testament. Its readings are now well known from the labours of recent collators. (4.) A MS. in the Vatican (No. 579), containing the Apocalypse (38); it is on cotton paper, of about the thirteenth century. Its readings are now known from the hasty collation of Birch, and that recently executed with care by the Rev. Bradley H. Alford. (5.) A MS. of the Apocalypse, collated by Scrivener, and by him termed "g." This is a MS. of the eleventh or twelfth century, one of the treasures of the library of the Hon. Robert Curzon, at Parham. (6.) A MS. of the Acts, obtained by Tischendorf in 1853, now in the British Museum (No. 20,003), of the eleventh century, and as to text of exceedingly great value. It has been thoroughly collated by Tregelles (who designates it 61, a number previously unappropriated), and since by Scrivener, with his usual care and accuracy.

MA'OCH, perhaps *oppression*; Fürst explains it *poor*: father of Achish, king of Gath [1 Sam. xxvii. 2]. Possibly identical with Maachab (2) [1 Kings ii. 39].

MA'ON, a *dwelling-place*. 1. A city of Judah [Josh. xv. 55]. It was "in the mountains," and probably towards the south. The "wilderness of Maon," where David took refuge from Saul, is said to have been "in the plain on the south of Jeshimon" [1 Sam. xxiii. 24, 25]. It was at Maon that Nabel dwelt [xxv. 2]. Maon is supposed to have been at what is now called Tell Main, a few miles south of Hebron. If this is correct, the wilderness of Maon would probably be a portion of the hilly region to the east. 2. Maon in 1 Chron. ii. 45 appears as a descendant of Caleb, and father or founder of Beth-zur.

MA'ONITES, inhabitants of Maon; a people mentioned, in connection with the Zidonians and the Amalekites [Judg. x. 12], as oppressors of Israel. In the Hebrew text the word is simply "Maon," but the meaning is given correctly in our version. The Maonites were probably the same as the Meunims of 2 Chron. xxvi. 7. Some think they lived in Edom, to the east of Petra, where the name of Maan is still to be found. We really do not know who they were, and the ancient Greek and Latin versions reveal a like uncertainty. The Greek has "Madian," and the Latin "Chanaan;" the Syriac, more reasonably perhaps, reads "Ammon," simply changing the position of the first two letters.

MA'RA, *bitterness*; the name which Naomi, on her return to Bethlehem, widowed and childless, gave herself: "Call me not Naomi (*pleasantness*), call me Mara" [Ruth i. 20].

MA'RAH, *bitterness*; one of the stations of the Israelites in the wilderness, three days' journey from the place where they crossed the Red Sea. The bitter waters from which it was called were miraculously sweetened by Moses [Exod. xv. 23; Numb. xxxiii. 8, 9]. Modern travellers have identified it with Amarah, or Howarah, because bitter water is still found there. It is about thirty-three miles from the Wells of Moses, and has often been described by travellers; as by Burckhardt, Seetzen, Robinson, and Sandie ["Horeb and Jerusalem"]. Robinson's description is a very good one ["Bibl. Res.," i. 66]. Other localities have been fixed upon, but it is impossible in such cases to arrive at anything like certainty.

MAR'ALAH, *place of trembling, or dependence*; a place in the tribe of Zebulun [Josh. xix. 11]. The site is unknown, and the place is nowhere else mentioned. The Syriac version has, "And their border went up to the west, and to *Romath-taale*" (the Hill of Foxes). This is equally indecisive, except that it shows that, in the opinion of the translator, Maralah was one of the numerous Ramahs of Palestine.

MARANATHA. This is properly two Syriac words, Maran-atha, signifying "Our Lord cometh," or, as we say, "is coming,"—the reference being to his future coming to judgment. It will be seen that Maranatha is no translation of Anathema, and that, in itself, it is not at all an imprecation, but rather an expression of confidence that the Lord will come to execute judgment [1 Cor. xvi. 22].

MAR'CUS. [See MARK.]

MARE'SHAH, *inheritance, or, as some explain it, at the head*. 1. A city of Judah "in the valley" [Josh. xv. 44]. It afterwards became a place of importance, and

was fortified by Behoboom [2 Chron. xi. 8]. Here Asa was attacked by Zerah the Ethiopian, but defeated him with immense loss [2 Chron. xiv. 9-13]. It is mentioned by Micah, who was a native of the town [Micah i. 15]. [See MORASTHITE.] Eliezer, son of Dodaiah, was another prophet from Mareshah [2 Chron. xx. 37]. The Edomites occupied the city during the Babylonian captivity; but the Jews afterwards recovered and restored it. It is mentioned by Josephus, and in the Apocryphal Second Book of Maccabees. These, and other allusions of old writers, are given by Reland ["Pal.," 888]. It was destroyed by the Parthians in their wars with Herod, and was still in ruins 300 years later. The site is fixed at Maressa, a little way south of Beit-Jibrin, with which it is confounded by Benjamin of Tudela. Van de Velde says he heard the people of Beit-Jibrin call Maressa Merash ["Memoir," 333; Keil on Josh. xv. 44]. 2. The father of Hebron [1 Chron. ii. 42], an obscure allusion in an account of the family of Caleb—"the sons of Mareshah, the father of Hebron." This may signify that the men of Mareshah founded or colonised Hebron. According to the Syriac version, the meaning is different—"And the sons of Mareshah, the father of Hebron, were Korah and Tappuah," &c. It is not possible to decide whether this Mareshah was a person or a place, or both. 3. In 1 Chron. iv. 21, we read of Laadah the son of Shelah, and the father of Mareshah. This reference is also obscure; but having regard to the preceding statements, it appears as if Laadah founded or colonised Mareshah, and Mareshah Hebron. The settlement of the men of Mareshah in Hebron is, of course, one which followed the occupation of the land in the time of Joshua.

MARK, MAR'CUS (Μάρκος). This is simply the common Roman prænomen adopted as the name amongst the Gentiles by which a Jew was known. We find in the New Testament a similar use of the names Caius and Publius, and that, too, even applied to persons who were not Jews.

There can be but little reasonable doubt that Mark, whose name is prefixed to the second Gospel, is the same person as "John whose surname was Mark," who is spoken of in the Acts. Assuming them, for the present, to be the same, John would be the Jewish name, while Mark was that by which he was known amongst Gentiles, and in connection with his ministry. In full accordance with this opinion, we find the name John gradually dropped, and Mark alone retained. [Compare the manner in which he is mentioned in Acts xii. 12, 25 (also xiii. 5, 13) with Acts xv. 37, 39.] This shows how naturally we are led to consider the person afterwards called Mark only, as the same with the John formerly spoken of. [See JOHN (2).]

There are a few indications of the relation in which John Mark stood to others:—He was the son of a woman named Mary, who was a person of some consideration in the Church that was at Jerusalem; for it was at her house that many assembled for prayer when the Apostle Peter was in prison [Acts xii. 12]; and thither Peter came, as though it were his accustomed resort, on his miraculous deliverance. This alone shows an early connection of the Apostle Peter with John Mark, thus supplying us with another link of identification with the Evangelist. As Mark is styled the cousin (ἀνψιός) of Barnabas, Mary seems to have been the aunt of that apostle, either by blood or else by marriage. That he was converted through the instrumentality of the Apostle Peter, is learned from 1 Peter v. 13, where he calls

him "Marcus my son." It has been supposed that Mark himself was the "young man" spoken of in the narrative in his Gospel [chap. xiv. 51, 52]. If this were the case, at least it has no clear evidence in its favour; while, on the other hand, it would appear as if he were still young at the time when he first joined Paul and Barnabas in their missionary journey.

All that we know of the particulars of his life may be soon told. On the return of Barnabas and Paul from Jerusalem to Antioch, soon after the deliverance of Peter, Mark accompanied them. His relationship to Barnabas, no doubt, led to this; and besides this, the departure from Jerusalem of Peter, whose son in the faith he was, may have caused him to attach himself the more closely to others. When Barnabas and Paul went forth from Antioch, as called directly by the Holy Ghost, and, in consequence, set apart by the Church, Mark at first accompanied them as their minister (ὑπηρετής) [Acts xiii. 5]; probably it was intended that he should act in some subordinate capacity under the apostles. No sooner, however, had they left Cyprus, the native country of Barnabas, and reached Pamphylia, than "John, departing from them, returned to Jerusalem" [Acts xiii. 13]. We hear no more of Mark again until Paul and Barnabas were about to set out on a second journey [Acts xv. 36, 37], when he seems to have been at Antioch, for Barnabas determined to take him with him; but "Paul thought not good to take Mark with them, who departed from them from Pamphylia, and went not with them to the work:" this led to the contention between Barnabas and Paul, and their separation, when the former "took Mark and sailed unto Cyprus." We now lose sight entirely of Mark for many years; when next seen, it is with St. Paul during his imprisonment in Rome. In one passage written at this time [Philem. 24] Paul calls Marcus one of his fellow-labourers; in another passage [Col. iv. 10] he mentions him, adding, "Touching whom ye received commandments: if he come unto you, receive him." He might have known that his former weakness, and withdrawal from service, had caused others to feel less confidence in him; and thus he desires fully to commend him as one whom he owned as a fellow-labourer, and whom he wished to be received as such by the Christians in Asia. In 1 Peter v. 13 we find Mark, with the Apostle Peter, in Babylon, and his name is specified by the Apostle as saluting the Asiatic churches. In the Second Epistle to Timothy, written by the Apostle Paul when in the expectation of his approaching martyrdom, he says [iv. 11], "Take Mark, and bring him with thee: for he is profitable to me for the ministry." This indicates that Mark was now in Asia, and that Paul desired his presence at Rome. Most valuable is this last testimony of the Apostle respecting him whose service he once had to reject. Here ends all our information from Scripture respecting this Evangelist. It leaves him as, at times, the companion of Peter, who owned him as a son; and as one whose companionship and fellowship in service were owned by Paul.

Beyond the account in Scripture, we have scarcely any definite facts about St. Mark on which we can rely. A few points relative to him as the author of the second Gospel narrative will be mentioned in connection with that book of Scripture. Traditional histories bring Mark to Rome with Peter; and subsequently he is represented as becoming the founder of the Church at Alexandria [Eusebius, "Hist. Eccles.," ii. 16], where, according to other and later accounts, he afterwards suffered martyrdom.

Some of the narrations relative to Mark, as given by early writers, may be regarded as illustrations of the mode in which legends originated. In a preface to St. Mark's Gospel, ascribed to Jerome, there is a story which was amplified by later writers, who gravely narrate that Mark cut off his thumb in order that this bodily mutilation might disqualify him for "priesthood;" but that, in spite of this "canonical" impediment, his fitness overcame all hindrances.

MARK, GOSPEL OF. The second canonical Gospel, in the common order, has always been designated "according to Mark." We purpose to treat briefly of its history, contents, and its relation to the other canonical Gospels.

1. Although this Gospel bears the name of Mark as the author, yet, from the earliest ages, it has been stated that it stood in some special relation to the Apostle Peter. Thus, about the middle of the second century, Justin Martyr quotes the statement of the Lord having changed the name of Simon to Peter, as "written in *his* memoirs;" adding, as from the same source, the bestowal of the name of Boanerges upon James and John. It must be remembered that Justin calls our canonical Gospels "the *memoirs* of the apostles"—i.e., written (or, at least, communicated) by them; for the actual writers were, as he says, "the apostles of Christ and their followers." It may thus be seen how nearly this Gospel was ascribed to Peter himself; so that it might almost have borne his name. What this relation was we see from other sources. At the end of the first century there were living at Ephesus, besides the Apostle John, two other immediate disciples of our Lord when on earth—Aristion and John the Presbyter: the testimony of the latter concerning the Gospel of Mark has been recorded by Papias. He says that Mark was the interpreter of Peter; whatever he (Peter, apparently) remembered (or mentioned), he (Mark) accurately wrote; not as having been a hearer or follower of Christ himself, but as having been associated with Peter, whose statements he wrote down as Peter gave them forth in teaching; so that (John adds) "Mark erred in nothing." The Presbyter says that Mark did not write down "in order;" by which, apparently, he means that it was not as framing a connected narrative from what he had himself known. Irenæus, towards the end of the second century, says (after mentioning that the apostles preached first, and that the writing of the Gospels followed), that after the departure (by which he seems to mean *death*) of Peter and Paul, Mark wrote down and delivered to us the things which Peter had preached. Clement of Alexandria, the contemporary of Irenæus, tells us that when Peter was preaching at Rome, many who were present besought Mark, as the companion and hearer of Peter, that he would write down the things which Peter had narrated. Mark wrote accordingly; but that Peter neither urged it, nor yet forbade it. The difference between this account and that of Irenæus seems to be, that the one speaks of this Gospel as written after Peter's death, the other as with his knowledge. The statement of John the Presbyter may explain and reconcile these accounts, for he speaks of Mark not having written down "in order" what Peter had mentioned: this may apply to what he did in Peter's own lifetime, in contrast to the order and arrangement in which this Gospel as it stands was drawn up. The time, then, at which, according to this evidence, Mark wrote, must have been near A.D. 70. The language was, no doubt, Greek. And the relation to Peter is

not only sustained by evidence, but also by the internal character of the book; for, while many things are mentioned just as Peter might have narrated them, not a few points which might seem to put distinction on Peter are passed by. In speaking of authorship we do not forget plenary inspiration; but the apostles, or those who recorded their testimony, gave their statements as inspired witnesses—but still as witnesses of what they had heard, seen, and known.

2. The contents of this Gospel may be said to be specially a vivid narrative of the actions of our Lord. It could hardly be better described than as Jesus Christ "going about and doing good, and healing all who were oppressed of the devil." Everything is made subordinate to Christ in service. Formal division is almost impossible in such a narrative, in which the events flow out of one another, with a sequence that is more, perhaps, to be *felt* than defined. The introduction is abrupt: he refers to the prophecy of Isaiah; and thus taking ancient prediction as his basis, he goes on at once to speak of the ministry of John, and then of that of Jesus. Not one direct statement about our Lord's birth or his early life; there are no long discourses, so that it is not Christ as a *teacher*, but as one engaged in *action*, that we have before us. The citations from the Old Testament are but few, and they generally are not references made by the writer himself, but simply such as occur in the words of Christ which he records. It may be here remarked that this Gospel contains several words of Latin origin, which might be in use in the spoken language of Hellenists. Before dismissing the subject of the contents of this Gospel, it is well to state that the question relative to the concluding part of the last chapter [vs. 9—20] is not as to their authority as part of this Gospel, but simply whether they proceeded from Mark or from another. It is certain that all ancient copies did not contain them; that early and credible writers say that they did not proceed from Mark himself; also that these twelve verses are not contained in some of the oldest and best MSS.; nor yet in some of the versions: on the other hand, it is certain that these verses were in the second century received and known as part of this book, and that they are commonly found in MSS. and versions. Hence the conclusion arrived at by some critics is, that they are a genuine and authoritative part of this book, sufficiently attested by the transmission of the Church from apostolic days, although not written by Mark himself. This would place them on ground similar to that of the anonymous books of Holy Scripture. If these latter verses be from another hand, Mark's own conclusion shows the same characteristic abruptness as is found in the mode in which he commences.

3. The relation of this Gospel to that of Matthew has been sometimes so overstated, as to make it appear as if the former had been an abridgement merely of the latter. Others, again, have tried to show that whatever was not copied from St. Matthew was drawn from St. Luke; hence, this book has often been spoken of in a depreciatory tone. And yet, if it be attentively read, it certainly will be found to contain marks of the most definite originality. The author writes like one who has himself a thorough knowledge of the facts which he states. In this respect it may be compared to the Gospel of John, although, in contents and character, they differ so widely in other respects. But it is altogether incorrect to speak of Mark as though he had no portions in his Gospel which could not have been drawn from Matthew or Luke: for instance, chaps. iii. 20, 21; iv. 28—29; vii.

31—37; viii. 22—26; xiv. 51, 52: and in the narratives which are also found in the other Evangelists, Mark commonly has a few points in the descriptions which show a greater vividness, so that he could not even then be a mere abbreviator or compiler. Much as has been said about the relation of the three former Gospels to each other, it is impossible to theorise with any success; each must stand on its own basis, and each has its own distinctive value. It may be impossible to account for the verbal coincidences of this Gospel with those of Matthew and Luke; but if we maintain that one copied from another, then we shall have to account for their verbal discrepancies. No doubt, the narratives of our Lord's life assumed orally, at an early period, a precise and definite form, so that those who wrote them down would unconsciously use the same expressions in many of the descriptions: is it, then, unworthy of the Spirit of God for Him, when giving instruction through human pens, to employ those words and sentences which were in such common use? In speaking of the verbal coincidences of the Gospels, it must be borne in mind that it was early the habit of copyists to assimilate their narratives; hence, in the common Greek text, these coincidences are more habitual than is the case when any critical edition is used. We know that Mark himself was not an immediate disciple of our Lord; he had not himself witnessed the events which he describes: and yet no writer of the New Testament appears more like an eye-witness; he speaks as though he had the very scenes before him. This may be the result of the influence of Peter.

MA'ROTH, *bitterness*; the name of a place, only mentioned in Micah i. 12, and supposed to have been in the tribe of Judah. No other trace of it has been met with; and none of the ancient versions treat it as a proper name at all.

MARRIAGE is the act of legally uniting a man and woman as husband and wife. In Scripture it is expressed in different terms, as "taking to wife" [Exod. ii. 1], "joining together" [Matt. xix. 6], "giving daughters to sons and sons to daughters" [Deut. vii. 3; Ezra ix. 12], &c.; but the thing itself remains the same, by whatever word or phrase it may be defined.

The origin and object of the institution are clearly and beautifully stated in connection with the first human pair [Gen. ii. 18—25]. The man having found by experience that it was not good to be alone; and the various creatures having been made to pass in review before him, and not finding there "an help meet for himself," a divine slumber was made to fall upon him, when the Almighty took one of his ribs, and made of it a woman. When presented to Adam, he exclaimed—"This is this time bone of my bones, and flesh of my flesh"—plainly showing that he was conscious of the circumstances of the woman's creation—her essential superiority to the other creatures, and her relation and equality with himself. "She," continues Adam, "shall be called Woman, because she was taken out of man." Then it is added—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The narrative is eminently calculated to convey the most exalted ideas of the marriage institution, the whole matter hinging upon its duality—man and woman. God made but one woman for one man, and united them in the sacred bond of matrimony, adding, "And they shall be one

flesh;" or rather, as quoted by our Lord [Matt. xix. 5], and as the Samaritan text reads (with which agree the Septuagint, Vulgate, Syriac, &c.)—"And they two shall be one flesh." Not any number of males, or any number of females, but only one male and one female thus united shall become one flesh or person. It is this circumstance in the transaction that forms the basis of our Saviour's argument against divorcement, which, however, is destroyed in the authorised version by the translators' inattention to the absence of the article. "Have ye not read, that he which made them at the beginning made them male and female;" or rather, "made them a male and a female" (*ἀρσεν και θήλυ*)—only a single pair, one of each sex. "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (*δύο*, "two") shall be one flesh? Wherefore they are no more twain (two), but one flesh. What therefore God hath joined together, let not man put asunder." Thus it is most evident that marriage, according to its Divine institution, is monogamy. God made one male and one female, and united them in the sacred bond, as an example and standard for all future generations.

The first on record that introduced polygamy was Lamech, who took to himself two wives, Adah and Zillah, which led eventually to that debased state of society which brought about the ruin of the old world. A distinction, however, was kept, in this respect, between the ungodly and the God-fearing portion of mankind. Noah had but one wife, and his sons had but one wife respectively. But amongst the patriarchs the great anxiety for offspring led, to some extent, to the abuse of the sacred rule. Abraham was induced by Sarai to take her handmaid Hagar, that she might by her obtain children [Gen. xvi. 1—3]; and Jacob, through the cunning of Laban, was led to marry the two sisters [Gen. xxix. 21—30]; and their strong desire for offspring induced him also to accept their handmaids as concubines. Still, the careful reader of Scripture cannot fail to observe that, in spite of the influence of this great passion for offspring, there seems to be a consciousness among the patriarchs of the Divine rule of monogamy. So far as we are able to judge from the scanty information we now possess, the nations amongst whom the patriarchs sojourned observed the same rule of monogamy. In Egypt it seems almost certain that polygamy was rare, if admitted at all. It remained, however, among the Jews, perhaps from a desire to multiply, and by so doing to strengthen themselves as a separate people. Nor did Moses prohibit it, but only enacted certain laws to limit its growth and influence. In the instance of Solomon, polygamy culminated in all its baneful effects; and it was not till the time of our Saviour that a Divine command was given to restore the marriage tie to its original and legitimate condition.

The next important condition in the marriage institution is, that it was not to be contracted by the children of Israel with idolators, but restricted to the circumcised [Gen. xxviii. 1, 8; Deut. vii. 3, 4; Josh. xxiii. 12; Ezra ix. 11, 12]. This rule, notwithstanding, was frequently disregarded, which drew, in consequence, the displeasure of the Almighty upon them. That this was a universally known and accepted condition is manifest from the frequent allusions of Scripture, as well as of Josephus [see his "Antiq.," xii. 6, 4; xviii. 9, 8]. And Paul implies that the same rule continues in the Christian Church: the believer

is to marry "only in the Lord" [1 Cor. vii. 39 comp. with 2 Cor. vi. 14—18].

Lastly, the other condition is that marriage is indissoluble during the joint lives of the parties [Matt. xix. 6; Rom. vii. 2, 3; 1 Cor. vii. 39]. To this there is but one exception—unfaithfulness to the conjugal vow. [See DIVORCE.]

With regard to the observances in connection with marriage, these were in ancient times much what they still are in the Holy Land.

The general rule is that the parents choose wives for their children [Gen. xxi. 21; xxxviii. 6]; but sometimes the son chooses, and requests his father to obtain for him the object of his choice [Gen. xxxiv. 4; Judg. xiv. 2, 3]. The consent of brothers, if there be any of mature age, is considered necessary [Gen. xxiv. 55, 58]. When the matter is settled, the parties are first united by betrothment [see BETROTH]; and a dowry, according to the circumstances of the parties, is given by the suitor to the father of the female [Gen.

The party began their rejoicing at the house of the bride's parents, but repaired in the evening to the bridegroom's, with lamps and flambeaux [Matt. xxv. 1—10]—a custom observed in the East in the present day, as shown in our illustration. Such, briefly, were the observances as recorded in Scripture.

In modern times the Jews celebrate their marriages in the following manner:—When the appointed hour is come, which is generally in the afternoon, the bridegroom, accompanied by two male friends, and the bride, having her face covered with a veil, accompanied by two female friends, meet in the synagogue. These friends are always the parents, if alive; if not, generally the nearest relations. A number of other friends are also present. Ten adults must be there to constitute a lawful congregation. All being ready, the ceremony is proceeded with. In the middle is a canopy of silk or velvet, about two yards square, supported by four long poles. The bridegroom is led under the canopy by his friends, and the bride also by



MODERN MARRIAGE IN THE EAST.

xxxiv. 12; Exod. xxii. 17; 1 Sam. xviii. 25]. Sometimes presents are also given to the brothers and sisters of the bride [Gen. xxiv. 53].

The marriage ceremony itself seems to have been, during the earliest ages, a very simple one, being, perhaps, only a benediction, invoking blessings, and especially offspring, upon the bride, pronounced by her relations and friends [Ruth iv. 11, 12], accompanied with the gift of the marriage contract, or "covenant," which may have been written [Mal. ii. 14]; indeed, we find it was so at the time of the Apocryphal writings [Tobit vii. 14].

The ceremony was followed with a feast [Gen. xxix. 22], which generally lasted for seven days [Judg. xiv. 12]. The bride was attended by bridesmaids [Ps. xlv. 12—15], as the bridegroom was by young men [Judg. xiv. 11; Matt. ix. 15]. The young couple wore their best apparel on the occasion, and adorned themselves with all the ornaments at their command [Isa. xlix. 18; lxi. 10]. And so were the guests expected to do; a neglect of which was felt as no small mark of disrespect [Matt. xxii. 11, 12].

her friends, the two being stationed opposite each other. The rabbi then takes a glass of wine in his hand, which had been poured out by the *shamas*, or clerk, and repeats a short blessing. The bride and bridegroom then taste of the wine, when the latter takes out the ring, and, in presence of all the party, puts it on the bride's finger; and repeating after the rabbi, in Hebrew, he says, "Behold, thou art betrothed unto me with this ring, according to the rights of Moses and Israel." Then the rabbi takes the marriage contract, which is written in Chaldee, and reads it aloud; and although the parties are unable to understand the language, it contains, nevertheless, all the items essential to such a contract. This being over, the *chazan*, or minister, takes another glass of wine, and, holding it in his hand, repeats a longer blessing than that of the rabbi. After this the bridegroom and bride taste of the second glass of wine. Then an empty glass is laid on the floor, and the bridegroom stamps upon it and breaks it, when all present cry out "*Mazel tov*" (Good luck!), which concludes the ceremony. [Mills' "British Jews."]

MARSENA, *worthy*; one of the seven princes of Persia and Media, who, Josephus says ["Antiq.," xi. 6, 1], "had the interpretation of the law committed to them" [Esth. i. 14].

MARS' HILL. [See AREOPAGUS.]

MARTHA, the sister of Lazarus and Mary, is mentioned in the New Testament in the following passages:—Luke x. 38—42; John xi. 1, &c.; xii. 2. Her dwelling-place was at Bethany, and from the manner in which her name is introduced by the Evangelist [Luke x. 38], it would appear that she was the elder sister, and that the house in which our Lord and his disciples were lodged, properly belonged to her. The account given of the family at Bethany forms an admirable link between the third and fourth Gospels. The idea suggested in both with respect to the special character of Martha, is perfectly harmonious. She is set before us by St. Luke [x. 40], as distinguished by her active habits, and as marked out in this respect from her more contemplative sister; while St. John's account of the conduct of the two sisters exactly coincides with this view of their respective characters, when he tells us [xi. 20] that "Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house." There cannot be the least doubt of the devoted attachment of Martha to the Saviour [John xi. 5], though her undue regard for mere externals subjected her to the rebuke contained in Luke x. 41. Nothing more is known regarding her than what is contained in the Gospel narrative.

MARTYR (*μάρτυς*, *martus*, "a witness") is the term regularly applied to persons who have given their lives in attestation of their belief in some religious or other great truth. Stephen was the first Christian martyr [Acts vii. 59, 60]. A distinction is sometimes drawn between martyrs in will and deed, as Stephen; in will but not in deed, as St. John, who was said to have been cast into boiling oil, but to have come out unhurt; and in deed, but not in will, as the children whom Herod slew. It is, however, difficult to see how the last of these three classes can be termed "martyrs," or witnesses at all, as they were entirely unconscious of the whole matter to which they are supposed to bear testimony.

MARY (in Greek, *Μαρία*, *Maria*; in Hebrew, *Miriam* [see MIRIAM]), the name of several women referred to in the New Testament. 1. The virgin mother of our blessed Saviour [Matt. i. 18; Luke i. 27]. According to an ancient tradition, her parents' names were Joachim and Anna; but on this point Scripture is silent. All that we learn from the New Testament regarding her, is that she was a native of Nazareth, and had been espoused to a virtuous artisan of the same place, named Joseph, before the miraculous conception of our Lord took place. Inasmuch as she was herself of the princely line of David, our Lord was not only legally, through Joseph, connected with the ancient royal house of Judah; but was literally and truly, by his mother, the son of David, according to the flesh. From the little that is recorded in the New Testament respecting the mother of Christ, we are led to form the most exalted conceptions of her character. There is, indeed, not a vestige of support for that idolatrous worship of her which has disgraced so large a portion of the Christian Church, and which is still continued among Romanists at the present day. But while sensitively shrinking from

assigning her those honours which are due only to her Divine Son, we, at the same time, gladly acknowledge the lofty dignity to which she was raised by God himself, and the sublime piety which seems to have distinguished her character. Nothing could be grander than her hymn of praise, commonly known as the *Magnificat* [Luke i. 46—55]. But it is not obscurely hinted at in Scripture that, though honoured to be the mother of the Saviour of the world, she was herself a partaker of human infirmity [John ii. 4], and therefore, like all other sinners, subject to suffering [Luke ii. 35]. Very little more is contained in the New Testament regarding her. We find her simply named [Matt. xii. 46; Mark iii. 31; Acts i. 14]. The Saviour, when about to expire, tenderly committed her to the care of his attached disciple St. John, and we are led to infer that henceforth she continued under his roof. Her future history is enveloped in entire obscurity. The praises of Mary occupy a very large place in the devotions of the Greek and Romish Churches; and, among other things, she is fabled to have been translated to heaven without tasting of death, while she is now also declared to have been born free from all stain of original defilement. These two unfounded dogmas, known as the "Assumption" and the "Immaculate Conception" of the Virgin, form articles of faith to all the adherents of the Church of Rome. Nothing certain can be said as to the doctrine of the perpetual virginity of Mary. The language of the Evangelist [Matt. i. 25] will admit of being understood either way, and the whole question, as to the relations of our Lord to those styled his *brethren*, is one which hardly admits of definite settlement. [See BRETHREN OF CHRIST, JAMES, JUDE.]

2. Mary of Bethany, the sister of Martha and Lazarus. Her special disposition is clearly suggested by the several passages in the New Testament in which her name is mentioned. We find her first represented [Luke x. 39] as "sitting at Jesus' feet and hearing his word," a course of procedure which drew forth the strong approval of Christ, as contrasted with the more bustling spirit of her sister. We find her again described [John xi. 20] as keeping in retirement when she heard of the near approach of Jesus on the occasion of her brother's death, and as affected to tears [vs. 32, 33] when specially sent for by Christ, and endeavouring to address him as her sister had already done. And then we read [Mark xiv. 3; John xii. 3] of her taking an alabaster box of very precious ointment, and quietly anointing the feet of Christ with it, in token of the deep and reverential affection which she bore him. All these accounts leave the impression that her character was of a specially pure, lofty, affectionate, and devotional cast; while her conduct, we know, was very highly commended by the Saviour [Mark xiv. 6, 8, 9; Luke x. 42; John xii. 7].

3. Mary, who is spoken of as "the wife of Clopas" [John xix. 25], and as the mother of James the Less and Joses [Matt. xxvii. 56; Mark xv. 40], but of whom nothing more is known. 4. Mary, who is described by St. Paul [Rom. xvi. 6] as "labouring much" in the service of the Gospel, the only particular stated regarding her. 5. Perhaps another Mary, the sister of the Virgin, who was present at the cross and grave of Christ [Matt. xxviii. 1; John xix. 25]. 6. The Mary mentioned in Acts xii. 12, as the mother of Mark (probably the evangelist), was a Christian of some consideration at Jerusalem, as the disciples met

at her house; but we have no further notice of her. She was, doubtless, at that time a widow.

MARY MAGDALENE is supposed to have been so named from the place of her residence, *Magdala*, in Galilee. Some few scholars, as Lightfoot, have believed that she was the same with Mary of Bethany; but this opinion is altogether untenable. A more prevalent notion is that she is to be identified with the "woman who was a sinner," of whom we read in Luke vii. 36—50. The only argument in support of this belief is that St. Luke, immediately after the narrative referred to, states [viii. 2] that our Lord, in his journeyings throughout the country preaching the Gospel, was accompanied, among others, by Mary Magdalene, "out of whom went seven devils." This account may be taken either literally or figuratively. If it be viewed as denoting a real possession by evil spirits, such as we find described in other passages, then there is no reason whatever for imagining that Mary of Magdala had ever been addicted to a life of sin, or is to be confounded with the woman whose penitence is previously recorded. And there seems to us not the least ground for imagining that the expression, "out of whom went seven devils," is to be taken in any other than its usual import, or as implying the former flagrant wickedness of the person described. We believe there is nothing in Scripture to lead us to regard the Magdalene as having ever been a woman of any other than unblemished character, however much her name has now come to be associated with guilt. She seems to have been the victim of that species of Satanic malignity so common in the days of Christ, and to have been delivered by him from the misery under which she had so fearfully suffered. Henceforth we find her showing the most devoted affection to the Saviour. Along with others, she "ministered to him of her substance," and did not leave him even to the last. We find her at his cross along with his sorrowing mother [Mark xv. 40; John xix. 25], and see her early at his sepulchre on the morning of the first day of the week, in order, as she supposed, to fulfil the last sad offices of kindness [Mark xvi. 1; Luke xxiv. 1]. She was favoured to be the first witness of our Lord's resurrection [John xx. 14], and was sent by him to convey the glad tidings to his disciples. After this, Scripture is silent respecting her, and tradition relates nothing that is worthy of credence. There is an apocryphal history of Mary Magdalene, which pretends to have been written in Hebrew by a servant of Martha; but it manifestly confounds the two Marys, and is on other grounds to be rejected as a mere clumsy fabrication.

MASCHIL, a word found in the titles of Psalms xxxii., xlii., xlv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii., and Ps. xlvii. 7. It has been translated in the last-named passage only, and there rendered "with understanding." In other cases it is explained in the margin, "giving instruction," and this is probably as good a rendering as we can find. Thus Gesenius says, "The easiest explanation appears to be that of those who render Maschil properly, 'a didactic poem,' but so that this special word became applied to other kinds of poems." A word of the same form is found in other places in the Hebrew Bible, and it means one who has understanding, receives instruction, or is attentive to anything. Some suppose that Maschil, in the titles of the Psalms, is a musical direction.

MASH, one of the sons of Aram, a son of Shem [Gen. x. 23]. In 1 Chron. i. 17 he is called Meshech. This name is supposed to be represented in the Mons Masius of the classics, a mountain tribe in Mesopotamia.

MA'SHAL, a town belonging to the Levites in the tribe of Asher [1 Chron. vi. 74], otherwise called Mishal.

MASRE'KAH, *vineyard*; a town supposed to have belonged to the Edomites [Gen. xxxvi. 36; 1 Chron. i. 47]. It has been thought to be one with Kerek el-Shobak, which stands between the Arabian Gulf and the Dead Sea, and not far from Mount Hor. Several other conjectures have been made as to its locality, but nothing is actually known.

MAS'SA, *a burden*; one of the sons of Ishmael [Gen. xxv. 14; 1 Chron. i. 30]. He is supposed by some to have founded the Arabian tribe of the Masani, but nothing is really known upon the subject.

MAS'SAH, *temptation*; a place in Rephidim, and near to Horeb, the scene of the Israelites' complaining, and of the miracle by which they receive water from the rock. The same place is also called Meribah [Exod. xvii. 7; Deut. vi. 16; xxxiii. 8]. The name is translated in Ps. xc. 8; Heb. iii. 8. [See 1 Cor. x. 9.]

MASTER. This word sometimes stands for the Hebrew or Chaldee "Rabbi" [Matt. xxiii. 7, 8; John i. 38], and for "Rabboni" [John xx. 16]. In these and like cases it means a spiritual guide [Matt. xxvi. 25, 49; Mark xiv. 45; John ix. 2]. It often means simply teacher [Matt. x. 24, 25; xxii. 16], but also often a ruler [Matt. vi. 24; Col. iii. 22; 1 Tim. vi. 1, 2].

MATHUSALA [Luko iii. 37], the same name as Methuselah. [See METHUSELAH.]

MATRED, *thrusting forward*; the mother of Mehetabel, who was wife of Iliad, an early king of Edom [Gen. xxxvi. 39; 1 Chron. i. 50].

MATRI, *rainy*; a family of Benjamites, to which King Saul belonged [1 Sam. x. 21]. The word is a collective, and does not signify an individual.

MATTAN, *gift*. 1. Priest of the temple of Baal at Jerusalem, which, Josephus says, "Athaliah and her husband Jehoram had built to the dishonour of God and to the honour of Ahab" ["Antiq.," ix. 7, 4]. He was slain immediately after Athaliah herself, in the revolution which placed Joash on the throne of Judah [2 Kings xi. 18; 2 Chron. xxiii. 17]. 2. Father of Shephatiah, who, with others, was concerned in getting Jeremiah cast into the dungeon [Jer. xxxviii. 1, &c.].

MATTANIAH, *gift*; one of the stations of the Israelites, towards the end of their journey. It appears to have been not far removed from Arnon; but whether to the north or south is not very clear from the narrative [Numb. xxi. 12—20]. We prefer the opinion which places it to the north, in which case it was north-east of the Dead Sea, or to the east of its northern extremity.

MATTANIAH, *gift of the Lord*. 1. A son of King Josiah, whom Nebuchadnezzar placed on the throne of Judah instead of his nephew Jehoiachin, and changed his name to Zedekiah [2 Kings xxiv. 17]. 2. A Levite, son of Micah, of the sons of Asaph [1 Chron. ix. 15; Neh. xi. 22]. 3. A son of Heman, King

David's seer, who took part in the musical service of the house of the Lord [1 Chron. xxv. 4—6]. 4. The head of the ninth of the twenty-four courses of singers, possibly the same as (3) [1 Chron. xxv. 16]. 5. A Levite of the sons of Asaph, ancestor of Jahaziel [2 Chron. xx. 14]. [See JAHAZIEL (4).] 6. A Levite, also of the sons of Asaph, who assisted Hezekiah in cleansing the Temple [2 Chron. xxix. 13]. 7, 8, 9, 10. Sons of Elam, Zattu, Pahath-moab, and Bani respectively, who, in the time of Ezra, had married foreign wives [Ezra x. 26, 27, 30, 37]. 11. A Levite, who was "the principal to begin the thanksgiving in prayer" among the settlers at Jerusalem after the return from Babylon [Neh. xi. 17]. Perhaps he was a descendant of (2). 12. Whether the persons of the same name mentioned in Neh. xii. 8, 25, 35; xiii. 13, are all or any of them identical with (2) or (11), it is difficult to determine.

MATTATHA, *gift of the Lord*; son of Nathan, and grandson of David [Luke iii. 31].

MATTATHAH, *gift of the Lord*; son of Hashum, who, in Ezra's time, had married a foreign wife [Ezra x. 33].

MATTATHIAS, *gift of the Lord*; a name which occurs twice in the later part of the genealogy of our Lord [Luke iii. 25, 26].

MATTENAI, *gift of the Lord*. 1. A son of Hashum; and (2) a son of Bani, both of whom, in Ezra's days, had married strange wives [Ezra x. 33, 37]. 3. A priest during the high priesthood of Joiakim, son of Jeshua [Neh. xii. 19].

MATTAN, *gift*; the grandfather of Joseph, "the husband of Mary" [Matt. i. 15].

MATTHAT, *gift*. 1. Grandfather of Joseph, "the husband of Mary," and probably the same as Matthan; though the names of the father and son of each do not agree in the two genealogies [Luke iii. 24]. 2. Another, but much more remote, ancestor of our Lord [Luke iii. 29].

MATTHEW. *Ματθαῖος, Matthaios* (or, as the name stands in the most ancient copies, *Μαθθαῖος, Muththaios*), the Hebrew מַתְתָּי, "gift of the Lord," is, probably, the name represented thus in Greek. The author of the first Gospel was Matthew the publican; his call by our Lord is mentioned in his own Gospel [ix. 9], by Mark [ii. 14], and by Luke [v. 27]. The two latter, however, have the name of Levi; hence we may conclude that he had, like many others, two names, or that the name of Matthew was that which he received from the Lord in connection with his call. If it were thought that Matthew and Levi are two different persons, then it must be owned that they are similarly called, and at the same time; for in each case it occurs between the healing of the sick of the palsy and the feast in the publican's house. Levi would then be a person no more mentioned, while Matthew becomes an apostle. The improbability of not identifying Matthew and Levi would thus be great, if not insuperable.

Matthew was "sitting at the receipt of custom" when our Lord called him; it was in the very midst of his business and gains that the voice of Jesus met him; and in his own Gospel, in the list of apostles, he still speaks of his former occupation—a point passed by in Mark and Luke. On his call and conversion we find that he made a great feast in his house to the Lord, and that many publicans were amongst

the guests: he seems to have desired thus to bring many of his own class into connection with that grace which had met him. From this time the accounts of the call of the apostles and the lists of their names are the only way in which Matthew is mentioned in the New Testament.

Beyond the Scripture statements we have no authentic accounts whatever of this apostle and evangelist. When some say that after our Lord's ascension he preached in Judea, and then went to foreign nations, they only allege what was common to the apostles in general. In specifying, as some do, that he preached in Judea for fifteen years, they do but probably make a mere deduction from the supposed date of the council in Acts xv.; from this, however, the opposite conclusion might be drawn—namely, that he had already quitted that region. Some suppose him to have preached in Ethiopia, some in Persia. Some later accounts represent him as having suffered martyrdom: of this, however, there is no authentic account, and it contradicts a statement quoted by Clement of Alexandria, and accepted by him, as well as by Tertullian and Origen, that he died a natural death. Of this we may be sure, that the Church in the second century had no acquaintance with the martyrdom of this apostle.

MATTHEW, GOSPEL OF. The first of the four canonical Gospels bears the name of the apostle and evangelist Matthew—"The Gospel according to St. Matthew." We have to treat briefly of its (1) history, (2) contents and characteristics, and (3) its relation to the other canonical Gospels. To these subjects it is needful to subjoin a brief statement as to the inquiry respecting the language in which it was originally written by the Evangelist himself.

1. It must be premised, in connection with the history of this Gospel, that there never was a time at which it can be supposed even that this work was unknown in the Church; and that, too, not merely by individuals, but also by the Christian community at large. The public reading of the Gospels every Sunday in the Christian assemblies is sufficiently attested by Justin Martyr. And this was no peculiarity of any one locality; for in a public document he speaks of it as a universal practice. Hence it may be regarded as certain, that the Gospel according to St. Matthew at the beginning of the second century, and that so termed at the end of the same period, must be one and the same. The reason for insisting on this point is, that while some admit (as, in fact, they must) that the Gospel of Matthew spoken of, used, and quoted by Irenæus, Clement of Alexandria, and Tertullian, is the same book that we now have, they wish it to be supposed that the book of the same name mentioned by Papias was a different work; and on this supposition they try to evade the fact that this Gospel is of apostolic origin.

If such a substitution had taken place, it would be the business of those who assert or suggest it to show some grounds for the opinion; they must, at least, admit that the ancients never thought of not identifying the Gospel of Matthew which they had with that which had been mentioned under the same name at the commencement of the second century. Thus Eusebius ["Hist. Eccles.," iii. 39] quotes from Papias, at the beginning of the second century, applying the statement to our first Gospel:—"Now, concerning Matthew, this was said, 'Matthew, then, wrote the Divine oracles in the Hebrew dialect, but each one interpreted them as well as he was able.'" When the close relation of Papias to the surviving

persons who had been immediate disciples of Christ is borne in mind, the force of the testimony which he bears to Matthew's authorship will be felt to be very cogent. Justin Martyr, whose testimony to the public reading of the Gospels has just been referred to, has very many passages substantially drawn from this Gospel. As Justin ascribes the Gospels to *apostles* and their followers, it is reasonable to conclude that he maintained the apostolic authorship of two of them; but, except Matthew and John, we know that, in the Church, no others of the apostles were regarded as writers of Gospels. In the latter part of the same century Irenæus thus speaks of the authorship of this Gospel: after mentioning the perfect knowledge which the apostles had of what they ought to commit to writing, and how they taught first and wrote afterwards, he says—"Matthew, accordingly, among the Hebrews, put forth also a writing of the Gospel in their own dialect." (The following words—"Peter and Paul preaching the Gospel in Rome and founding the Church"—have been supposed to state when Irenæus thought this Gospel to have been written; but they may be confidently regarded as belonging to what follows with regard to Mark, and his Gospel written after their "departure.") It is as certain that our Gospel of St. Matthew was that intended and used by Irenæus, as it is that it was that used by Luther and Calvin.

Clement of Alexandria says that the Gospels with the genealogies were those first written. His older contemporary, Pantænus, is an important witness to the early diffusion of this Gospel; for, as recorded by Eusebius, when he went to preach to the Indians (or Ethiopians), he found amongst them the Gospel of Matthew; and, as it was said, the Apostle Bartholomew had previously preached there, "and that he had left with them the writing of Matthew in Hebrew letters." The point, as to *who* had preached there before, may have been a mere surmise; but that Pantænus found the Gospel of Matthew already in use in that country remains a recorded fact. Eusebius says [*"Hist. Eccles."* iii. 24], that "Matthew having first preached the Gospel to the Hebrews, when he was about to depart to other nations, delivered them his Gospel in writing in their paternal language, and thus filled up, through this writing, the deficiency of his presence to those from whom he was sent." These historical notices are unanimous in ascribing the authorship of this Gospel to Matthew the apostle of the Lord. The time of writing, as mentioned by Eusebius, is that which bears on the face of it the mark of probability; and it is not contradicted by anything stated by Irenæus, as some have thought. This is probably, if not certainly, the first book of the New Testament which was committed to writing—more than twenty years, it is probable, before the Gospel of Mark.

2. *Contents and Characteristics.*—It is manifest, even to a casual reader, that the principal subject of this Gospel is *teaching*: the narrations are habitually used as the occasion for our Lord's discourses, or for the instruction given by the Evangelist himself. In this respect it stands in definite contrast to Mark, where the vivid narrative is everything.

The opening words of this Gospel, "The Book of the generation of Jesus Christ, the son of David, the son of Abraham," are far more than a mere title—they set forth the contents of the book; for here our Lord is shown to be, in his relation to Jew and Gentile, the heir and securer of all the ancient promises. To his

own people he is presented as "son of David," to others as also "son of Abraham." The whole book is the evolution of these two expressions, "son of David" and "son of Abraham;" or it might be said that here, as in Ps. lxxii., Messiah is spoken of as "the King" who is "the king's son" (son of David), and that his relation is shown to be far beyond any mere Israelitish connection. Thus every point depends on Old Testament promise and prediction. The genealogy springs from Abraham, the one to whom promises had been made that went to all kindreds of the earth, instead of being confined to the limits of his own descendants. In the genealogy there is a threefold division:—David becomes a second point connected with promise; the captivity is another, for that was the full proof that whatever rested on the national obedience or the adherence of the house of David to the law of God, had utterly failed [see Ps. lxxxix. 30—33]. Jesus is born as the heir of the house of David [Matt. i. 20], and of a virgin, according to the sign promised long before in the days of Ahaz; in connection with his birth as man, his proper Godhead is insisted on [Matt. i. 23] (the first place where God is mentioned in the New Testament being one in which the term is applied to Jesus Christ); his birth is hailed by the Eastern magi; though the Idumean reigning in Judæa is "troubled, and all Jerusalem with him." Here is the first intimation in the narrative of grace flowing forth to Gentiles, while Israel joined in the rejection of Messiah. The continued quotations from the Old Testament are a striking feature in this Gospel; equally so is the kind of citation and the objects to which the passages are applied. The ministry of our Lord was amongst his own people Israel; but just as he received the gifts and worship of the magi as the "born King of the Jews," so does he take occasion for showing that his grace flowed out beyond any mere Israelitish boundary. Thus, in connection with the faith of the centurion, he says, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" [chap. viii. 11, 12]. While the commission in chap. x. to the apostles was to go only to "the lost sheep of the house of Israel" [ver. 6], yet even then there is a hint as to the testimony being intended at a future time to be given to Gentiles [ver. 18]. As in the course of this Gospel our Lord's rejection as the son of David by the Jews becomes the more developed, so does he bring to light the more of that future grace which he would display as the son of Abraham. In chap. xii. this rejection, so far as his ministry in Galilee is concerned, becomes complete, and then as the teacher he shows that he must become the sower; and in six similitudes he teaches the mysteries of the kingdom of heaven, up to the day when his angels "shall gather out of his kingdom all things that offend," and the righteous shall "shine forth as the sun in the kingdom of their Father." These parables were spoken in the hearing of the multitude, but not that they should understand them: as being himself rejected, his teaching was for those whom he had called to himself. Once only did our Lord in his ministry reach a region of Gentiles; and then, in healing the daughter of the woman of Canaan [xv. 21—28], he gave a practical exemplification how his mercy was not limited in its application to "the lost sheep of the house of Israel" merely. Our Lord, on his last visit to Jerusalem, comes as the son of David; but

then in chap. xxii., his rejection there by the Jewish authorities is complete; and he again indicates, in the parable of the marriage feast, that when they that were bidden were not worthy, the commission should be, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" [ver. 9]. After our Lord's solemn rejection of Israel and Jerusalem at the end of chap. xxiii., and the prophecies of destruction which should fall on the city and the Temple, he uses the opportunity to teach his apostles how the Gospel should be sent to the Gentiles:—"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations [all the Gentiles]; and then shall the end come" [xxiv. 14]; and in accordance with this would be the judgment in the day of his glory:—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations [i.e., all the Gentiles]," &c. [xxv. 31, 32]. Thus before our Lord laid down his life, giving his blood as the atoning sacrifice for many for the remission of sins, he gave his own intimations how his grace and the message of his Gospel should be limited by no Israelitish boundary; and so, too, in the commission with which this Gospel closes, "Go ye therefore, and teach all nations [all the Gentiles], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" [xxvii. 19].

In one sense, this Gospel might be regarded as the most Jewish of the four; in another, it might be looked on as especially unfolding the relation of the Messiah, the promised seed of Abraham, to all nations. It might be said to set forth (in the language of the Apostle Paul) "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy" [Rom. xv. 8, 9].

3. In connection with the relation of this Gospel to the other three, it must be remembered that it was the first written, and thus one of its objects was apparently that of giving a general account of our Lord's life and actions. It was written for Jews, and thus Old Testament promise and prophecy would have an especial prominence; it was written before at least there was any very full apprehension that Gentiles might be an integral part of the Church, and thus the way is so continually prepared for their reception. To the earliest readers of this book it must have had an especial value, as giving them definite information of the facts of Christianity in a written and authoritative form: for it is on facts that our religion rests; the incarnation of the Son of God; his perfect obedience to God's holy law, his death on the cross as the sacrifice of propitiation, his resurrection—these are the grounds of our faith. They are familiar to us from our early training; but when the Gospel was first preached they had to be enforced. This great fact of the resurrection, which attests and confirms all the rest, was a subject of evidence, and to this the apostles were witnesses. The crucifixion of our Lord was "a stumbling-block to the Jew, and foolishness to the Greek;" its object had therefore to be set forth in the fullest manner, showing that Old Testament prophecy had contemplated this humiliation of Messiah, and that he had thus died in order that his shed blood might put away sin; and as the cross was to the Gentiles the mark of ignominy, the life of our Lord was so set forth as to show to them, as well as to the Jews, that he was in all things the Holy

One of God, and that nothing which he suffered was or could be on account of anything in himself.

In the continuity of varied narrative this Gospel resembles those of Mark and Luke, while in the use of the narrations to introduce teaching (at times long discourses), this Gospel may be compared to the one other of apostolic authorship—that of John.

The chronological arrangement of this Gospel has often been discussed; it may be reasonably doubted whether the Evangelist had any thought or intention of stating facts merely in their order of occurrence. But this is a subject the details of which cannot be given here.

The question as to the original language of this Gospel requires some notice. Every ancient writer who tells us that Matthew wrote a Gospel at all, and states anything on this subject, says that he wrote in Hebrew; and it would be difficult, or even impossible, to prove that our first Gospel is of apostolic origin, if the testimony is rejected of those who say that he wrote in Hebrew. The witnesses are very various—Papias, Irenæus, Pantenus, Origen, Eusebius, Epiphanius, Jerome, to say nothing of many who might be merely repeaters of what others had said. In fact, the belief on this point was universal; and it is not met by the supposition that Papias made a mistake, that Irenæus copied from him, and that all the rest followed Irenæus: for the testimony of Pantenus is independent of Irenæus; and Origen knew Hebrew, and so was not likely to be mistaken on a point of this kind. Jerome and Epiphanius state that they had seen the Hebrew St. Matthew in the hands of the Nazarene and Ebionite sects of Jewish Christians; altered, indeed, and corrupted they say it was, but they identify the book itself with that which Matthew had written; just so Marcion's St. Luke was corrupted and altered, but still it was that of which Luke was the author, though subjected to such treatment.

On the other hand, there is the fact that all the early writers use the Greek Gospel that we have, as authoritative; it was so used in the second century, and then not as something new: from the Greek all the ancient versions that we have were made, with possibly one exception, which is, however, of a very disputed and doubtful character. The importance of this fact is great, for it shows that the question as to the original language of the Gospel is not at all intended to affect the claims to authority of the Greek Gospel that we possess: this remains as a document possessed of plenary apostolic authority, by whomsoever it was translated (if it be a translation); for, as it is, it comes to us from the age in which the Church possessed the apostolic guidance. [See Roberts's "Discussions on the Gospels."]

MATTHIAS, *gift of the Lord*; the apostle who was chosen by lot to fill the place of Judas Iscariot [Acts i. 23—26]. He had been a disciple from the beginning of our Lord's public ministry, and had seen him after his resurrection. This new apostle is not again mentioned in the New Testament, and nothing is known regarding his subsequent career.

MATTITHIAH, *gift of the Lord*. 1. A Levite appointed by David to share in the musical service of the house of the Lord [1 Chron. xvi. 5]. 2. A son of Jeduthun, who played on a harp in the service of God, in David's time [1 Chron. xxv. 3]. 3. The head of the fourteenth of the twenty-four courses of singers [1 Chron. xxv. 21]. 4. A son of Nebo, who, in Ezra's time, had married a foreign wife [Ezra x. 43]. 5. A

man who stood at Ezra's right hand when he publicly read the Book of the Law to the people [Neh. viii. 4].

MATTOCK, a kind of pickaxe used for breaking up the ground, in form similar to a hoe, but larger [1 Sam. xiii. 20; Isa. vii. 25]. An implement of this kind is extensively employed in their agricultural operations by the natives of South Africa, &c.

MAUL. The word occurs only in Prov. xxv. 18, and, no doubt, signifies a kind of hammer.

MAZZA'ROTH. This word is left untranslated in the text of our version [Job xxxviii. 32]; but in the margin it is said, "or, the twelve signs." This would refer the knowledge or invention of the zodiac to the times preceding Job; and it is not an improbable supposition, inasmuch as the year was divided into twelve months from a most ancient date. The word is probably another form of *mazzâlôth*, which actually occurs in 2 Kings xxiii. 5. Originally, it perhaps meant the courses or circuits of the heavenly bodies. Our translators render *mazzâlôth* by "planets" in the text; but in the margin they put "or twelve signs, or constellations," showing that they were uncertain as to the true meaning. Gesenius understands both *mazzârôth* and *mazzâlôth* of the signs of the zodiac, and he is probably correct. In the article **CONSTELLATION**, mention is made of the zodiac of Bardesanes, which was probably that of the Chaldeans. The signs are the Lamb, the Bull, the Two Images, the Crab, the Lion, the Ear of Corn, the Balance, the Scorpion, the Great Image, the Kid, the Bucket, and the Fishes. The Rabbinical zodiac appears to have mainly, but not wholly, corresponded with this. That of the Mendeans also resembled this almost exactly. Zodiacs very much like these have been found upon the ancient monuments of Egypt and of India [see Creutzer's "Symbolik"]. The names of the respective signs are, doubtless, those of constellations or stars prominent at the particular portions of the year to which they are appropriated. Hence what in one country is the sign of the Virgin, is in another the Ear of Corn. The zodiac, of course, has an astronomical, rather than a mythological meaning, but it became the occasion of idolatrous abuses. In Job xxxviii. 32, the word *mazzârôth* is not uniformly expressed in the ancient versions; the Greek leaves it untranslated, and the Targum adopts the corresponding Chaldean form; the Syriac translates it "The Wain;" and the Latin renders it "Lucifer." Gesenius takes the word to mean, originally, "lodgings," in which case it corresponds to the word "house," as used in modern times of the twelve spaces through which the sun appears to pass. A full discussion of the derivation and application of this word would exceed the space at our disposal.

ME'AH, a hundred; the name of one of the towers in the wall of Jerusalem as restored by Nehemiah [Neh. iii. 1; xii. 39]. It seems to have been on the east side of the city.

MEALS. Though we find much in the Scriptures concerning feasts and festivals, we find little concerning ordinary meals. There is little doubt, however, that the Jews, like all Easterns, had two meals a day—breakfast, which was comparatively light; and supper, which was their principal meal, and taken towards the evening, when the extreme heat of the day was past [Ruth ii. 14; Mark vi. 21; Luke xiv. 24]. The earlier meal consisted of bread [Exod. xvi. 12], and sometimes probably of fruit and milk [Ezek. xxy. 4]; the later meal was more substantial,

and consisted of flesh, vegetables, butter, wine, &c. [Gen. xviii. 8; Exod. xvi. 8, 12; Judg. v. 25; 1 Sam. ix. 22—24; 2 Sam. vi. 19; Prov. xv. 17; John ii. 3, &c.]. The guests frequently sat on mats spread upon the ground; but tables and couches were also used; and upon the latter they reclined, leaning by the left arm upon the table—the posture, no doubt, of our Lord and his disciples on most occasions [Luke vii. 38; John xxi. 20]. No knives, forks, or spoons were used, but each person dipped his bread into the dish placed in the centre of the table [Ruth ii. 14; Prov. xxvi. 15], and sometimes a sop was given to him by the master of the feast as a special favour [John xiii. 26]. A short prayer was offered before eating, which, according to the Talmudists, was as follows:—"Blessed be thou, O Lord our God, which hast produced this food, or this drink, from the earth, or the vine" [compare 1 Sam. ix. 13 with Luke xii. 19]. The washing of the hands before sitting down to a meal was considered of great importance, especially by the Pharisees [Matt. xxv. 2; Mark vii. 3; Luke xi. 38]; and to wash them after the meal was almost a matter of necessity. [See Jahn's "Bibl. Antiq.," chap. ix.; Wilkinson's "Ancient Egyptians," vol. i.; and Rawlinson's "Ancient Monarchies," vol. i.]

ME'ARAH, cave; mentioned in Josh. xiii. 4, as pertaining to (not "beside") the Zidonians. It is reckoned among those portions of the land which Israel had not then occupied. We have no clue to the exact application of the word, whether to a cave, a town, or a hollow district; but it was, no doubt, in the north of the country. None of the proposed identifications are satisfactory. Keil thinks it was a cave, and the one which the Crusaders fortified, as recorded by William of Tyre [Keil on Josh. xiii. 4].

MEASURES. The following is a list of the principal of those mentioned in Scripture, and some others:—

Measures of length :

	Feet.	Inches.
Digit	0	0.912
Palm	0	3.648
Span	0	10.944
Cubit	1	9.888
Fathom	7	8.552
Ezekiel's reed	10	11.328
Arabian pole	14	7.104
Measuring line	145	11.04

For greater lengths :

	Miles.	Paces.	Feet.
Cubit	0	0	1.824
Stadium, or furlong ..	0	145	4.6
Sabbath-day's journey	0	729	3
Mile	1	403	1
Parasang	4	153	3
Day's journey	33	172	4

Hollow measures for liquids—English wine measure :

	Gallons.	Pints.
Caph	0	0.625
Log	0	0.833
Cab	0	3.333
Hin	1	2
Seah	2	4
Bath, or Ephah	7	4
Kor, Homer, or Chomer ..	75	5

Dry measures—English corn measure :

	Pecks.	Gallons.	Pints.
Gachaf	0	0	0.1416
Cab, or Kab	0	0	2.833
Omer	0	0	5.1
Seah	1	0	1
Ephah	3	0	3
Letech	16	0	0
Kor, Homer, or Chomer	32	0	1

MEAT-OFFERING. The Hebrew word signifies a gift or present, and in its more precise and limited sense applies to that portion of a bloodless sacrifice which consisted of meal. All tree-fruits and garden produce were excluded from the meat-offering (or *minchah*), but it included the productions of the field. It was not brought to the altar raw, but dressed and prepared in the manner of daily food. It might consist of fine flour with oil and frankincense [Lev. ii. 1, 2]; of green ears dried by fire, and corn beaten out of full ears [ver. 14]; or of cakes with oil, but not leavened, nor with honey [vs. 4—11]. Salt was always to accompany it [ver. 13]. Ordinary meat-offerings were partly burnt and partly eaten by the priest [ver. 16]; but those offered for a priest were wholly burnt [Lev. vi. 23]. The meat-offering was connected with other sacrifices: those of a priest [Exod. xxix. 1, 2]; the daily morning and evening sacrifice [vs. 39—41]; for a Levite [Numb. viii. 8]; for a leper [Lev. xiv. 20]; for a Nazarite [Numb. vi. 15]; for sabbaths, new moons, and other solemn occasions [Numb. xxviii., xxix.]. Among the lessons taught by the meat-offering was this: that the very food he ate, and for which he had laboured, was God's gift to the Jew, and one which it was his duty to acknowledge by a service of gratitude. Kliefoth, quoted by Kurtz ["Sacrificial Worship of Old Test.," p. 285, English translation], says, "The materials of the *minchah* represented not merely everything that man receives through the goodness of God, but everything that he produces by his own labour out of the gifts of God, and through the assistance and blessing of God: his labours and their results."

MEBUN'NAI, *building of the Lord*; a Hushathite, one of David's thirty-seven chief warriors [2 Sam. xxiii. 27]. In 1 Chron. xi. 29, and elsewhere, he is called "Sibbecai," which is probably the true form.

MECHERATHITE, one belonging to Mecherah, a place the locality of which is utterly unknown. The term is applied to Hephher, one of David's valiant men [1 Chron. xi. 36]. In another place he is called "the son of the Maachathite" [2 Sam. xxiii. 34], which is probably the correct reading.

MEDAD, *affection, or loved*; one who prophesied with Eldad in the camp of Israel. They belonged to the seventy who had been selected to aid Moses. Joshua would have had them silenced, but Moses rebuked him with the noble wish that all the Lord's people were prophets. Probably Joshua objected, not to the fact, but to the manner of their prophecies [see Numb. xi. 24—30]. [See **ELDAD**.]

MEDAN', *strife*; the third of the six sons of Abraham and Keturah [Gen. xxv. 2; 1 Chron. i. 32]. Nothing more is known of him.

MEDE. [See **MEDIA**.]

MEDE'BA, *water of rest*; a town in Reuben, in a plain of the same name [Numb. xxi. 20; Josh. xiii. 9, 16; 1 Chron. xix. 7], afterwards included in Moab [Isa. xv. 2]. It is mentioned in the Apocryphal 1 Macc. ix. 36; and by Josephus ["Antiq.," xiii. 1, 4; 9, 1]. Eusebius says it was near Heshbon. It was the seat of a bishop in the fifth century [Reiland, "Pal.," 893]. Travellers have found ruins, which still bear the same name, a few miles to the south-east of Heshbon [Winer, "Realwört."].

MEDIA. The Hebrew, Chaldee, and Syriac forms

of this word are the same, *madai* (*Mādhai*). Its etymology is very much disputed, but its successive applications are plainly indicated in the Bible. Originally, it was the name of Madai, one of the sons of Japheth; afterwards it became the designation of a country; and then it came to be used of a man of that country, a Median, or an inhabitant of Media. For the first, see **MADAI**; the others will now occupy our attention.

The simplest account we can give of the position of ancient Media is that it was to the west and south of the Caspian Sea. From the river Araxes, the modern Aras, in the north, it reached to the border of Persia in the south. In the west it was probably bounded by the hilly region which runs northward towards Mount Ararat. The eastern limit, like that of the south, would fall within the desert region to the east of the southern end of the Caspian. This desert is even now a difficult and perilous region to travel in [Eastlake's "Three Years in Persia," vol. ii.]. Generally speaking, Media may be regarded as having comprised part of the north, and nearly the whole of the north-west of modern Persia. The surface of the country was diversified, containing a considerable number of mountains and rivers, the latter of which mostly fall into the Caspian Sea. Its two great divisions, as given by Strabo, were called Atropatene (now corrupted into Adorbeijan) and Greater Media; the former being the western, and the latter the eastern portion. The principal city of Media for many centuries was Ecbatana, but it has been very much disputed where this stood. The Rev. J. Williams ["Essays on Geogr. of Ancient Asia"] maintains it was at Isfahan; Sir W. Jones thought it was at Tabriz; and D'Anville and others have placed it at Hamadan. The last opinion seems to be correct [see **ACHMETHA**]; but we must add, that some writers, with Mr. Ainsworth, believe in two Median Ecbatanas, one at Hamadan, and one at Takht i-Suleiman. As a matter of fact, there seem to have been two other Ecbatanas, both in Syria. All the cities of Media mentioned by the Greek and Latin writers are named by Cellarius ["Geogr. Antiq.," lib. iii., cap. xviii.].

The Medes were, no doubt, a nation of high antiquity, and their list of kings must have begun at an early date. The fullest and best accounts we have of the Median empire are those of Professor G. Rawlinson in his "Ancient Empires," and in his "Herodotus." The family to which the Medes belonged is believed to have spread abroad from India to Thrace. They are reported to have seized Babylon more than 2,000 years B.C., and to have long retained possession. This is what Berosus says; but they are not mentioned in any known records older than about the time of the Jewish king Jehoash (began to reign, B.C. 878). They then appear in the cuneiform inscriptions as the Mada, and residing in what we call Media. Among the legends in existence, we find one to the effect that the Medes were subdued by Ninus, and remained subject to Assyria 500 years, when they established their independency, and set up a king, Arbaces, about 817 B.C. From the references in Scripture, it would seem that Tiglath-pileser and Shalmaneser retained more or less of the country [2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26]. Shalmaneser's exploit, which is referred to in the second of these texts, took place about 720 B.C., and that of Tiglath-pileser twenty years before that. The reign of the Median Deioces, which lasted fifty-three years, began 709 B.C. The next reign—that of Phraortes—began 636 B.C., and was followed by that of Cyaxares (634 B.C.), and that of

Astages (594 B.C., ending in 559 B.C.). Unfortunately, the details given of these four kings are not to be relied upon, and Assyrian scholars affirm that the series of Median monarchs did not commence so early. It will be noticed that the time of the four kings' reigns is 150 years, and that the first and second are made to reign just seventy-five years, or half the period. This artificial arrangement compels us to reject the account. It has also been found that at least three of the names are probably fictitious. The truth, therefore, is that we must place the beginning of the active period of the Median government in the time of the so-called Cyaxares, who is generally thought to be the Darius of Scripture, the destroyer of Nineveh, and the conqueror of Assyria (about 625 B.C.). This monarch extended his power as far as Lydia, thus uniting the eastern with the western world. The Median supremacy had only lasted about three quarters of a century, when it was assailed by Cyrus, who succeeded in amalgamating into one great empire that of the Medes and that of the Persians. Media now really became subordinate to Persia. The Medo-Persian line continued for about 230 years, when it was absorbed by the all-devouring Alexander the Great. Inasmuch as Media ceased to have a separate existence with the reign of Cyrus, it is needless here to pursue the history further. [See PERSIA.]

The traces of the Medes which are to be met with in later times indicate that, as a subject province, Media retained a certain position, and that its inhabitants were regarded as a distinct nationality. This was, no doubt, the case; and it is probable that they had some peculiarities of language [Acts ii. 9]. The Medes were skilled archers and brave warriors, and had made great progress in the arts of civilised life. Their religious doctrines and rites appear to have been very similar to those of Persia. The inhabitants of Aderbeijan (or Atropatene) have a tradition that Zoroaster, or Zerdusht, was a native of Oromiah; and they have other traditions which are doubtless of very ancient date. The people are now mostly Mohammedans, but there are some Christians, known as Nestorians, who have held their ground for at least 1,200 years. They use a Syrian dialect, and are so free from superstitious opinions and practices, that they are often called "the Protestants of Asia."

MEDIAN [Dan. v. 31]. [See MEDIA.]

MEDIATOR, μεσιτης (mesitēs), from μέσος (mesos), "in the middle;" the word, therefore, denotes an intermediary, or one who stands between two conflicting parties as the medium of communication between them, with the view to effect a reconciliation. The title is given to Moses in Gal. iii. 19, and in strict accordance with the epithet he describes his own office: "I stood between the Lord and you at that time" [Deut. v. 5]. In this respect Moses was a type of our Lord, who is the true mediator, and, having completed his atoning work, has now entered upon his mediatorial kingdom. Thus the singleness and perfection of his office is described by St. Paul: "There is one God, and one mediator between God and men, the man Christ Jesus" [1 Tim. ii. 5]. In the Epistle to the Hebrews the office is distinctively described with reference to the Gospel covenant: "He is the mediator of a better covenant" [Heb. viii. 6]. The immediate connection of this office with his vicarious sufferings and death is declared: "For this cause"—namely, because he had offered himself without spot to God, as stated in ver.

14—"he is the mediator of the new testament" [Heb. ix. 15]; a title again ascribed to him in chap. xii. 24 of the same epistle. The word occurs in one other passage, in chap. vi. 17, and here in the form of the verb. The authorised version renders the passage: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." The word rendered "confirmed" is ἐπεσβεσεν, "interposed by an oath." In the words of Owen: "He mediated by an oath—he interposed himself between the promise and faith of believers, to undertake under that solemnity for the accomplishment of it; and swearing by himself, he takes on his life, his holiness, his being, his truth, to make it good."

In considering the nature of Christ's mediatorial work, all *a priori* speculations as to the possible use of the term, or of the conditions under which the office may be exercised among men towards each other, must be put on one side. The Scriptural use of the word, and the aspect in which Scripture explains the office, is all with which we have to do. It will be found that the term is not specifically applied to the prophetic office of our Lord, but to his priestly; and sets him forth, not as the eternal Word, through whom the will of the Father has been made known to us, and all the transactions of Deity with man, even creation itself, carried on, but as "the Lamb of God who taketh away the sin of the world." He is mediator, as being the only mode of man's access to the Father: "No man cometh unto the Father, but by me" [John xiv. 6]. He is the only meritorious cause of salvation: "There is none other name under heaven given among men, whereby we must be saved" [Acts iv. 12]. Acceptable prayer can only be offered through him: "Whatsoever ye shall ask the Father in my name, he will give it you" [John xvi. 23]. It is on his intercession in heaven that the confidence of the Church is fixed: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" [Heb. vii. 25]. If the grounds on which this office is discharged by our Lord are traced into their details, they will be seen to include the whole priestly office of Christ, and to embrace the ideas of atonement, reconciliation, satisfaction, and intercession. We refer to the various articles under these heads, and shall confine ourselves to a brief statement of the relation held by him as mediator towards God on the one side, and towards man upon the other.

The necessity for a mediator arises from the fallen and condemned condition of man. The privileges of sonship, and therefore of intercourse with God, were forfeited at the fall, and man became a criminal already condemned. The punishment of sin is separation from God, as alienation from God is its essence. Accordingly, when our Lord was "made sin for us," this separation constituted the most agonising element of his sufferings: "My God, my God, why hast thou forsaken me?" But as long as this separation lasted, reunion between God and man was impossible, and it was necessary that some third party should become a daysman between the two, through whose atonement God's offended justice should be satisfied on the one hand, and man be brought back into a condition of reconciliation upon the other. This work was undertaken and accomplished by the second person of the Trinity. He needed to stand as the representative of God towards man, and as the representative of man towards God, and

to act on behalf of both parties in their relation to each other. Towards man he became, on God's part, the object of faith, the centre of obedience, and the source of protection, grace, and strength; towards God he became, on man's part, a federal representative, an atoning sacrifice, and an interceding priest. The office he fulfilled on God's part towards man could not have been accomplished unless he had been himself God; for on whom but on God can man place reliance, to whom offer worship, from whom receive the supply of all his necessities? Hence it has been excellently argued, that Christ must be God, because the offices he fulfilled towards man so took up all human wants, human hopes, and human affections, that man redeemed cannot but worship him as his God. On the other side, the work fulfilled, on man's part, towards God could not have been accomplished, unless he had been himself man: for man could only be represented by one of like nature to himself; it was human nature that had sinned, and on human nature it was needed that the penalty should fall; and the comfort of Christ's priestly intercession depends on the inspired declaration that, having "himself suffered being tempted, he is able also to succour them that are tempted" [Heb. ii. 18]. The combination of these apparently contradictory conditions in one and the same person constitutes the amazing mystery of the plan of salvation. In the indivisible union of the two natures in his one person, Christ is able, as it were, to lay one hand upon God, and another upon man, and to be the daysman between the two, which, to a dependent and created being, would have been manifestly impossible. It is this which has originated the fanciful idea that atonement means "at-one-ment," inasmuch as in Christ God and man are made "at one." We mention this interpretation in order to warn our readers that the idea bears no relation whatever to the sacrificial terms *λύτρον* (*lutron*), *ἀντιλύτρον* (*antilytron*), *ἱλασμός* (*hilasmos*), *ἱλαστήριον* (*hilastērion*), &c., which are employed in Scripture to express our Lord's work, and are translated by "ransom," "atonement," "propitiation," "reconciliation." As God, our Lord was himself a party to the covenant of redemption formed before the worlds began; and as man, he was able to fulfil its provisions: he did not, however, lay aside the nature of Deity in taking the nature of the man, but united the two in the one person of Christ, God and man together. It must never be forgotten that our Lord's present exaltation and glory, and the prophetic promise of final triumph and dominion, have reference all through to him as mediator, and consequently carry with them all the hopes of redeemed man. Hence our Lord has been said to be, in theological language, *medius*—a middle person as regards participation in both natures; and then *medians*, a mediator, as regards the reconciliation of both. "Therefore our divines say that *mediatio operativa* is founded and has influence from his *mediatio substantialis*; that his works of mediation, whereby he mediates for us, arise from his person; that they arise from both natures, so as both natures have an influence with all his works; and they are the works of both, so that he might be *totus mediator*, a whole, entire mediator in his person and in his works" [Goodwin on "Christ the Mediator," book ii., chap. v.].

A few words relative to the very difficult passage already quoted in this article from Gal. iii. 19, 20, may be suitable in this place. Professor Jowett asserts that no less than 430 different interpretations have

been given of it. But it must be remembered that this number is only gained by reckoning verbal differences, with no distinction of meaning. The statement of two schemes of interpretation, both yielding a satisfactory meaning, will serve to explain the mode in which diversity of opinion has been magnified into this apparently enormous discrepancy. The one interpretation assumes the point of the apostle's argument in this special verse—viz., ver. 20—to be the superiority of the Gospel, as represented by God's promise to Abraham and his seed, over the Law of Moses. It is proved by the fact that in the one case God gave the promise absolutely, being himself the one party to the promise—gave it without any annexed condition, and therefore without any element of uncertainty; whereas the Law was a covenant between two parties, of whom Moses was official mediator, the one party being God, but the other man, and man's part in the covenant at once creating an element of uncertainty and doubt. How much more likely was it that a promise given by one party should be kept where the one party was God, than a treaty between two, where one of the two parties was man! The other explanation assumes the point of the argument in ver. 20 to have reference, not to the perpetuity of the Gospel promises, but to the temporary objects intended by the Law, as explained in ver. 19, "Wherefore then serveth the Law? It was added because of transgressions;" and the existence of these transgressions is proved from the office of a mediator, which implies two parties, and those at variance. The mediator is Moses; God is the one party, and man the other, that other being at variance with God, and how but by sin? The question is very fully discussed in the "Christian Annotator," vol. i., pp. 20—23.

MEDICINE, the art of healing disease, or the drug or any other substance used for that purpose. It is very certain that in consequence of the fall the human frame became subject to diseases of various kinds, which would naturally lead men to adopt means to try to remove them; hence sprang the science of medicine. We find the patriarchs, perhaps on account of their simple and natural mode of living, enjoying vigour of body and mind to a good old age. But when nations or communities glided into an artificial state, the human frame became more subject to disease; and, consequently, medicine came into greater requisition, and eventually assumed the form and position of a healing art.

The first people we meet in this condition were the ancient Egyptians. Their doctors, from the remotest period, were celebrated for their great skill; and, apparently, not without reason. It appears that they had adopted a rule indicative of great advancement in the art, of assigning to the members of the profession their peculiar branches. The first mention of physicians in Scripture is in connection with the death of Jacob [Gen. i. 2]. The Israelites, during their sojourn in Egypt, would acquire a knowledge of medicine, as they undoubtedly did of all the other arts. Although there is no mention of physicians by name during the sojourn in the wilderness, there is sufficient evidence, from the references made to the marks of leprosy, to show that there were men amongst them who possessed no little skill in the medical art. There is great reason to suppose, however, that, owing to their long continuance in the desert, and the troubles that overtook the first generations in Palestine, medicine was not afterwards, during the Old Testament time, pursued as a science.

The Hebrew physicians, therefore, never obtained the eminence which belonged to those of Egypt; and it is not improbable that medicine was never made a distinct profession amongst them. [For the maladies to which Palestine was subject, see DISEASES OF THE JEWS.]

Concerning the remedies employed by the Israelites, only a few are mentioned. One of the most common, apparently, was oil, either alone, or in a liniment composed of oil and wine [Luke x. 34]. Other ancient nations entertained a high notion of the sanative properties of oil, as the Orientals do still. It was therefore used not only to promote the general health, but also in sundry disorders [Mark vi. 13; James v. 14], and especially to dress wounds [Ps. cix. 18; Isa. i. 6; Ezek. xxx. 21]. A still more efficacious medicine for wounds or contusions was the celebrated balm of Gilead [Jer. viii. 22; xlv. 11; li. 8]. [See BALM.]

In one instance we find a plaster of figs made use of as a remedy [Isa. xxxviii. 21]. Pliny and other naturalists believed figs to possess sanative properties; but whether it was used in the present instance on that account, it is difficult to determine. There is nothing improbable in the circumstance that means specially suitable to the malady were used, although the recovery of the king was immediately due to God.

MEGID'DO or MEGID'DON, a word of doubtful origin: Gosenius says, "perhaps, *place of crowns*;" Furst supposes it means the *place of God*, i.e., of Fortune; by others it is supposed to mean a *fruitful place*. In Zech. xii. 11, the Greek version translates the name so as to make it mean *cut down* (like a tree). The first explanation, which agrees with that of Miller, is as probable as any; but the last is not to be summarily rejected. Megiddo was an ancient city, the capital of a small Canaanite or Phœnician kingdom, whose king was defeated by Joshua. The place seems to have been within the limits of Asher, but was assigned to Manasseh, and its old inhabitants remained in occupation [Josh. xii. 21; xvii. 11; Judg. i. 27; 1 Chron. vii. 29]. Solomon placed here one of his state purveyors [1 Kings iv. 12], and restored and fortified the city [1 Kings ix. 15]. Here Ahaziah died [2 Kings ix. 27]. It was here that Josiah was slain by Pharaoh-nechoh, king of Egypt [2 Kings xxiii. 29, 30]. The defeat of Jabin and Sisera is said to have been at the "waters of Megiddo," by which the river Kishon is certainly meant [Judg. v. 19]. The battle in which Josiah was slain took place in the "valley of Megiddo," by which we must understand that portion of the plain of Jezreel which was nearest to Megiddo [2 Chron. xxxv. 22]. In Zech. xii. 11, the prophet foretells a future calamity which shall cause as much lamentation as that "of Hadadrimmon in the valley of Megiddo." There is here, no doubt, an allusion to the fall of Josiah [see Apoc. i. Esd. i. 29—32]. The prediction of Rev. xvi. 16 respecting Armageddon (the Mountain, or rather the City of Megiddo) is based, so far as its symbols are concerned, upon the fact that so many dreadful battles were fought at or near Megiddo. The victory of Pharaoh-nechoh is mentioned by Herodotus, who says that "Necho fought with the Syrians on land, and conquered them at Magdolus" ["Hist.," ii. 159]. It is admitted that by Syrians he means Jews, and by Magdolus, Megiddo. The Romans appear to have called Megiddo by the name of Logio, which is perhaps meant to be a translation of the ancient name. It is still called Lejjun, and stands on high ground near a branch of the Kishon, and overlooking part of

the plain of Jezreel. Dr. Robinson strongly insists on this identification, and shows that it was maintained more than five centuries since. Most modern writers agree with him ["Bibl. Res.," ii. 328—330; iii. 117—119; Sopp, "Jerusalem," ii. 64; Van de Velde, "Narrat.," i. 353].

MEHE'TABEEL, *benefited of God*, or *God is a benefactor*; grandfather of Shemaiah, who, at the instance of Tobiah, gave cowardly advice to Nehemiah [Neh. vi. 10, 12].

MEHE'TABEL, the same word as the preceding; wife of Hadar, an early king of Edom [Gen. xxxvi. 39; 1 Chron. i. 50].

MEHI'DA, *united*, or, according to Furst, *illustrious*; ancestor of a family of the Nethinims who returned from the captivity along with Zerubbabel [Ezra ii. 52].

MEHIR', *wages*; son of Chelub and father of Eshton [1 Chron. iv. 11].

MEHO'LATHITE, one belonging to Meholah, perhaps Abel-moholah. [See ABEL-MEHO'LAIH.] The term is applied to Adriel, the husband of Merab, Saul's daughter [1 Sam. xviii. 19], and to Barzillai his father [2 Sam. xxi. 8].

MEHU'JAEI, *smitten of God*; great-grandson of Cain, the son of Adam [Gen. iv. 18].

MEHU'MAN, a Persian word which Furst says means *pertaining to the great horn*; one of the seven chamberlains (or eunuchs) of Ahasuerus (Xerxes) [Esth. i. 10].

MEHU'NIMS, the Maonites, a tribe that inhabited the desert to the south of Palestine, and in the neighbourhood of Mount Seir, if not actually within the limits of Edom. [See MAON.] They were subdued by Uzziah, king of Judah [2 Chron. xxvi. 7]. The same name, and probably a remnant of the same people, were among the Nethinims [Ezra ii. 50].

ME-JAR'KON (in Hebrew מֵי הַיָּרְקוֹן, *Me-huyarkon*), *waters of a yellow colour*, as usually explained; but the reference may be to a pale green, or the greenish yellow of sickly plants. There is, no doubt, an allusion to some peculiarity in the tint of the waters at a place which bore this name in the tribe of Dan [Josh. xix. 46]. It is now unknown.

MEKO'NAH, *a basis*; but Furst thinks it a place which had been consecrated to Chiun or Saturn: a town in Judah, re-inhabited after the captivity [Neh. ii. 28]. It may have been near Ziklag, and in the south of Judah, but its site is not now known.

MELAT'AI, *delivered of the Lord*; a Gibeonite who repaired the part of the wall of Jerusalem next to the old gate [Neh. iii. 7].

MEL'CHI, *king*. 1. Son of Janna, and an ancestor of our Lord [Luke iii. 24]. 2. Son of Addi; another, but more remote, ancestor [Luke iii. 28].

MELCHIAH, *king of the Lord*; the father of Pashur [Jer. xxi. 1]. He is called Melchiah [xxxviii. 1].

MELCHIS'EDEC [Heb. v. 6, 7]. [See MELCHIZEDEK.]

MEL'CHI-SHU'A, *king of help*; a son of King Saul [1 Sam. xiv. 49], slain along with his father and two of his brothers on Mount Gilboa [xxxi. 2]. He is called Melchi-shua in 1 Chron. viii. 33, and elsewhere.

MELCHIZEDEK, *king of righteousness*; the king of Salem who, on Abraham's return with the persons

and goods recovered from the four Eastern kings, came out to meet him with bread and wine: he was also "priest of the most high God;" so he blessed Abraham, and received from him "the tenth of all the spoils" [Gen. xiv. 18—20; Heb. vii. 1—10]. The seat of his government was probably the place which was afterwards called Jerusalem, but there are different opinions regarding this. [See SALEM.] His priesthood must have been recognised not only by Abraham, but also by those to whom the goods which were tithed belonged. He must have been a person of very great importance [Heb. vii. 7]; but we are in total ignorance regarding his parentage, length of life, descendants, &c. [Heb. vii. 3]. He is so mysterious, both in regard to his person and his offices, that an immense variety of opinions, some of them very strange, and almost all of them unfounded, have been formed of him. Later Jewish tradition identifies him with Shem; and it is certain that that patriarch was not only living in the days of Abraham, but even continued to live till Jacob was fifty years old [compare Gen. xi. 11 with vs. 12—26; xxi. 5; xxv. 7, 26]. According to others, he belonged to the family of Ham or of Japheth; and it has been said that this is necessarily implied by the language of the Apostle, when, drawing a parallel between Melchizedek and Christ, he says that our Lord belonged to "a tribe of which no man gave attendance at the altar." But neither this view nor the other was held in the apostolic age. Some have suggested that he was an incarnate angel, or other superhuman creature, who lived for a time among men. Others have held that he was an early manifestation of the Son of God; and a sect, called the Melchizedekians, asserted that he was an incarnation of some Divine power or virtue, or of the Holy Ghost. No doubt Melchizedek was a mere descendant of Adam according to ordinary generation; but we know nothing of him, except that he was a person peculiarly great and important. The very reticence of Scripture is, however, in itself significant and typical. It was prophesied of the Messiah that he would be a priest "after the order of Melchizedek" [Ps. cx. 4]; and the author of the Epistle to the Hebrews repeatedly asserts that this prophecy was fulfilled in Jesus Christ [Heb. v. 5—10; vi. 20; vii. 21]. The parallel holds good in more points than one. Like Melchizedek, Christ is invested both with royalty and priesthood, as was distinctly foretold [Zech. vi. 12, 13]; he is greater than Abraham or his descendants, and his superiority is, or ought to be, acknowledged by them; Christ is emphatically "King of righteousness," and his kingdom is "peace." We are unable to make definite statements in many respects regarding Melchizedek; and we know that in these same respects no definite limits can be assigned to the Messiah—only there is this difference, that what is negatively unlimited in one case is positively unlimited in the other. These and other points of resemblance are fully stated and illustrated in the seventh chapter of the Epistle to the Hebrews.

MEL'EA, perhaps *fulness*; an ancestor of our Lord, in the fifth generation after David [Luke iii. 31].

MEL'ECH, *king*; son of Micah (or Micha) [2 Sam. ix. 12], the son of Merib-baal (or Mephibosheth), the son of Jonathan [1 Chron. viii. 34, 35].

MEL'ICU, *counsellor*; the same as Malluch [Neh. xii. 14]. [See MALLUCH (4).]

MEL'ITA is undoubtedly the island of Malta, in the Mediterranean Sea, and about fifty miles from the

extremity of Sicily. The name appears to be of Phœnician origin, and to signify a *refuge*, as is suggested by a passage in Diodorus Siculus [book v.]. It is referred to also by Ovid, Cicero, and other classical authors. It is mentioned in Scripture only in connection with the account of St. Paul's shipwreck. Here Paul was detained three months, during which time he appears to have been treated with kindness [Acts xxvii. 39—44; xxviii. 1—11]. Malta itself has numerous traditions, and absurd and superstitious fables respecting the apostle's stay and labours. Modern explorations have been much more satisfactory, and the most minute and careful examinations and measurements have shown the remarkable accuracy of the sacred narrative. The fullest details of these investigations are those of Mr. James Smith ["Voyage and Shipwreck of St. Paul"], and of Conybeare and Howson ["Life and Epistles of St. Paul"]. There was another small island of the same name in the Adriatic, near the coast of Illyria, and now called Meleda. Some have believed this to be the Melita of the New Testament; but its position is not reconcilable with the narrative of St. Luke; and it is unreasonable to think that a ship from Alexandria to Puteoli would go there to winter. We mention this rival claim, but probably no recent writer has been found to defend it. Of Malta, traces have been discovered in very ancient times. It was successively occupied by the Carthaginians, the Greeks, the Romans, and the Saracens, and is now the property of England. [See Murray's "Hand-book for the East."] A view of St. Paul's Bay, Malta, is given on the opposite page.

MEL'ON, a luscious fruit mentioned in the Bible only once [Numb. xi. 5], where it is spoken of as a production of Egypt, in which country it grows to high perfection. The Hebrew word for melons is *abhattichim*; but whether this word refers to the melon only (*Cucurbita melo*), or includes also the water-melon (*Cucurbita citrullus*), has of late been questioned. That the former was cultivated in Egypt at a very early period there is no doubt whatever, and it is highly probable that the latter was also introduced into that country, perhaps from India, as it now grows there in great abundance. The pulp of some melons is reddish, of others white, and the juice of both is most agreeable, especially in warm weather. It is indeed one of the most delicious refreshments which Providence affords in the season of violent heat. According to Hasselquist, it serves the Egyptians for meat, drink, and physic. It is grown in some parts of Palestine, but especially in the neighbourhood of Cæsarea. A dry and sandy soil seems to suit it best, whence Dr. Thomson supposes that its leaves must have the power of absorbing moisture from the dews of night; for how, otherwise, could it be so full of water? [See "Land and Book," p. 508.]

MEL'ZAR, perhaps *overseer*; the officer under whose charge Daniel and his companions were placed by the chief of the eunuchs before they were brought in to Nebuchadnezzar [Dan. i. 11, &c.]. The marginal reading for Melzar is "steward;" and the word is probably a title, and not a proper name.

MEM, *𐤎*, the thirteenth letter of the Hebrew alphabet. Its power is that of *m*, and, as a numeral, it stands for 40. [See ALPHABET.]

MEMPHIS, another form of Noph. [See NOPH.] In Hos. ix. 6 the name is written in Hebrew, *𐤎𐤍𐤕* (*Moph*), of which our translators have made "Memphis," in accordance with European custom.



ST. PAUL'S BAY, MALTA.

MEMUCAN, a Persian word of uncertain meaning; one of the seven princes or counsellors of King Ahasuerus (Xerxes), who advised the divorce of Vashti [Esth. i. 14, 16, &c.].

MENAH'EM, *comforter*; the son of Gadi, and one of the kings of Israel. Shallum, the murderer of Zechariah, having usurped the throne, Menahem went up from Tirzah to Samaria, and slew him [2 Kings xv. 14]. Like most of the kings of Israel, Menahem upheld idolatry, and did evil in the sight of the Lord. He was, moreover, of a barbarous and revengeful disposition, for he made an attack on Tiphshah, supposed by Keil to be the city Thapsacus, on the Euphrates; and because it would not open to him its gates, he took it by storm, and destroyed in it even all the women that were with child [2 Kings xv. 16]. During his reign, which lasted ten years, Pul, the king of Assyria, appeared against the land of Israel, and, to gain his favour, Menahem gave him 1,000 talents of silver, a sum equal to about £342,200. This sum he exacted of the mighty men of wealth—that is, the men of respectability and influence—in Israel, demanding of them fifty shekels each. Pul was thereby induced to return back to Assyria, carrying away with him, however, the inhabitants of Gilead, whom he placed in certain cities on the river Gozan [2 Kings xv. 19, 20; compare 1 Chron. v. 26]. Assyria was at this period (B.C. 773) in the height of its power, and the name of Pul—which, according to the Septuagint, was Phaloch, or Phalos—has been found as Phalluker in an Assyrian inscription. [Rawlinson's "Ancient Monarchies," vol. ii.: comp. Keil, "Commentary on Kings," vol. ii. (Clark); and Josephus, "Antiq.," ix. 11.]

MEN'AN, meaning uncertain; an ancestor of our Lord in the fourth generation from David [Luke iii. 31].

MENE', the first word, twice repeated, of the handwriting on the wall at Belshazzar's feast. "All the words of that writing contain, not an ambiguous, but a twofold . . . meaning, as explained by the prophet himself. *Meno* signifies at once *numbered* and *ended* [Pusey's "Daniel the Prophet," p. 130]. "God hath numbered thy kingdom, and finished it" [Dan. v. 25, 26].

MENI', the name of a Babylonian divinity, supposed to represent Fate or Fortune, but of which nothing is certainly known [Isa. lxx. 11 (margin)].

MENSTEALERS, only mentioned in 1 Tim. i. 10, where the original word describes those who inveigle a free man into their power by deceitful arts, and sell him to others as a slave. The word is also applied to such as carry off and sell the slaves of others. According to the etymology of the word, it means to reduce to slavery in general. The law of Moses pronounced sentence of death upon such as committed this crime [Exod. xxi. 16; Deut. xxiv. 7].

MENU'CHITES. [See MANAHATH (2).]

MEONENIM, explained in the margin of the only place where it stands as a proper name, "regarders of times [Judg. ix. 37]. It was a tree rather than a plain; indeed, we have frequent occasion to remark that our translators continually put "plain" where "tree," or "oak," or "torebith" would be more correct. The word "Meonenim" undoubtedly refers to those who practised some kind of divination,

perhaps by "observing the clouds." The tree thus referred to was near Shechem, and owed its name to some connection with diviners, possibly those of the old pagan inhabitants. It is well known that single trees and groves were often regarded as the seat of oracles among the old pagans.

MEONOTHAI, *habitations of the Lord*; father (or perhaps founder) of Ophrah [1 Chron. iv. 14].

MEPHA'ATH, *elevation*, or, according to some, *beauty*; the name of a city of Reuben, which was given to the Levites. It was east of the Jordan, and in the former realm of the Amorites [Josh. xiii. 18; xxi. 37]. After Tiglath-pileser took the tribes of Reuben, &c., captive, it was occupied by the Moabites [Jer. xlviii. 21]. Eusebius speaks of it as a Roman garrison [Reland, "Pal." 895]. The Syriac version in Josh. xiii. 18 calls it "Anoth," and omits it in Josh. xxi. 37 (here some Hebrew copies omit it). Nothing more is known of the place; but it was probably in the same district as Heshbon.

MEPHIBO'SHETH, according to some authorities, *the beauty of the idol*; but according to Gesenius, *the destruction of the idol*. The word *bōsheth* signifies "shame," "disgrace," "ignominy," and hence an idol, because an idol puts its worshippers to shame [Jer. iii. 24]. It appears to have been used as a term of reproach for Baal, whence, in Hos. ix. 10, it is said—"They went to Baal-peor, and separated themselves to that *bōsheth*" (authorised version, "shame"). Accordingly, one of the persons (if not both) who bore the name Mephibosheth was called Merib-baal [1 Chron. viii. 34; ix. 40], this, perhaps, being his original name, and the former a term of reproach.

1. A son of Saul by Rizpah, the daughter of Aiah, who, together with his brother Armoni and the five sons of Michal, the daughter of Saul, was given by David into the hands of the Gibeonites, who hung all the seven together on a hill before the Lord, "in the beginning of barley harvest" [2 Sam. xxi. 9]. [See RIZPAH.]

2. A son of Jonathan, the son of Saul, whose mother's name is not given [2 Sam. iv. 4]. When he was five years of age, tidings came to the place of his residence, which was probably Gibeah of Benjamin, of the death of Saul and Jonathan on Mount Gilboa, and his nurse, in her haste to escape, let him fall, and he became lame in both his feet, a calamity which necessarily affected the whole of his life from that moment. We learn nothing, however, of his history for many years, but it would appear that, after the accident, he went to reside in Lo-debar, a town on the eastern side of the Jordan [2 Sam. xvii. 27], where he was brought up in the house of Machir, the son of Ammiel, and where, in course of time, he married, and lived in comparative quietness and obscurity. Years passed away, when David, having conquered all his enemies, thought of the promise he had given to his friend Jonathan [1 Sam. xx. 14—16], and made inquiries whether any one of Saul's house was left, that he might show him kindness for Jonathan's sake. There was an old servant of Saul's, whose name was Ziba, and he informed David of the fact that Mephibosheth was living in Lo-debar, when the king immediately sent for him to Jerusalem, and gave to him the whole of the inheritance of Saul and of his sons, and appointed Ziba to farm it for him; and whilst all the house of Ziba, including fifteen sons and twenty slaves, became servants to Mephibosheth, Mephibo-

sheth himself dwelt at Jerusalem, where, like one of the king's sons, he was a daily guest at the royal table [2 Sam. ix. 4—13].

Nearly seventeen years passed away, and David's own fortunes were again beclouded. He was compelled to flee from his son Absalom, and as he ascended the Mount of Olives, weary and distressed, Ziba went to meet him, and to David's inquiry after Mephibosheth, replied, no doubt, falsely, that he was waiting at Jerusalem the event of the rebellion; and David, without making any inquiries into the matter, hastily gave credit to Ziba's story, and assigned to him all the property of Mephibosheth [2 Sam. xvi. 1—4]. But a few days after, Mephibosheth came to meet David at Jerusalem, when David said—"Wherefore wentest not thou with me, Mephibosheth?" Very different was his account from Ziba's. He had wished to meet the king, and, being lame, had ordered his ass to be saddled for that purpose; but Ziba had taken it for himself, had thus prevented the accomplishment of his purpose, and had thus maligned his master by his misrepresentation of the matter [2 Sam. xix. 24—26]. Whether David believed Mephibosheth is doubtful, for, when further urged on the subject, he gave back to him only half his property, saying, "Thou and Ziba divide the land" [ver. 29]. When the Gibeonites demanded of David reparation for the wrong done to them by Saul and his house, the king spared Mephibosheth, because of the Lord's oath that was between him and Jonathan [2 Sam. xxi. 7]; and perhaps the days of Mephibosheth soon after came to a close, as David does not mention his name when he himself is bidding farewell to the world. [See Bishop Hall's "Contemplations," book xv.; and for a different but unsatisfactory view of the case, Blunt's "Undesigned Coincidences," ii., xvi. (6th edition).]

MERAB, *increase*; the firstborn daughter of Saul [1 Sam. xiv. 49]. Saul promised David that he would give her to him as his wife, but she was married to Adriel the Meholahite, to whom she bore five sons [1 Sam. xviii. 17—19; 2 Sam. xxi. 8]. [See MICHAL.]

MERAI'AH, perhaps *lifted up of the Lord*; a priest during the high-priesthood of Joiakim [Neh. xii. 12].

MERAI'OTH, *revelations* (Fürst), but perhaps another form of Meremoth (*exaltations*). 1. A son of Zerahiah, and a chief priest [1 Chron. vi. 6, 52]. 2. A son of Ahitub, and a chief priest [1 Chron. ix. 11]. 3. The Meraioth of Neh. xii. 15 may possibly be the same as the preceding.

MERA'RI, *bitterness, sorrow*; the third of the three sons of Levi [Gen. xlv. 11]. [See LEVI.]

MERA'RITES, one of the three families into which the Levites were afterwards divided [Numb. xxvi. 57]. In the wilderness they pitched on the north side of the tabernacle [iii. 35], and when journeying had charge of the boards and heavy framework of the sacred structure [ver. 36]. On the division of the promised land, twelve cities were assigned them in the tribes of Reuben, Gad, and Zebulun [Josh. xxi. 7]. Subsequent notices of the Merarites are found in 1 Chron. xxiii. 6, 21, &c., and 2 Chron. xxix. 12] [See LEVITES.]

MERATHA'IM, *THE LAND OF, land of twofold rebellion*, or *doubly rebellious* [Jer. i. 21], seems to be a figurative appellation of Babylon, and is supposed

to refer to its twofold captivity of the Hebrews. Other explanations have been suggested [Dr. Henderson on Jeremiah, p. 251]. The writer just referred to prefers to understand it of the rebellion of the Assyrians and Babylonians against the Lord.

MERCHANDISE, MERCHANT. The word *מֵרְכָשׁ* (*mecher*), "merchant," is from a root which signifies "to go about," "to travel," and hence "to trade," or "to traffic" [Gen. xxiii. 16; xxxvii. 28; xlii. 34, &c.]. Merchants existed in the East at a very early period, and traffic between one tribe or nation and another was carried on from the times of the patriarchs. The earliest business transaction mentioned in the Bible is the purchase by Abraham of the field of Machpelah from the sons of Heth, for which he weighed to Ephron 400 shekels of silver, current money with the merchant [Gen. xxiii. 16]. The narrative of the sale of Joseph to Midianite merchantmen journeying from the East to Egypt is illustrative of the fact that a caravan trade was in existence at that period, similar, in many respects, to the trade which exists at this day [Gen. xxxvii. 25—28]. Egypt was at that time, and to a much later period, a great market for slaves and for the productions of the East, whilst it was the granary whence many of the surrounding nations obtained their corn [Gen. xlii. 1, 2]. The most enterprising of the early nations, in trade and commerce, were the Phœnicians; and Sidon, their capital, was for a long time the greatest emporium in the world. Tyre, "the crowning city whose merchants were princes," partly superseded it, and became, as a mart for the nations, even greater than Sidon [Isa. xxiii.; Ezek. xxvi., xxvii.]. The inhabitants of Arabia Felix carried on an extensive trade with India, Abyssinia, and Egypt. The route taken by these merchants was from the head of the Persian Gulf, where the productions of India were obtained, to Syria, and thence, by the coast of the Mediterranean, through Gaza and Pelusium, to the land of the Pharaohs. The camel was their ship, and they travelled in companies, for mutual protection and help [Isa. xxi. 13]. Khans, or caravansaries, were established on the route, where they rested and obtained refreshment [Jer. ix. 2; Luke ii. 7; x. 34]. [For money and weights, see **MONEY, WEIGHTS.**] By the law of Moses, "a just weight" and "a perfect measure" were required of all traders; for in these God ever took delight [Deut. xxv. 15; Prov. xi. 1].

By sea, as well as by land, mercantile pursuits were carried on. From Sidon, and afterwards from Tyre, as also from Joppa [see **JOPPA**], the ships of the Phœnicians sailed to Egypt, to Carthage, to the isles of the Mediterranean, and to Tarshish [see **TARSHISH**] [Ezek. xxvii. 6—12; Jonah i. 3]. And though the Hebrews were not encouraged by the law of Moses to trade with other nations, yet trade they did; and Solomon had a fleet of ships at Ezion-geber, on the eastern arm of the Red Sea (the Gulf of Akaba), and from this port they sailed to Ophir [see **OPHIR**], to fetch gold and other treasures for the king [1 Kings ix. 26]. He and Hiram, king of Tyre, had also a united fleet, which sailed, once in three years, from Tyre to Tarshish, bringing gold and silver, ivory, and apes, and peacocks [1 Kings x. 22; 2 Chron. ix. 21]. In the times of Ezekiel, Jerusalem was so great a commercial town as to be envied even by Tyre [Ezek. xxvi. 1, 2]; and at a later period, in the days of Nehemiah, merchants and sellers of all kinds of ware found their way to that city [Neh. xiii. 20]; whilst later still (B.C. 150), the

port of Joppa was greatly improved by the Prince Simon [Apoc. 1 Macc. xiv. 5], and was only superseded for a time when Herod built Cæsarea, within the mole of which a fleet of ships could ride in safety during all weathers. [Vincent's "Commerce, &c. &c., of the Ancients," Heeren's "African and Asiatic Nations," Jahn's "Bibl. Antiq.," i. 17; Trail's "Josephus," Appendix, xlix.]

MERCHANT-CITY. Our translators have thus translated the word "Canaan" in Isa. xxiii. 11. The reference has been thought to be to Tyre, and hence this rendering; but there is no need to limit it to one city; and the whole of Canaan or Phœnicia is probably meant [Barnes on Isaiah].

MERCURIUS, more usually, "Mercury," the Greek Hermes; an old pagan deity. There were, in fact, several of the name; but the most famous was the so-called son of Jupiter and Maia. He was regarded as the messenger of the gods, the patron divinity of travellers, thieves, shepherds, merchants, orators. A wonderful collection of fables centres in Mercury, who was one of the most popular, as he was one of the most versatile, characters in the pantheon. For a fuller account of these we must refer to works upon classical mythology. The ignorant people at Lystra, in Lycania, were so astounded at the miracles of Paul and Barnabas, that "they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker." They would even have sacrificed to the apostles, had they not been prevented [Acts xiv. 8—18].

MERCY. [See **JUSTIFICATION.**]

MERCY-SEAT, in Hebrew *כַּפֹּרֶת* (*capporeth*). There is nothing in the original term suggestive of any "seat" strictly so called. It is literally "covering," and it was the lid of the ark in which the tables of the Law were placed [Exod. xxv. 21; xxx. 6; xl. 20]. It was made of pure gold, with a cherubim at each end [xxv. 17—21; xxxvii. 6—9]. [See **ARK OF THE COVENANT, CHERUBIM.**] The Hebrew verb *כָּפַר* (*cippér*), which means "to cover," is used in the sense of "to make atonement," and also of "to pardon:" even in our version sin is said to be "covered" [Ps. xxxii. 1; lxxxv. 2; Rom. iv. 7]. The *capporeth*, which covered the chest containing the tables of the Law, came to be associated with the idea of mercy, seeing that in a higher and spiritual sense human transgressions of the Divine law could, in the mercy of God, be atoned for and pardoned; hence the high priest, on the great Day of Atonement, sprinkled blood on the covering of the ark which contained the tables of the Law [Lev. xvi. 14, 15]; and God promised graciously to commune with Moses from that place [Exod. xxv. 22; xxx. 6], a promise which was afterwards kept [Numb. vii. 89], and which possessed a beautiful and affecting significance.

MER'ED, *rebellion*; son of Ezra [1 Chron. iv. 17]. A strange tradition identifies him with Moses; apparently for no other reason than that his sister was named Miriam.

MERE'MOTH, *elevations*. 1. A priest who returned from the captivity with Zerubbabel [Neh. xii. 3]. He appears to be also called Meraioth [ver. 15]. 2. The son of Urijah, who repaired a portion of the wall of Jerusalem next to the Fish Gate [Neh. iii. 4]. He was also one of those who sealed the covenant [x. 5]; and was entrusted, along with others, by Ezra with the

charge of the gold and silver vessels belonging to the house of the Lord [Ezra viii. 33]. 3. A son of Bani, who had married a foreign wife [Ezra x. 36].

MER'ES, a Persian name, *worthy*; one of the seven counsellors of Ahasuerus [Esth. i. 14].

MERIBAH, *strife*. 1. The same as Massah [Exod. xvii. 7]. [See MASSAH.] 2. The word is applied under similar circumstances to "the water of Meribah" in Kadesh [Numb. xx. 13]. It might be doubted whether, in this last case, the word is a proper name so much as a mere epithet: "these are the waters of strife." References to this occurrence appear in Numb. xx. 24; xxvii. 14; Deut. xxxii. 51, &c. In the last passage we have "the waters of Meribah-Kadesh," but the sense is, "the waters of strife in Kadesh," as the Syriac translates it. In fact, our translators have adopted this principle in Ezek. xlvii. 19; xlviii. 28, where the Hebrew is the same as in Deut. xxxii. 51; so Ps. lxxxi. 7. [See MASSAH, KADESH, REPHIDIM.]

MERIBAH-KADESH. [See MERIBAH (2).] The passages in which Meribah is connected with Kadesh are very interesting, as distinguishing the original Meribah, in Rephidim, from the scene of the second similar miracle [Ainsworth's "Annotations," at Numb. xx. 13].

MERIB-BA'AL. [See MEPHIBOSHETH.]

MERO'DACH, a word of obscure origin; the name of a Babylonian deity, usually identified with Mars, but by some great authorities said to be the same as Jupiter and Baal. The same word appears in the form Berodach in the proper name Berodach-baladan, which is otherwise written "Merodach-baladan." The idol is actually only named once, and that by Jeremiah in a prophecy against Babylon [Jer. i. 2]. But the name has been found upon the Babylonian inscriptions, which seem to treat Bel and Merodach as two phases of one idol, rather than as two absolutely separate objects of worship [so Sir H. Rawlinson in Rev. G. Rawlinson's "Herodotus;" Rawlinson's "Anc. Mon.," i. 169]. Even if this is established, the accuracy of Jeremiah is unimpeached. The name of this deity was compounded with various proper names, for which, and its supposed etymology, see Fürst ["Heb. und Chald. Handwört.," p. 782]. In connection with its use in proper names, we are reminded by Sir H. Rawlinson that the Assyrians were in the habit of introducing the name of a god into their own names ["On Bilingual Readings in 'Journal of Royal Asiatic Society,'" 1864, N. S., vol. i., pt. i.]

MERO'DACH-BAL'ADAN, the same as Berodach-baladan. He is believed to be the Mardokempalus of Ptolemy, and his name is found in the cuneiform inscriptions. Sargon says he conquered him, and thus speaks of him:—"Merodach Baladan, son of Jakin, king of Chaldea—had stirred up against me all the nomad tribes. He prepared himself for a battle, and pushed forward. During twelve years, against the will of the gods of Babylon, the city of Bel, who judges the gods, he had stirred up the land of the Sumirs and the Accuds, and had sent them embassies" [Oppert's "Inscrip. Assy. des Sarg.,"]. [See BERODACH-BALADAN.]

MER'OM, WATERS OF. The word Merom denotes *elevated* or *lofty*, and the term "waters of Merom" signifies much the same as the Upper Lake, or Lake Superior. What is so styled in Josh. xi. 5, 7, is, in fact, the upper lake of the Jordan. It is now called

the Lake Huleh, and is formed by one of the depressions in the Valley of the Jordan. The lake was called Samachonitis by the Greeks. It is about eight miles long, and six broad at the widest part. There is a considerably extensive plain and marsh above it, formed by the alluvium of the river. Part of the plain is cultivated, and is, in fact, very productive of corn. The district to the north of the lake is abundantly watered [Thomson's "Land and Book;" Robinson's "Bibl. Res.," ii. 435; iii. 390].

MERON'OTHITE, a native or inhabitant of Mero-noth, a place otherwise unknown, unless it has some connection with Shimron-meron, which, in the Talmud and Midrashim, is called Meron, and *oth* is only a plural termination. [See SHIMRON-MERON.] The term is applied to Jehdeiah, the keeper of King David's asses [1 Chron. xxvii. 30]; and to Jadon, who assisted in rebuilding the wall of Jerusalem in the time of Nehemiah [Neh. iii. 7].

ME'ROZ, a word of disputed origin; the name of a town in the north of Palestine, mentioned in the song of Deborah and Barak [Judg. v. 23]. It is supposed by Wilson to be either Kofr Musr, to the south of Mount Tabor, or Marusas, to the north of Beisan; but, on the whole, he prefers the former. We must admit the position to be doubtful, though the place must have been in the region where these two sites are found.

MES'ECH. [See MESHECH.]

ME'SHA, *secure, safe*; a place mentioned in Gen. x. 30, among the settlements of the sons of Joktan. "Mesha is still unknown; according to Gesenius, it is Mesene, on the Persian Gulf; and in Knobel's opinion it is the valley of Bisha, or Beishe, in the north of Yemen; but both are very improbable" [see Keil and Delitzsch on Genesis]. The Syriac version has "Mansho in the going up of Sepharvaim, a mountain in the east." This is quite sufficient to show the impossibility of fixing the location of Mesha.

MESHACH, a Persian word signifying *ram*, and said to be the name of the sun-god of the Chaldeans: it was applied to Mishael in the court of Nebuchadnezzar [Dan. i. 7; ii. 49; iii. 12—14, &c.].

MESH'ECH, or MESECH, *possession*. 1. The sixth named of the sons of Japheth [Gen. x. 2; 1 Chron. i. 5]. 2. Mash, the son of Shem, is so called in 1 Chron. i. 17. [See MASH.] 3. A geographical or national designation, probably derived from Meshech (1). We find the word in Ps. cxx. 5, as Mesech, but it is scarcely probable that any people descended from Japheth is meant by it. It is placed along with Kedar, and the simplest explanation would be to refer it to the Shemite descendants of Meshech (2) or Mash. The distinct allusions to Meshech, which appear to refer to the descendants of Japheth, are all found in the Book of Ezekiel, and we may therefore suppose that the nation was a distant one, the knowledge of which was not familiar to the Jews until a somewhat late period. It seems, too, like Gog, Magog, Rosh, and Tubal, to refer to the north. Meshech traded with Tyre [Ezek. xxvii. 13: here it is connected with Javan and Tubal, and with Tubal again, xxxii. 26; xxxviii. 2, 3; xxxix. 1]. We cannot critically discuss these passages, but it is clear that they point to a numerous hostile heathen people. On referring to the ancient geographers, we read of the Moschi, who lived to the east or north-east of the Black Sea; and of the Moschian Mountains, in the

same region [Strabo, bk. i.]. Endeavours have been made by some to connect the Moschi with the Muscovy Tartars, and even with Moscow. It is not impossible that the Moschi and the Muscovites may be connected. Herodotus, it has been observed, connects the Tibareni and Moschi; the Assyrian inscriptions connect the Tuplai and Muskai; and Ezekiel connects Tubal and Meshech. In the opinion of Hengstenberg, Meshech is named in the Egyptian monuments as Mashoash [Rawlinson's "Herodotus," iv. 222].

MESHELEMI'AH, *whom the Lord repays*; father of Zechariah, "porter of the door of the tabernacle of the congregation" [1 Chron. ix. 21], and a Levite of the family of Asaph [xxvi. 1, 2, 9]. Probably he is identical with Shelemiah, whose son Zechariah was "a wise counsellor" [Jer. 14].

MESHEZAB'EEL, *liberated of God*. 1. Grandfather of Meshullam, one of the repairers of the wall of Jerusalem [Neh. iii. 4]. 2. A chief of the people, who signed Nehemiah's covenant [Neh. x. 21]. 3. Father of Pethahiah, a descendant of Judah, and one of the king's (Artaxerxes'?) chief counsellors for Jewish affairs [Neh. xi. 24].

MESHIL'LEMITH, *recompense*; son of Immer, ancestor of a priest named Maasiah [1 Chron. ix. 12].

MESHIL'LEMOTH, *recompenses*. 1. Apparently the same person as the preceding [Neh. xi. 13]. 2. Father of Berechiah, a chief of the tribe of Ephraim, in the time of Ahaz [2 Chron. xxviii. 12]. [See **BERECHIAH** (7).]

MESHO'BAB, *a returner*; one of the descendants of Simeon [1 Chron. iv. 34].

MESHUL'LAM, *repaying*. 1. Grandfather of Shaphan, the scribe (or secretary) of King Josiah [2 Kings xxii. 3]. 2. A son of Zerubbabel [1 Chron. iii. 19]. 3. A chief man of the tribe of Gad [1 Chron. v. 13]. 4. A chief man of Benjamin [1 Chron. viii. 17]. 5. Father of Sallu, a chief Benjamite, after the captivity [1 Chron. ix. 7; Neh. xi. 7]. 6. A chief Benjamite after the captivity [1 Chron. ix. 8, 9]. 7. Father of Hilkiah, the high priest in Josiah's reign [1 Chron. ix. 11; Neh. xi. 11]. 8. A priest, the son of Meshillemith [1 Chron. ix. 12]. 9. A Kohathite Levite, one of the overseers of the Temple restoration under Josiah [2 Chron. xxxiv. 12]. 10. A chief Levite sent by Ezra with the embassy to Casiphia to ask Iddo for ministers for the Temple [Ezra viii. 16]. He also assisted Ezra to induce the people to divorce their foreign wives [x. 15]. He stood at Ezra's left hand at the public reading of the Law [Neh. viii. 4], and he signed the covenant [x. 20]. (Whether the name in these passages refers only to one person, it is hard to determine.) 11. A son of Bani, who, in the time of Ezra, had married a foreign wife [Ezra x. 29]. 12. Son of Berechiah, a repairer of the walls of Jerusalem [Neh. iii. 4], whose daughter was married to Johanan, the son of Tobiah [vi. 18]. 13. Son of Besodeiah, who helped to repair the old gate of Jerusalem [Neh. iii. 6]. 14. A priest, perhaps to be identified with No. 12, who signed Nehemiah's covenant [Neh. x. 7]. 15, 16. Priests during the high-priesthood of Joiakim [Neh. xii. 13, 16]. 17. A Levite porter [Neh. xii. 25]. 18. A prince of Judah, in Nehemiah's days [Neh. xii. 33].

MESHUL'LEMETH, *repaying*; wife of King Manasseh, and mother of his successor, Amon [2 Kings xxi. 19].

MESO'BAITE, the rendering of *ham-mēšōbhāyāh*, a term applied to Jasiel, the last in the list of David's mighty men [1 Chron. xi. 47]. It is doubtful if it has any reference to a place. [See **ZOBAB**.]

MESOPOTA'MIA, *the country between the rivers*; a name properly applied to the intermediate region between the Tigris and the Euphrates, which are the rivers meant. This appears to be the same country which is called in Scripture "Aram-naharaim" [Ps. lx., title]; comprising Padan-aram [Gen. xxv. 20], or "the field of Aram" [Hos. xii. 12, English version, "country of Syria"]. The name of Mesopotamia was of Greek invention, and by no means of rigid application, as we may find it used of territory west of the Euphrates. The general Shemitic name of Aram (often translated "Syria" in our Bibles) is explained in a separate article. [See **ARAM**.] This word, conveying the idea of "lofty," or "elevated," may have originally been limited to the higher lands nearer the sources of the two rivers (whence, perhaps, Armenia), and was gradually extended to the west and south. In the name Padan-aram, or "the plain of Aram," we recognise a district further south than the original Aram, and often not obscurely defined in the lives of the patriarchs [Gen. xxv. 20; xxviii. 2—7; xxxi. 18; xlii. 15]. Padan-aram may be taken as the name of the great plain in which Haran stood, and is not to be understood as including the whole of Mesopotamia, like Aram-naharaim. To describe the physical features, and to record the history of the countries generally known as Mesopotamia, would far exceed the limits of this work, and would require a volume for itself. This extensive region reaches from the Armenian mountains in the north, and stretches southwards over a territory exhibiting many diversities of fertility, and containing fewer and lower hills as we advance towards Babylon. It had Babylonia and Arabia on the south and south-west, Assyria on the east, Armenia in the north, and Syria on the west. After the Christian era it seems to have acquired a name signifying "the Island," and it is still called *Al-Gezira*, which has the same meaning. It is probable that the land of Shinar was originally at its southern extremity, but whether included in it or not, we cannot say. [See **SHINAR**.] During the patriarchal period we have no evidence of a regular government in Mesopotamia, but after the death of Joshua we find Chushan-rishathaim, king of Mesopotamia, oppressing the Israelites for eight years [Judg. iii. 8]. In David's time the Ammonites employed mercenaries from Mesopotamia to fight against Israel [1 Chron. xix. 6]. After this the country fell under the dominion of Assyria, and for a long time followed its fortunes. Subsequently it became part of the empire of the successors of Alexander, from whom it passed to the Romans, and after that to the Persians. It is now under the rule of Turkey. As the cradle of Abraham and his race, it will always be invested with extreme interest. [For recent researches, see the works of Layard and Sir H. Rawlinson; also "Expedition en Mesopotamie," by M. Oppert. See also, for many useful historical details, the "Historia Osrhoena," of Bayer. For other references, see Winer's "Realwörterbuch."]

MES'SENGER represents several Hebrew words in the Old Testament. 1. מַלְאָךְ (*mal'āk*), "angel" [see **ANGEL**], as a messenger of God. This word is, however, also used to indicate the messenger of a human being, whether of a king, as in 1 Sam. xvi. 19, or of a private individual, as in Job i. 14. 2. In Gen. i. 16, "And

they sent a messenger unto Joseph," would have been more literally translated, "And they commissioned [a messenger] unto Joseph," the verb only occurring in the original. 3. מְבַשֵּׂר (*mēbhassēr*), properly "one who brings tidings;" used of one bringing ill news in 1 Sam. iv. 17. 4. מַגִּיד (*maggidh*), "an announcer," as in 2 Sam. xv. 13. 5. שָׂר (*sār*), "an ambassador," as in Prov. xxv. 13; Isa. xviii. 2.

In the New Testament the word "messenger" regularly represents the Greek ἀγγελος—whence the Latin *angelus* and English "angel"—in the several senses of the Hebrew מְבַשֵּׂר above (1), except in 2 Cor. viii. 23, and Phil. ii. 25, where it represents the word ἀπόστολος (*apostolos*), "emissary," not "apostle" in the technical sense.

MESSIAH, in the New Testament, MESSIAS, *anointed*; the same in Hebrew as Christ in the Greek. [See CHRIST.] The two words are used together in the New Testament by way of explanation—"I know that Messias cometh, which is called Christ" [John iv. 25; see also John i. 41]. The word "Messiah" only occurs in Dan. ix. 25, 26, "Messiah the prince." The idea of anointing, in special reference to the future Saviour, occurs, however, elsewhere in the prophets, as Ps. ii. 2; xlv. 7; lxxxiv. 9; lxxxix. 38; cxxxii.; Isa. lxi. 1. Not only have "Messiah" and "Christ" the same exact meaning, so that all the references to the latter in the New Testament ally themselves to the language of Daniel, but they ally themselves also to the whole line of prophecy, from the first promise in Paradise to the words of Malachi at the close of the prophetic canon. The entire series of predictions combined to form in the minds of the Jews of our Lord's day that intense expectation of a deliverer, to the fact of which secular history bears its testimony as emphatically as the inspired language of the New Testament. The habit of describing this expected deliverer under the specific name of "the Messiah," arose from the extreme reverence paid to the prophet Daniel, and was likewise promoted by the language of the Chaldee paraphrases, which came into use after the return from the Babylonish captivity. The extant copy contains the word "Messiah" in seventy places where it does not appear in the original—as, for instance, in Gen. xlix. 10, where it is the translation of "Shiloh." [For a list of the places in which the Targum has "Messiah," see Buxtorf's large "Rabbinic Lexicon," col. 1, 268, &c.] To limit all the passages which have relation to the Messiah to those only which mention the title of the "anointed," as has sometimes been done, would be to confine attention to a question of terms instead of a question of things. The predictions of the Messiah really extend through the whole compass of inspired prophecy, and to all the personal and official marks of identity which were concentrated in the circumstances and life of Jesus Christ. The question thus merges itself into the consideration of prophecy in general. [See PROPHECY.]

There are, however, two portions of this evidence to which a short notice may suitably be given in this place—namely, the Messianic psalms, and the Messianic predictions of Isaiah. The psalms specially quoted in the New Testament by its inspired writers as setting forth the work of the Messiah, and about the reference of which there can consequently be no doubt in any one who accepts the Divine authority of Scripture, are twenty-three—viz., Ps. ii., viii., xvi., xviii., xxii.,

xxxii., xxxiv., xxxv., xl., xli., xlv., xlvii., lxxviii., lxxix., lxxviii., xci., xcvi., cii., cix., cx., cxvii., cxviii., cxxxii. There are a considerable number of others quoted with reference to the kingdom of the Messiah and the progress of his Gospel. By some persons the predictive and Messianic character of the Psalms has been greatly extended. It has even been held—as, for instance, by Chancellor Ryland, in his "Psalms Restored to Messiah"—that all the Psalms, without exception, are Messianic. This view, pushed to its natural consequences, would exclude the human aspect of these compositions, and their references to actual events in progress at the time of their composition.

When this point is reached, it becomes equally difficult to discover the universal point of reference to Christ, and to avoid the apparent reference to David and others of the Psalm writers. This extreme view cannot, therefore, be maintained. Indeed, it loses sight of two principles ever to be remembered in the interpretation of Scriptural prophecies. The first is, that the purpose of the prophecy is moral. The prophets were, in fact, the religious preachers of the day; and their declarations, whether predictive or otherwise, were exactly related to the circumstances of the persons and the times. Thus alone does the character of the prophet, as culminating in the person of our Lord, stand in its right aspect; and thus alone do we learn to maintain the difference, which some interpretations of prophecy have no small tendency to confound, between prophecy and history. The other principle is that which has been called the double fulfilment, as enunciated in Mr. Davison's admirable work on prophecy. It is, that two consecutive deliverances were constantly perceived by the prophets in the same line of view, and that their language referred to both, some point of detail specifying the first, while the elevation and grandeur of the whole points to the second.

It is against the Messianic prophecies of Isaiah that the great effort of modern rationalism has been made. It is the principle of this school that all supernatural elements are incredible, and that, therefore, there can have been no such thing as prophecy. The gratuitous assumption on which this view is grounded will be found to lie very deeply at the bottom of the common objections made against the Messianic prophecies of Isaiah. What has been, with an unconscious touch of satire, described as the "higher criticism," has wasted its strength in this direction. Two favourite theories have been held in regard to Isaiah—(1.) That there were two writers of the name: the Jewish prophet to whom the early part of the present book is ascribed; and a later person, of the same name, who wrote the latter portions. (2.) That there was no such person as Isaiah at all; but that the book is a kind of Jewish anthology, made up of fragments, without any historical authority about them. The violent efforts made to get rid of the Messianic predictions, illustrated by the theories advanced relative to the fifty-third chapter of Isaiah, may be taken as an illustration. The Jews, who have been followed by the modern rationalists, first conceived the idea that there were to be two Messiahs: one who was to fail and die in his attempt to vindicate the national freedom; and a second, who was to conquer and reign. Then it was variously suggested that the language of this chapter was fulfilled in Uziah, or in Isaiah himself, or in Hezekiah, or Josiah, or Cyrus, or Jeremiah; and when it was found impossible to adapt the whole of

the prophet's language to corresponding circumstances in any of these supposed antitypes, the idea was started that the chapter referred to the collective Jewish people, whose present exile is described as a kind of vicarious bearing of the sins of the Gentiles. These theories will not stand any serious investigation. The wonderful minuteness of the prediction, the unusual and apparently contradictory character of some of the details, their actual accomplishment in the person of Jesus Christ, the unanimous admission of all the ancient Jewish fathers, as well as the unbroken testimony of the early Christian Church, carry a preponderating weight of evidence; while the discord and contrariety of view entertained on the other side only serve to illustrate the hopelessness as well as the wickedness of the attempt to place on any other brow the glorious crown of the Messiah.

MESSIAS. [See **MESSIAH.**]

METALS. [See **MINES AND METALS.**]

METE-YARD occurs in the authorised version only in Lev. xix. 35, where the Hebrew word is *מִטָּה*; Septuagint, *μέτρον*. It signifies a measure of indefinite length [see Gesenius].

METH'EG-AM'MAH, *the bridle of the mother-city*. We read in 2 Sam. viii. 1, that "David took Methegammah out of the hand of the Philistines." The clause should have been rendered, "David took the bridle of the mother city (or metropolis) out of the hand of the Philistines;" that is to say, he subdued their metropolis, which was Gath. Several other explanations have been suggested, but this seems the most probable.

METHU'SAEL, *man of God* (Gesenius); the son of Mehujael, and the father of Lamech [Gen. iv. 18].

METHU'SELAH, *man of the dart* (Gesenius); the son of Enoch, and the father of another Lamech, the father of Noah. He attained the age of 969 years, the longest period to which human life is recorded to have extended, and died, according to the Hebrew chronology, in the year of the flood [Gen. v. 21—27].

MEUNIM, most likely, *persons belonging to Moan*; the name of a family of the Nethinims, who came from Babylon with Zerubbabel [Neh. vii. 52]. They are called "the children of Meunim" in Ezra ii. 50. [See **MEHUNIMS.**]

ME'ZAHAB, *waters of gold*; the grandfather of Mehetabel [Gen. xxxvi. 39; 1 Chron. i. 50]. [See **MEHETABEL.**]

MI'AMIN, *from the right hand*. 1. One of the family of Parosh, who, in Ezra's time, had married a foreign wife [Ezra x. 25]. 2. One of the priests who went up with Zerubbabel to Jerusalem from Babylon [Neh. xii. 5].

MIB'HAR, *chosen*; son of Haggeri, and one of David's valiant men [1 Chron. xi. 38].

MIB'SAM, *fragrant*. 1. A son of Ishmael [Gen. xxv. 13; 1 Chron. i. 29]. 2. A prince among the families of the Simeonites [1 Chron. iv. 23, 38].

MIB'ZAR, *defence*; a duke of Edom [Gen. xxxvi. 42; 1 Chron. i. 53].

MICAH, *who is like Jehovah*? The word has different forms in Hebrew. In our version it appears variously, as Micah, Micaiah, Micha, Michah, Micaiah; and there is considerable variety even in regard to the same person.

1. A man of Mount Ephraim, in the time of the Judges. He set up in his house an image, with its paraphernalia, which he had made, and consecrated one of his sons as priest [Judg. xvii. 1—5]. Afterwards he hired a Levite to be his priest [see **JONATHAN** (1), **MANASSEH** (2)], and considered this to be a great acquisition [ya. 7—13]. Although he had thus an image and a spurious priesthood, he only worshipped the God of Israel. Soon after this, the Danite colonists, on their way northward to discover a settlement, came to the house of Micah, and induced his priest to join them, and carried off with him the image and vestments. Micah remonstrated, but to no purpose, and was obliged to submit to the loss [chap. xviii.]. 2. A Reubenite, whose great-grandson was taken into captivity by Tiglath-pileser [1 Chron. v. 5]. 3. The grandson of Jonathan, the son of Saul [1 Chron. viii. 34; ix. 40], also written "Micha." 4. A Levite of the family of Asaph [1 Chron. ix. 15]. 5. A son of Uzziel, Amram's brother, and therefore cousin to Moses [1 Chron. xxiii. 20]; also written "Michah." 6. The father of Abdon, or Achbor, who was a man of importance in the days of Josiah [2 Chron. xxxiv. 20], also written "Micaiah." 7. One of the "minor prophets" called "the Morasthite" [Jer. xxvi. 18; Micah i. 1], because he was a native of Moresheth-gath, a town in the kingdom of Judah. [See **MORESHETH-GATH.**] He prophesied in the days of Jotham, Ahaz, and Hezekiah, being thus a younger contemporary of Isaiah, who prophesied not only in the days of the same kings, but also in the days of Uzziah, the father of Jotham [Micah i. 1 comp. with Isa. i. 1; vi. 1]. Certain of the elders of Judah, in the reign of Jehoiakim, are represented as quoting the prophecy contained in Micah iii. 12, and expressly referring it to the days of Hezekiah [Jer. xxvi. 17—19], during whose reign the prophet most probably collected and wrote out the substance of his prophetic teachings. No other information is given regarding him.

MICAH, THE BOOK OF, though comparatively short, is distinguished for the energy of its style, and also for the importance of its predictions. Attempts have been made to arrange it in sections, each beginning with "hear;" but the book is not written on any such plan. According to the subject-matter, it may be divided as follows:—The first section [chap. i.] contains an announcement of punishment. It foretells the approaching downfall of the kingdom of the ten tribes, and emphatically declares that Judah also will be punished. The second section [chaps. ii., iii.] assigns the reason why the threatened punishment must be inflicted; declaring that all classes have gone astray, and assuring them that therefore they will be visited with severe tokens of the Divine displeasure. Especially does the prophet blame the unwillingness of the people to take reproof; and he sternly denounces the false prophets who encouraged them in their errors, and promised them peace and safety, while he was divinely commissioned to reprove and threaten them for their vices. Therefore, he repeats, Jerusalem shall be overthrown. The two chapters forming this section are closely connected, and must not be divided. Chap. ii. 12, 13 contains a specimen of the vain assurances of the false prophets referred to in chap. ii. 11 and chap. iii. 5—7; and in opposition to which the declarations of the true prophet unsparingly reprove sin, and announce its dreadful and now inevitable consequences. The third section [chaps. iv., v.], is to the effect that though the threatened calamity cannot be avoided, yet "in the last days" God

will interfere in behalf of his afflicted people, and both deliverance and reformation will be brought about. The opening words of this prediction [chap. iv. 1—5] are repeated and argued from by Isaiah [Isa. ii. 2—5]. [See ISAIAH, BOOK OF.] It makes announcements which only receive their complete fulfilment in the kingdom of the Messiah; yet there are several distinct promises of the previous return of the Jews from captivity in Babylon, always, however, joined to the assurance that there are even greater blessings than the restoration in store for them. In this section is to be found the very important prediction that Bethlehem was destined to be the birth-place of the Messiah [chap. v. 2], a prophecy which was even thus understood by the Jewish Sanhedrim at the very time of its fulfilment, though not applied by them to Him who fulfilled it [Matt. ii. 6]. Other earlier and less important deliverances are foretold, as a pledge of this great one for the sake of which they will be accomplished. The enemies of Judah will be overthrown, and Judah will be purged from her spiritual enemies. The fourth section [chap. vi.] returns to the former subject, and contains an earnest expostulation with the people for their wickedness; they are reminded of God's former kindness to his people, when he provided alike for their temporal prosperity and their spiritual instruction; they are charged with their sins and reproved for them; especially are they assured that the covenant blessings cannot be expected so long as the conditions of the covenant are, on their side, despised and broken. The fifth section [chap. vii. 1—6] contains a lamentation over the misery of the people, and especially over the sins which produce it. In ver. 7 a transition is made by the prophet, who, despairing of the faithfulness of man, turns to God, and finds refuge and confidence in the Divine faithfulness and mercy; thus introducing the sixth and concluding section [vs. 8—20], in which is found an expression of prayerful confidence that God will ultimately fulfil all his merciful promises so condescendingly made to their fathers.

These subjects are handled by the prophet with great earnestness of purpose and vigour of expression. Frequently he expresses himself in terms similar to those employed by his gifted contemporary Isaiah, who laboured in the same cause among the same people. The last three verses of the book, wherein the prophet gives vent to his own deep feelings, show how truly he had at heart the best interests of his fellow-countrymen, and how steadfast was his implicit faith in the Divine word.

MICAIAH, the son of Imlah, a prophet of Israel during the reign of Ahab, who appears often to have reproved the sins of that king, and to have threatened Divine judgment against him [1 Kings xxii. 8; 2 Chron. xviii. 7]. When Ahab induced Jehoshaphat to accompany him in an expedition to recover Ramoth-gilead, the mercenary prophets, whom the king of Israel collected, promised success to the enterprise. But, on Jehoshaphat's wishing to consult a true prophet of Jehovah, Micaiah was sent for, though Ahab was at first unwilling to send for him, as he feared and hated him on account of his frequent denunciations. [See AHAH.] The messenger who went for the honest and intrepid prophet endeavoured to induce him to confirm the favourable responses already given. And when Micaiah came he repeated the same favourable response—no doubt, with such a look, gesture, and accent, as made it abundantly evident to all that he spoke only in mockery and derision; but being ad-

jured to speak the truth, he declared that the king's prophets were under the influence of a lying spirit, so that Ahab might go up and fall at Ramoth-gilead. The king, in anger, ordered him to be imprisoned till his return in peace, when the prophet reiterated the doom of the ungodly monarch, and appealed to all the people as witnesses [1 Kings xxii. 6—28; 2 Chron. xviii. 3—27]. This prophet is not again referred to.

MICE, GOLDEN. When the Philistines were plagued for detaining the ark of the Lord, their priests and diviners, among other things, advised the making of five golden mice, or images of mice, as an offering to God [1 Sam. vi. 4, 5]. Both here and in Isa. lxvi. 17 some have found allusions to idolatrous regard for the animal intended. First says the field mouse was consecrated and offered to certain obscure deities, and its flesh eaten at sacrificial meals. He refers to Varro [iii. 15] and the above texts; and adds that, by the magians, the mouse was regarded as a demoniacal animal [Plutarch, "Sympos.," iv. 5, 2]. According to this view, the golden mice were ignorantly offered as an expiation. Other writers confidently deny that there was any superstitious regard to mice so far as we know [Prof. Alexander on Isa. lxvi. 17]. Possibly the images were made in accordance with a well-known superstitious practice which prevails even in Popish lands to this day—viz., to make offerings of representations of diseased limbs and other causes of annoyance. These are known as *ex votos*, and the Philistines seem to have intended their images of emeralds and mice as *ex votos*. Similar customs prevailed among the ancient Greeks and Romans. [See MOUSE.]

MI'CHA, the same as Micah. 1. A son of Mephibosheth, also called "Micah" [2 Sam. ix. 12; 1 Chron. ix. 40]. 2. A Levite who "scaled" with Nehemiah [Neh. x. 11]. 3. The father of Mattaniah, a Levite [Neh. xi. 17, 22]. He is also called "Micah" and "Micaiah" [1 Chron. ix. 15; Neh. xii. 35].

MI'CHAE, *who is like God?* (Gesenius). 1. The archangel, whose name occurs three times in the Book of Daniel, once in Jude, and once in the Apocalypse. In Dan. x. 13, he is called "one of the chief princes;" in ver. 21, "your prince;" and in xii. 1, "the great prince which standeth up for the children of thy people." By St. Jude he is designated "Michael the archangel;" and as he is the only person to whom that title is given, it has been inferred that there are not seven archangels, as the Apocrypha [Tobit xii. 15] and the rabbins represent, but only one. Luther, and many of the Reformers, maintained that Michael was none other than "the Angel of the covenant," the "Word" or *Logos* of St. John; and this view was upheld by Bishop Horsley in his sermon on Dan. iv. 17. It is still defended by some eminent scholars, and especially by Hengstenberg in his "Christology" [iv., 301], and in his "Commentary on the Apocalypse" [i., 464]; but notwithstanding the very cogent arguments advanced in its favour, it is by no means compatible either with the passage in Jude, or with that in the Revelation. The former passage especially implies that Michael was a created angel, and the latter that he was at the head of the created angels, but evidently one of them [compare Mill on "Pantheistic Principles," 2nd edition, p. 358]. From all that is said in the Scriptures respecting Michael, we gather that he is superior to Gabriel [Dan. x. 13]; that he is the chief or prince of the heavenly hosts

[Rev. xii. 7]; and that he is the protector of God's people against their most determined foes [Dan. xii. 1]. [See ARCHANGEL.]

2. The name of several persons who are but casually mentioned in the Old Testament. (1.) The father of Bethur, one of the twelve spies [Numb. xiii. 13]. (2.) A Gadite, who dwelt in the land of Bashan [1 Chron. v. 13]. (3.) Another person of the same tribe [1 Chron. v. 14]. (4.) A Levite [1 Chron. vi. 40]. (5.) A son of Izrahiah, of the tribe of Issachar [1 Chron. vii. 3]. (6.) A Benjamite [1 Chron. viii. 16]. (7.) One of the captains of the thousands of Manasseh who helped David in his troubles [1 Chron. xii. 20, 21]. (8.) The father of Omri, of the tribe of Issachar [1 Chron. xxvii. 18]. (9.) One of the seven sons of Jehoshaphat, king of Israel [2 Chron. xxi. 2]. 10. The father of Zebadiah, mentioned among the persons who returned from Babylon [Ezra viii. 8].

MIC'HAH, the same as Micah; the son of Uzziel [1 Chron. xxiv. 24].

MICHA'IAH. 1. [2 Kings xxii. 12.] [See MICAH (6).] 2. [Neh. xii. 35.] [See MICAH (5).] 3. One of the priests who assisted at the dedication of the wall of Jerusalem after the captivity [Neh. xii. 41]. 4. The mother of Abijah [2 Chron. xiii. 2]; also called "Maachah." 5. One of the Levites sent out by Jehoshaphat to instruct the people [2 Chron. xvii. 7]. 6. The son of Gemariah, who rehearsed before the princes the words of Jeremiah which Baruch had read [Jer. xxxvi. 11, 13].

MIC'HAL, a *streamlet*, or *brook*; the younger daughter of Saul [1 Sam. xiv. 49], who loved David, and was given to him by her father, but only that she might be a snare to him [1 Sam. xviii. 19—21]. On becoming his wife, she was the means of preserving David from her father's rage; for when Saul sent messengers to take him, she let him down through a window, and then put an image in his bed, and feigned to the messengers that he was sick. They returned to Saul, but he commanded them to go back, when they rushed into the house, but found only the image, with a pillow of goat's-hair for his bolster; and thus the stratagem succeeded, for meanwhile David had escaped. Saul was greatly enraged; but Michal appeased him by saying that David had threatened to kill her [1 Sam. xix. 11—17]. Several years passed away, and Michal, in the absence of David, was given to another man—Phalti, the son of Laish, of Gallim, a place supposed to have been situated near to Gibeah [xxv. 41]. After the death of Saul, David, who had not forgotten Michal, demanded of Ish-bosheth, the son of Saul, that she should be restored to him without delay. She was taken from her husband, who followed her weeping, and brought to David, who was then at Hebron [2 Sam. iii. 13—16]; but her affections had been alienated from David; and on the day of David's joy at the restoration of the ark, when "he danced before the Lord with all his might, girded with a linen ephod," she looked out of the window of her apartment, and observing him in the midst of the procession, despised him in her heart [vi. 15, 16]. Nor was this all; for on David's return to bless his household, she met him with upbraiding words, pretending to be disgusted with his shameless conduct; but David retorted in such a way as implied that there was no longer any sympathy between them; and "Michal had no child to the day of her death" [vs. 20—23]. According to Josephus ["Antiq.," vii. 4], she returned to her husband Phalti,

by whom she had five sons; but that historian appears to have founded the assertion on 2 Sam. xxi. 8, where Michal is spoken of as the mother of five sons. Some, however, think that her name has been inserted there erroneously for that of Merab; whilst the Jewish Targum on the passage represents her as the foster-mother of the five sons of Adriel, the husband of her sister Merab—a view of the case by no means improbable.

MICH'MAS, or MICH'MASH, perhaps *treasury*, or *storehouse*; a town of Benjamin, a few miles north of Jerusalem, and now called Mukhmas. It is spoken of in connection with Saul's war with the Philistines [1 Sam. xiii. 2—23; xiv. 5, 31], and also in an allusion to the Assyrian invasion [Isa. x. 28]. Its inhabitants returned from the captivity [Ezra ii. 27; Neh. xi. 31; see also the Apocryphal 1 Macc. ix. 73]. The "passage of Michmash" was a pass or defile near the place [1 Sam. xiii. 23]. For references since the Biblical period, see Reland ["Pal.," 897]; Winer ["Realw.," ii. 92]; Robinson ["Bibl. Res.," i. 440]; Sepp ["Jerusalem," ii. 18].

MICH'MASH. [See MICHMAS.]

MICH'METHAH, supposed to mean a *place concealed*, or a *lurking place*: in the Hebrew, it is written with the article, *Hammichmethath*, "the lurking place" [Josh. xvi. 6; xvii. 7]. There is no evidence to show whether it was a town, or a mere local appellation. It was on the border line which divided the lot of Ephraim from the western lot of Manasseh. There is some difficulty, however, in reconciling the two passages where the word occurs, as they stand in the authorised version. In the first of these, Michmethah seems to be upon the sea-coast, or near it; while, in the other, it is distinctly stated to be "before Shechem." Probably, we should translate Josh. xvi. 6, "the border went out towards the sea, Michmethah being on the north." There is also a difficulty, even with this translation, in harmonising the two accounts of the position of Michmethah, and hence some have thought that the name applies to two different places. The ancient versions do not help us. The Syriac, for example, has "Maachath," and omits all mention of Shechem and Asher in Josh. xvii. 7—"And the border of the children of Manasseh was from the border of Maachath, which is on the right hand of the inhabitants of En-tappuah." We can hardly hope to clear up the obscurity [Keil on Joshua].

MICH'RI, *saleable*; a Benjamite, father of Uzzi [1 Chron. ix. 8].

MICH'TAM, a word found in the titles of six Psalms [xvi., lvi., lvii., lviii., lix., lx.]. Our translators have explained it in the margin, "golden." Gesenius supposes it is put for a word signifying "written;" hence "a poem." Several other explanations have been suggested; but none are more probable than the one we first mentioned; and it is needless to occupy space with the discussion of mere conjectures. Most likely the later Jews gave to this and some other words technical appellations, which were forgotten when the Temple services fell to the ground.

MID'DIN, *measures*, or *extensions*; a city of Judah, one of the six in the wilderness, and supposed to have been in the vicinity of the Dead Sea [Josh. xv. 61].

MIDDLE GATE, a gate of Jerusalem [Jer. xxxix. 3]. It is supposed to have been a gate in the inner

wall, between the upper and lower portions of the city, and consequently at the foot of Zion.

MIDIAN (called **MADIAN** in the New Testament), *strife*. 1. A son of Abraham by Keturah [Gen. xxv. 2, 4]. 2. The descendants of Midian, otherwise called Midianites. They were defeated by Hadad in the field of Moab [Gen. xxxvi. 35]. They were early engaged in merchandise, and to a company of them Joseph was sold [xxxvii. 28, 36]. They are sometimes called "Ishmeelites" [vs. 23, 27], probably in accordance with a popular mode of speech which prevailed [Delitzsch on Genesis; see also **ISHMAELITE**]. Midian comes prominently forward in the time of Moses, who escaped to "the land of Midian" when he fled from Egypt [Exod. ii. 15]. In Midian Moses married, and remained forty years, during which time he fed the flocks of his father-in-law [ii. 16—22; iii. 1]. It is very apparent that the Midianites were a nomadic race, and settled in the Sinaitic peninsula. The long experience of Moses in this region admirably fitted him for his after life, when he returned to the same district at the head of all Israel. Some time before the entry into Canaan, we find Midian referred to at the north-east of the Dead Sea; but as only "the elders of Midian" are named, we learn nothing of their actual residence [Numb. xxii. 4, 7]. A little further on events are recorded which show that a Midianitish tribe dwelt in the vicinity, and by its idolatrous impurities polluted the men of Israel [xxv. 6—18]. In consequence of this, the whole tribe was assailed, and overthrown with great slaughter [xxx. 1—10]. Still later, the Midianites overran and oppressed the Hebrews for seven years, but they were subdued and routed by Gideon [Judg. vi.—viii.]. "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more" [viii. 28]. The name very seldom occurs after this, except with reference to ancient times. The land which they once possessed seems to have formed part of Edom [1 Kings xi. 18; compare ver. 15]. The name still lingered on in the time of Habakkuk [Hab. iii. 7], as it had done in that of Isaiah [Isa. lx. 6]; but the original Midianites appear, indeed, to have "lifted up their heads no more" after Gideon so absolutely crushed them. The probability is that they left their ancient dwelling-places, and forced their way bodily into Palestine, where they were massacred, rather than expelled by the arms of Gideon. The memory of this terrible overthrow was referred to as almost proverbial in after ages [Ps. lxxxiii. 9, &c.]. We have no faith in the attempts which have been made to identify the Midianites of Scripture with names which occur in later writings. [See, however, Rosenmüller's "Bibl. Geog.," iii.; the reader should also consult the article **KENITES**.]

MIDIANITES. [See **MIDIAN** (2).]

MIDIANITISH, of Midian [Numb. xxv. 6, 14, 15]; properly, a Midianites.

MIG'DAL-EL, *tower of God*; a town of Naphtali [Josh. xix. 38], thought by many to be the same as the "Magdala" of the New Testament; "now a wretched little Mohammedan village called Mejdal, on the western shore of the Lake of Gennesaret, between Capernaum and Tiberias" [Keil on Joshua; "Le Pays de l'Evangile," by E. de Pressensé, 1864]. [See **MAODALA**.] As, however, the Arabic Mejdal is a common name in Palestine, we must not be too sure that Migdal-el and Mejdal, or Mejdal, on the Sea of

Tiberias, are the same; there is, for example, a Mejdal-Kerum, between Safed and Accho, in favour of which we might plead. On the whole, we prefer to leave the question undetermined.

MIG'DAL-GAD, *tower of Gad*; a town of Judah, in the so-called "valley" or plain country [Josh. xv. 33, 37]. The epithets "Gad" in this name, and "El" in the preceding, are, no doubt, drawn from the mythology of the old tribes of Canaan, who were acquainted with El as a Divine name, and had a deity called Gad. [See **GAD** (3).] Migdal-gad is thought to be represented by el-Mejdel, between Ashdod and Ashkelon [Van de Velde, "Memoir," 334].

MIG'DOL, *a tower*; probably the Hebrew translation of an Egyptian name in the case of its first occurrence; this, however, is not a necessary supposition [Exod. xiv. 2; Numb. xxxiii. 7]. Between Migdol and the Red Sea the Israelites encamped before passing through the sea. It must have been towards the northern extremity of the sea, and near the western shore, but its exact site is unknown; neither can we determine whether it was a town, or only a tower. Jeremiah and Ezekiel seem to refer to another Migdol [Jer. xlv. 1; xlv. 14; Ezek. xxix. 10 (marg.); xxx. 6 (marg.)]. We think our translators acted wisely in leaving the references in Ezekiel as they have done; but those in Jeremiah certainly relate to a place so called. A good deal has been written on the subject of this word, but no certainty whatever has been arrived at, except that a place called Magdulus is once or twice mentioned by ancient writers, as a few miles south of Pelusium. It is also important to notice that there is a place called el-Muktala on the road from Cairo to Suez. Sir G. Wilkinson is strongly inclined to think this the Migdol of Exodus ["Handbook for Egypt"]. The one nearer Pelusium has been thought to be that mentioned by Jeremiah. With this latter opinion we are disposed to concur, but we feel that there are strong objections to Sir G. Wilkinson's view [Keil and Delitzsch on Exod. xiv. 1], chiefly, however, owing to its distance from the sea.

MIGHTY, HOUSE OF THE; a place near the wall of Jerusalem, mentioned by Nehemiah [Neh. iii. 16]. Its site is undetermined.

MIG'RON, *precipice*; a place in Benjamin, where Saul waited with six hundred men [1 Sam. xiv. 2]. It is only mentioned again by Isaiah [Isa. x. 28], where, indeed, the reference seems to be to a different place. The Migron of Saul was near Gibeah; that of Isaiah appears to have been between Ainh and Michmash, and therefore further north than the other.

MIJAMIN, *the son of the right hand*. 1. The head of the sixth course of priests constituted by David [1 Chron. xxiv. 9]. 2. One of the priests who sealed the covenant with Nehemiah [Neh. x. 7].

MIK'LOTH, *staves*. 1. The father of Shimeah [1 Chron. viii. 32], and son of Jehiel, chief of the Gibeonites [ix. 37, 38]. 2. A principal officer in the second course of David's army [1 Chron. xxvii. 4].

MIKNEIAH, *possession of the Lord*; one of the parties appointed by David in charge of the ark, to whom also was assigned a part of the musical services on the occasion of bringing up the ark from the house of Obed-edom [1 Chron. xv. 18, 21].

MIL'ALAI, *eloquent*; one of those who assisted in the musical services at the dedication of the wall of Jerusalem under Nehemiah [Neh. xii. 36].

MIL'CAH, queen. 1. Daughter of Haran and wife of Nahor, Abraham's brother [Gen. xi. 29]. A list of her children is given in Gen. xxii. 21, 22. 2. A daughter of Zelophehad [Numb. xxvi. 33; xxxvi. 11].

MIL'COM. [See **MOLOCH**.]

MIL'DEW. There are several passages in Scripture [1 Kings viii. 37; 2 Chron. vi. 28; Amos iv. 9; Hagg. ii. 17] in which mildew is spoken of in connection with the "blast," or the cold winds that sometimes follow upon rain, and are so destructive to fruits [Gen. xli. 6]. The association thus established is, no doubt, philosophical and correct; for though scientific writers have spoken of mildew as a disease "which is believed by the vulgar to be owing to fogs, dew, meteors, and noxious exhalations, but in reality is caused by the ravages of parasitical fungi," the vulgar and the Scriptures are quite right; for fogs, damp, blight, and cold winds induce that diseased condition in fruit and grain which appears to be favourable to the development of the parasitical fungi.

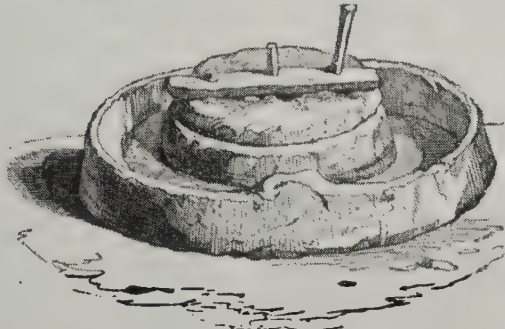
MILE, μίλιον; in Latin, *mille passuum*, a "thousand paces" of five Roman feet each; altogether, about 140 yards less than an English statute mile [Matt. v. 41].

MILETUS, or **MILETUM**, a city of Asia Minor, a few miles from the coast of the Ægean Sea, near the mouth of the river Meander, and in the old province of Caria. It was celebrated for a temple of Apollo, the ruins of which yet appear. It was the birthplace of Thales and Anaximander, and other distinguished men. Christianity was planted here by the apostles, and one of the bishops of the Church was present at the Council of Nicæa, in A.D. 325. Miletus is said to have once stood near the sea, but it is now several miles inland, owing to the filling up of the bay. There are ruins of an enormous theatre, of an aqueduct, of sundry temples, and of a Christian church. A miserable little village, called Pablattia, occupies the site of the ancient city [Sir C. Fellows' "Travels in Asia Minor"]. Miletus is famous in history, but in the New Testament its name only occurs a few times. Here Paul met the elders of the church at Ephesus, as he journeyed from Macedonia to Jerusalem [Acts xx. 15—38]; and here he left Trophimus sick [2 Tim. iv. 20]. [See Conybeare and Howson's "Life and Epistles of St. Paul."]

MILK. [See **BUTTER**.]

MILL. The mill for grinding corn is a very ancient invention. We first read of it at the time of the Exodus [Exod. xi. 5], when the custom of employing women to turn it prevailed in Egypt, as it does in the East to this day. The Israelites ground the manna in mills [Numb. xi. 8], and the millstone was so important an article of domestic use, that no one was allowed to take it in pledge [Deut. xxiv. 6]. Allusions to mills and millstones, and their use, are not unfrequent in Scripture; and some of the references are very interesting [Judg. ix. 53; xvi. 21; Job xli. 24; Eccles. xii. 3, 4; Isa. xlvi. 2; Lam. v. 13; Matt. xxiv. 41; Mark ix. 42; Rev. xviii. 21, 22]. The oldest mention of flour is in Gen. xviii. 6; but bread, which is made of flour, or meal, is named in Gen. iii. 19. The last-named passage is not conclusive, because "bread" often stands for food in general. The former text shows that corn was either ground or pounded in Abraham's time. The Oriental mill consists of an upper and a nether millstone, as shown in the following illustration. The stones are about two feet

across, and six inches thick. The lower stone is stationary, and slightly rounded at the top. The upper stone is movable, and hollowed underneath, so as to fit upon the other; and it has a hole in the centre to receive the corn. This stone is revolved by means of



Egyptian Handmill.

a handle fixed upright near the side. The flour, of course, comes out at the edges as the upper stone is turned; and to reduce it to a proper degree of fineness, it may have to be ground over again, and cleaned by a sieve. Existing specimens of Egyptian bread, both ancient and modern, show that the flour was often left very coarse. The grinders, as represented in the following illustration of a modern Eastern handmill, are commonly women and servants; and, as in



Eastern Handmill.

our Lord's time, two women at opposite sides of the mill may be seen seated, and taking their turn in causing the stone to revolve. Mills not very dissimilar were once used in these islands, and in many other parts of the world, from Lapland to Hindostan.

MIL'LET. The Hebrew word מִלֵּט (*dōchan*) [Ezek. iv. 9] is identical with the *dukhun* of the Arabs, which is applied in the present day to one of the most universally cultivated of their smaller corn-grasses. This

is the *Panicum miliaceum* of botanists, so called from its producing such a quantity of grain, as if one stalk bore a thousand seeds. It is chiefly grown for birds in Europe. Forskal gives the name of *dochna* to a species of holcus, and the Indian millet is a sorghum (*S. vulgare*). Barth found the sorghum to be the



Millet.

general grain of Negroland, although *Holcus cernuus*, *H. saccharatus*, and the red-seeded sorghum (*S. rubens*) are also cultivated. Speke and Grant found *durra* or Kaffir corn (*Andropogon sorghum*), and the red-seeded sorghum, along their whole route. No *panicum* was cultivated.

MIL'LO, a *rampart* (in Hebrew, with the article, *Hammillo*, "the Millo"). 1. "The house of Millo," at or near Shechem, may mean the family of Millo, in Judg. ix. 6, 20. It may, however, refer to a place. 2. "The house of Millo," in 2 Kings xii. 20 (margin "Beth-millo"), clearly is the name of a place, where Joash was slain, and may be the same as that simply called Millo. 3. Millo, or "the Millo," was at Jerusalem, and seems to have been a citadel. In Mr. Lewin's opinion, "Millo, in the time of David, was the citadel of Jebus, the High Town; and when the Low Town was added by David, and a citadel built in it by Solomon, the fort of the Low Town was also called 'Millo,' or, for distinction's sake, 'Millo in the city of David'" ["A Sketch of Jerusalem," pp. 237, 256]. We cannot either discuss or record the conflicting opinions as to the origin, position, &c., of the Millo; and can only generally state that Millo simply meant the fort or citadel, or, as we might say, "the castle." Some of the old writers thought it was a *valley*, that known as the Tyropæon [2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27; 2 Chron. xxxii. 5].

MILLSTONE. 1. מִלֵּה (*rekheh*), the upper millstone, or "rider;" in German, *der Laufer*. 2. מִלֵּה (*rêchek*), "a millstone," from its power of *rubbing* or *bruising*, which is only used in the dual מִלֵּי (*rêchayim*), "two millstones," that is, a handmill. In the New Testament we have μύλος (*mulos*), "a millstone;" and μύλωνα, "mill"—properly, "the place of the mill" (μύλη, *mulê*). [See **MILL**.] In Rev. xviii. 21, 22, we find μύλος alone for the millstone; but in Matt. xviii. 6 and the received text of Luke xvii. 2, we find it united with the epithet *ὀνικός*. Μύλος ὀνικός would, *primâ facie*, mean a millstone large enough to be turned by an ass (ὄνος, *onos*), instead of being managed by hand. But as *onos* is the technical term for the upper millstone, it is probable that *onikos* is derived from *onos* in this signification, and ought to be simply understood and translated "an upper millstone." The nether millstone, as well as the mill itself, is μύλη. Another reading in Luke xvii. 2, and one which Tischendorf and other modern critics prefer, is λίθος μύλικός, "a millstone."

MINES AND METALS. The metals mentioned in our version of the Bible are brass or copper, gold, iron, lead, silver, and tin; the word "steel" also occurs, but is, no doubt, an incorrect translation. To each of the metals a separate article is assigned in this work, and it will, therefore, not be needful here to enter into the subject at great length. Gold and silver were elements of personal wealth as far back as the time of Abraham, and probably much earlier [Gen. xiii. 2]. Brass or copper was probably the first of the metals used by man in the arts of peace and war, and iron followed soon after [Gen. iv. 22]. Brass, or rather bronze, as an alloy of copper and tin, was very early invented; but the Hebrew language does not distinguish between copper and bronze. The proportions of copper and tin in Assyrian bronzes are not uniform. Four specimens were analysed for Mr. Layard with the following results:—

1. Copper, 89.51; Tin, 10.63 = 100.13.
2. Copper, 89.85; Tin, 9.78 = 99.63.
3. Copper, 88.37; Tin, 11.33 = 99.70.
4. Copper, 84.79; Tin, 14.10 = 98.89.

[“Nineveh and Babylon,” 670.]

This gives an average of nearly eight parts of copper to one of tin. The bronze of Egypt is also traceable to a very high antiquity, and varies much in its proportions, so that we have eight parts of copper to two of tin; nine of copper to one of tin, &c. Other metals, as silver, sometimes enter into the composition. Ancient brass is known to have been of different colours and values, some of it being spoken of as of worth equal to gold; thus, in Ezra [viii. 27], we read of "two vessels of fine copper, precious as gold." Here the Syriac has "Corinthian brass," of which we meet with such frequent mention in the classical authors [Pliny's "Nat. Hist.," bk. xxxiv., chap. ii.].

Iron is not named after the time of Tubal-cain [Gen. iv. 22] until we come to Lev. xxvi. 19. It is mentioned in Numbers, and several times in Deuteronomy. It is named again and again by Job. There is no doubt the iron was wrought by manual labour, and employed for a great variety of purposes. Welding must have been known, but no trace of casting appears. It was very different with brass, the casting of which is repeatedly indicated. Mr. Layard mentions a case in which bronze appears to have been cast upon iron ["Nin. and Bab.," 670]. Lead was known to the

Israelites in Egypt, and generally among ancient nations, who used it especially in architectural works for fastenings, &c. So the Assyrians ["Nin. and Bab.," 357; Bonomi's "Nin. and Pal." 438, 440], who, as Mr. Bonomi shows, employed gold, silver, copper, and lead in the form of inscribed tablets. Silver was, at a very early period, a medium of exchange, and as such must have been more extensively employed than any other metal. It first comes before us in Abraham's time [Gen. xiii. 2], and it seems to have become the generic name for money, as the translators of our version have sometimes rendered the Hebrew term. For religious and domestic articles of an ornamental character, silver was much employed, and, like gold and bronze, often elaborately wrought. Tin is named first in Numb. xxxi. 22, and again in Isa. i. 25; Ezek. xxvii. 12, &c. Besides its use in making bronze, it has been found employed, like lead, in the colouring of bricks at Nineveh ["Nin. and Bab.," 166]. With regard to steel, we cannot say that it is certainly named in the Hebrew Bible; but the implement called "a steel," for striking fire with a flint, has been found in Assyria, and the steel used by butchers for sharpening their knives is represented on Egyptian monuments. We read of a "file" in our translation [1 Sam. xiii. 21], but of its nature we know nothing.

With regard to mines, and other sources of the different metals named in Scripture, much might be said if the space at our command permitted. Gold is mentioned in connection with Havilah and Ophir, but we have no information either as to where these places were situated, or how the gold was obtained and wrought. There are places in Arabia and Africa where large quantities of gold are said to have been anciently obtained. The Nabatæans of the Sinaitic peninsula, according to Strabo, had gold, silver, copper, and iron. It is very well known that copper was obtained by the Egyptians in the peninsula of Sinai, and that they had gold mines in close proximity to their own land. Gold is mentioned by ancient authors as found in larger or lesser quantities in almost every country. The same might be said of silver and copper. Iron also was widely distributed, and has been found in the Sinaitic peninsula. Lead is found in Sardinia, Sinai, and Kurdistan, and even in Egypt. Tin appears to have been brought from Britain or from India, or from both. [For a fuller account of the metals of antiquity and their sources, see "Journ. of Sac. Lit." for January, 1862.]

Upon the subject of mining we can speak with less confidence. Although several metals are found in Palestine, traces of mining are not extensive; and such as are met with there, and in the peninsula, and in Egypt, do not indicate any such subterranean works as are executed in our day. With all their skill and industry, it is not clear that the mining operations of Egypt and Assyria were remarkable. On the one hand, the demand for metals was less than it is now; in the next place, they appeared upon or near the surface, where we either cannot find them, or find it hard to reach them; but, above all, the state of engineering science and other circumstances forbid us to suppose that the oldest mines were at all to be compared with ours. It must be remembered also that the raw material appears to have been collected from an immense surface, often by half-savage tribes, who bartered it with the skilled nations of the world, for articles of ornament or luxury. The indications of mining, properly so called, are frequent in the later

classical writers, and become fewer as we go back. Those in the Bible are by no means numerous. The Israelites were promised "a land whose stones were iron," and "out of whose hills they might dig brass" [Deut. viii. 9]. Job enters so fully into the subject that it is evident he had seen mining operations on a considerable scale, and regarded them as very astonishing [Job xxviii. 1—11]. This passage shows that the smelting, as well as the mining, was known to Job [see Barnes on Job xxviii.]. In the majority of cases we must suppose that metals were procured from alluvial deposits, and from excavations of no great depth. Only when the vast quantities found upon or near the surface were gathered, would mining, as we understand it, be largely practised. [See Napier on "Metal. of Bible;" Rev. R. St. J. Tyrwhitt in "Vacation Tourists—in 1862-3," p. 335, &c.]

MINGLED PEOPLE. The Hebrew word *'erebh*, thus translated in Jer. xxv. 20, 24, and Ezek. xxx. 5, seems to describe foreign auxiliaries, unless, as some think, it means Arab tribes. It is difficult to say certainly how it should be translated. Dr. Henderson says, the word describes "the auxiliary troops who were collected from different nations and tribes, and served in the Egyptian army, together with such other foreigners as had settled in the country and intermarried with the natives. The term occurs first in Exod. xii. 38, in reference to the mingled mass which left Egypt with the Hebrews. Pharaoh-hophra, who reigned in the time of Jeremiah, was completely surrounded by foreign troops, which so embittered the native Egyptians against him as to occasion his overthrow" [On Jer. xxv. 20].

MINI'AMIN, from the right hand. 1. One of the Levites designated by Hezekiah to receive and dispense the offerings of the people [2 Chron. xxxi. 5]. 2. A priest, one of the chiefs of the fathers named in Neh. xii. 17. 3. A priest who assisted at the dedication of the wall of Jerusalem under Nehemiah [Neh. xii. 41].

MINISTER. This word is a translation of sundry Greek, Hebrew, and Chaldee terms, and is applied to various offices and officers, both religious and secular. As a verb, its usual meaning in the Old and New Testaments is "to serve," whatever the character of the service, including even the idea of "supplying" with anything. As a noun, it denotes "one who serves," whatever the nature of his duties. The forms "ministering," "ministration," and "ministry," have a like extended signification. In the Old Testament the noun "minister" stands for the participle of a verb (*shārath*, "to wait upon"); and in Chaldee it is once put for the participle of a verb (*pēlach*), which denotes any kind of service or labour. The verb "to minister" not only stands for the verb *shārath*, but for *kīhen* ("to perform the duties of a priest"). In 1 Chron. ix. 28, "ministering" merely means service or work, as "something done." "Ministry" not only represents the "work" and "service" of a priest, but the means (literally, "hand") by which something is done [Numb. iv. 12, 47; 2 Chron. vii. 6; Hos. xii. 10]. In the New Testament, "a minister" stands for three Greek words, meaning respectively a servant (*diakonos*), a subordinate (*hypēretēs*), and a more public servant (*leitourgos*). None of these words necessarily imply a priestly character. The second and third of them is applied to magistrates (*diakonos* in Rom. xiii. 4 twice; and *leitourgos* in ver. 6 of the same chapter). The

other word (*hupêretês*) is indifferently translated "officer," "servant," and "minister." Hence it is apparent that when the apostles wished to designate Christ's ministers, they used such words as were commonly employed in descriptions of ordinary service. The verb "to minister," in the New Testament, represents no fewer than nine Greek terms. There is but one of these which, in a single text, indicates, by itself, that the service is a sacred one; the passage is Rom. xv. 16, where, in the phrase "ministering the gospel of God," the word "ministering" implies in the Greek that it was a holy dispensation of the Gospel to which the apostle was appointed. The variety in the application of the word "minister," and its related forms, is shown by passages like the following:—Matt. iv. 11; viii. 15; xx. 26, 28; Acts xiii. 2, 5; Rom. xiii. 6; Heb. i. 7; viii. 2, 6; 2 Peter i. 11.

MIN'NI, of uncertain origin; a country named by Jeremiah [li. 27], between Ararat and Aschenaz. It is thought to have been a province of Armenia, with which word it may be etymologically connected. Sir H. Rawlinson makes Van the capital, and says it was conquered by an Assyrian king. The people are mentioned in the Assyrian inscriptions, and differ from the Minnaei of Strabo, Pliny, and Ptolemy. Josephus has preserved a fragment of "Nicholas of Damascus," in which Minyas is mentioned as a province in the neighbourhood of Mount Ararat, which is probably the Minni of Jeremiah [Rosenmüller's "Bibl. Geogr.;" see, too, the authorities referred to in the same work, vol. i., pp. 148, 149 of the English translation]. In the Syriac Minni is translated "Armenia," with which some have identified it.

MIN'NITH, a word of obscure origin; the name of an Ammonite town to which Jephthah pursued his enemies [Judg. xi. 33]. It is said by Jerome to have been four miles from Heshbon, on the way to Philadelphia. Ezekiel [xxvii. 17] speaks of Judah's traffic with Tyre as including wheat of Minnith, from which we may infer that the place belonged to Judah, and was at that time fertile and cultivated. Possibly, it may have been at Mendjah, which is, however, somewhat more than six miles from Heshbon, towards the north-east.

MIN'STREL, a player upon a harp or other stringed instrument [2 Kings iii. 14, 15]. The effect of such music on the mind is often very soothing, and in this instance the tones of the minstrel's harp enabled Elisha to collect his thoughts, and thus prepared him to receive the spirit of prophecy from the Lord [compare 1 Sam. xvi. 23]. Professional mourners were hired on certain occasions [Jer. ix. 17], and such were the minstrels spoken of in Matt. ix. 23; but the word *αὐλητής* (*auletês*), there used, means "a flute-player."

MINT. The Greek word *ἡδύσμον* (*hêdusmon*), which has been thus translated, occurs in Matt. xxiii. 23 and Luke xi. 42; and it appears from these passages that mint was, with other sweet herbs, tithed by the Jews. The Pharisees were rebuked by our Lord for the attention paid to these small taxes, while they neglected "the weightier matters of the Law" and "the love of God." The most common species of mint (*μiana* of the Arabs) cultivated in Syria is the *Mentha sylvestris*, or tall red mint, which Russell mentions as one of the herbs grown in the gardens of Aleppo ["Nat. Hist. of Aleppo," i., p. 93]. *Mentha sylvestris* and *M. sativa* both grow wild, and hence Professor Royle appears to have confounded the former with the latter,

when he quotes Russell for its being cultivated in the gardens of Aleppo. It is probable that both species yielded the varieties cultivated in Palestine, both in



The Common Mint (*Mentha Sylvestris*).

olden and in modern times. The ancient Syriac version has *nan'o*; the modern Nestorian Syriac has *na'no*. There is a Chaldee form, *ninjah*, and an Arabic *na'na*.

MIPH'KAD, appointed place; one of the gates of Jerusalem [Neh. iii. 31]. The same word occurs in Ezek. xliii. 21, where it is translated "the appointed place." Some think it is what is now called the Golden Gate, in the east wall of the Temple area, but this is uncertain.

MIRACLES. The word, as it stands in the authorised version of the Scriptures, is the translation of two Greek words—*δυνάμεις* (*dunameis*) and *σημεία* (*semeia*). The former is used by St. Mark [Mark ix. 39], by St. Luke [Acts xix. 11], and by St. Paul [1 Cor. xii. 10, 28, 29; Gal. iii. 5; Heb. ii. 4]. The latter word is invariably used by St. John, and is translated in twelve places by "miracles" in the Gospel and in three places in the Revelation. It is also used and similarly translated in four passages of St. Luke's Acts of the Apostles. There is, however, a third word never directly rendered by "miracles," but equally applied to the works of superhuman power, and denominated *τίπαρα* (*terata*). The three words are distinguished by very specific variations in their meaning. *Δυνάμεις* (*dunamis*) denotes literally "power" and "strength," and describes the act with reference to its Divine agency. *Σημεῖον* (*semeion*) denotes a sign, an act done in attestation of the authority and truth of the person doing it, and consequently refers to the moral object of the miracle. *Τίπαρα* (*teras*) denotes a prodigy, a wonder, something that excites astonishment. Both the latter words, unlike *δυνάμεις*, have therefore reference not to the agency, but to the

spectators; not to the person doing the act, but to the persons for whose sake the act is done. They represent, in short, the human side of the miracles in contrast to the Divine side. Neither word necessarily involves the idea of a supernatural agency, since a sign may be given by man as well as by God, and wonders may only appear wonderful on account of our ignorance, just as a camera obscura may excite the astonishment of a savage ignorant of the principles and mode of its action. Accordingly, our Lord enumerates "signs and wonders" among the apparatus of deceit belonging to false prophets [Matt. xxiv. 24]. It must not be supposed, however, that the use of *σημεία* and *τίματα* in the place of *δυνάμεις* involves the least ambiguity as to the superhuman power exercised in the miracle, since all three words are applied together to the same prodigious exhibition of Divine power. St. Luke uses them all in Acts ii. 22, and St. Paul in Heb. ii. 4. The interchangeable use of the words, according to the special point of view adopted, is further illustrated by the fact that St. Luke couples *τίματα* and *σημεία* in Acts vi. 8, and *σημεία* and *δυνάμεις* in Acts viii. 13.

The doctrinal teaching of Scripture is in entire accordance with the natural meaning of the words. The reference to miracles, as the heaven-given attestations to the commission and authority of the wonder-worker, pervades so largely the whole teaching of Scripture, by direct assertion or by necessary inference, that illustrative texts can none be given. Thus, our Lord appealed to them—"The works that I do, they bear witness of me" [John v. 36]; "If I do not the works of my Father, believe me not" [John x. 37; see also xv. 24]. Of the apostles in general, the same assertion is made by St. Paul—"God also bearing them witness, both with signs and wonders, and with divers miracles" [Heb. ii. 4]. Miracles are stated to have been the means of convincing many of the Jews of our Lord's commission as the Messiah—"Many believed in his name, when they saw the miracles which he did" [John ii. 23; see also vi. 14]. So Nicodemus said, "Thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" [John iii. 2; see also ix. 17, 30]. In the same way, the progress of the Gospel through the preaching of the apostles after Pentecost, is immediately connected with the miraculous signs which accompanied their ministry [see Acts v. 12-16]. It is evident, therefore, that miracles constituted a test to which the Divine authority of our Lord and his apostles was deliberately submitted, and which were asserted to be wrought for this specific purpose. The credibility of the miracles and the authority of the revelation accredited by them must consequently stand or fall together. Could miracles be disproved by either of the two alternative methods conceivably possible—either, that is, by disproving the facts in detail, or by proving the impossibility of a miracle at all—no standing point could remain short of the total rejection of the truth of Christianity. All the attempts made to deny the miracles, and yet to save out of the wreck some fragments of belief—as if our Lord were a great and good man, although not a God incarnate; a benevolent and honest visionary, although not a divinely commissioned Messiah—fall to the ground, for our Lord and his apostles deliberately appealed to miracles in proof of their office and character. The question admits of only three alternatives:—Either miracles were truly wrought by a supernatural power; or the asserted miracles consisted of natural effects, magni-

fied into the miraculous by the ignorance and credulity of the time; or, lastly, they were impositions upon men's senses, artfully and wilfully contrived to convey the impression of a Divine attestation to the pretensions of a human impostor and his disciples. Now, the second of these alternatives is conclusively put on one side by two considerations. In the first place, the acts do not belong to that class of phenomena which appear miraculous to the ignorance of one age, but lose their miraculous aspect and become simply natural when measured by the more advanced science of a later age; for they lie as completely beyond the sphere of natural causes now, as they did two thousand years ago. The progress of human knowledge has not made the slightest advance towards resolving them into natural phenomena. Supposing the facts to be as stated in the inspired narrative, our increased acquaintance with the order of nature only serves to increase the proof of their miraculous character, since it limits the range within which such a natural solution can be supposed to lie. Men are no more able to cure the blind with a touch, to heal the paralytic with a word, to restore at will diseased members of the body to health, to raise the dead, or to still the winds and waves by a command, than they were in the days of our Lord. The explanation which would resolve the Scriptural miracles into natural effects ignorantly misunderstood, is therefore not admissible.

But, further, if the supposition could be entertained, in what aspect would it present our Lord and his claims to a Divine and authoritative commission? Either our Lord himself shared the popular ignorance, or, being himself aware of the mistake, he took advantage of it for his own gain. In the first case, he could have been no more Divine than others; for if he shared their ignorance, he must have shared their nature. His claim to be a heaven-sent teacher must be repudiated, and the character of a self-deluded fanatic substituted in its place. In the second case, he was not deceived, but a deceiver, and the explanation only amounts to a slightly varied form of the third alternative—viz., that our blessed Lord was an impostor. The middle alternative being thus eliminated, we are reduced to a choice of the two others. Either superhuman miracles were really wrought by our Lord, or else the acts asserted to be miraculous were clever impositions upon men's senses. In short, the truth of the miracles and the authority of the Christianity accredited by them must stand or fall together. We thus see the magnitude of the question involved in the discussion, and the true nature of the issue.

Three principal lines of argument present themselves, corresponding to three lines of objection; and within some one of these, every detail of the discussion might be arranged. The first answers to the question, whether the miracles were, as a matter of fact, really wrought; and whether, if wrought, they admit of any other explanation short of a Divine operation. The second answers the question as to their *a priori* probability, and is mainly moral. The third answers to the question of their possibility consistently with the order of the cosmos, and is mainly philosophical. It is not, of course, to be supposed that the same objector could consistently hold all three, since, if the facts were accepted as proved, the two other objections become absurd. But the three classes of objection have been held at different periods of the controversy. The first would evidently be the most natural plea to make, and it was so made. It was only when over-

whelmed by the force of the historical proof that unbelievers in revelation took refuge in the others. Instead of arguing that the miracles of Scripture did not take place as a matter of fact, they found it easier to argue that they could not have taken place, and that the evidence for them, however apparently conclusive, must in some way be deceptive. We shall glance over the three lines of argument with as much rapidity as is consistent with conveying a fair account of the matter to the student.

1. Now the miracles of our Lord claim to be historical facts, and as such they must be proved by the kind of evidence available for other matters of historical fact. Their appropriate evidence is the testimony of credible witnesses. But, strictly speaking, no miracle can be the object of testimony, because the exercise of miraculous power, however palpable to the consciousness of the agent, is to the witnesses of the circumstance a matter of reasonable belief, and not a matter falling within the cognisance of the senses. The invisible force, which stands towards the act done in the relation of cause towards an effect, is neither perceptible to the eye, the ear, or the touch. For instance, when our Lord healed the man sick of the palsy at Capernaum, the senses of the spectators were competent to perceive the reality of the disease, to hear the command—"Rise, take up thy bed, and walk"—and to attest the reality of the cure which followed immediately on their utterance, when, before their eyes, the man took up his bed and walked. These three things were matters cognisable by the senses, to the reality of which the persons present were competent to bear positive and credible testimony. But the Divine power which constituted the connecting link between the command and the cure was not a thing cognisable by the senses, and which could be attested by them. Its reality could only be recognised by a conclusion of the mind. The conclusion was indeed necessary and irresistible; but still it stands on a different footing to the attestation of visible facts. In regard to the latter, the by-standers could assert positively that such and such outward acts took place: for instance, that the man was crippled immediately before our Lord spoke, and possessed the full use of his limbs immediately after he had spoken. But in regard to the power which wrought the miracle, they could only say that they believed it to be Divine, and leave the belief to be tested by the grounds on which it was formed. In regard to the one, they were competent to testify to the reality of a fact; in regard to the other, they could only testify to the reality of a conviction. The difference between the two testimonies lies in this: men's senses have acquired no additional power since then, but men's minds have. The eyes and ears of the Jews of our Lord's day were as trustworthy witnesses to the reality of any outward fact as the eyes and ears of men of our own day can be. But their minds might not have been equally competent to ascertain the causes of what they witnessed. We might be quite prepared to accept their facts, and yet not to assent to their conclusions. The object of their testimony is not, therefore, strictly speaking, the supernatural character of the acts recorded, but only their circumstantial conditions. When these are once ascertained, we are not only as competent, but much more competent, to form an independent judgment for ourselves upon their miraculous or non-miraculous character, than were the immediate eye-witnesses of the events.

That this distinction between testimony as to facts and conclusions as to causes is a just and necessary one, may be seen by our familiar use of it in our own day. Thus, it has been most justly urged to check the superstitious credulity into which popular belief has threatened to fall respecting the follies of modern spiritualism. It is not long since certain writers published some marvellous accounts of what they had seen and heard at spiritual *séances*. So authentic was the narrative, and so marvellous seemed the phenomena, that the readers of these accounts unconsciously caught the excitement, evidently existing in the minds of the writers. Many men, even of high character and reputation, were swept away by this contagious credulity. How can we disbelieve, was the argument, when we have the testimony of credible witnesses to effects which they themselves saw, or heard, or felt? It was justly replied that we were bound, on the principles of testimony, to accept the truth of the facts, but we were not bound to accept the truth of the conclusion they founded on them. We could not doubt that the writers really saw, and heard, and felt what they averred themselves to have seen, and heard, and felt; but we were quite free to decide for ourselves whether the effects narrated could only be ascribed to spiritual manifestations, or whether they might not, with much greater probability, be ascribed to human agency ingeniously imposing on the senses and excited feelings of the spectators. In like manner, we are bound to apply to the witnesses for the Scriptural miracles the same distinction we apply to the witnesses for modern spiritualism. We appeal to the eye-witnesses of the events in attestation of the facts that took place; and then, accepting the facts as proved by their testimony, we draw for ourselves the irresistible conclusion that the power by which they were wrought could only have been Divine.

Professor Mansel, in the very valuable tractate on miracles contributed by him to "Aids to Faith," appears to demur to this line of argument; being influenced, probably, by the unfair use which has been made of it. "Let us accept," he says, "if we please, merely as a narrative of apparent sensible facts, the history of the cure of the blind and dumb demoniac, or of the lame man at the Beautiful Gate; but we cannot place the same restriction upon the words of our Lord and of St. Peter, which expressly assign the supernatural cause—'If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' 'By the name of Jesus Christ of Nazareth doth this man stand here before you whole.' We have here, at least, a testimony reaching to the supernatural." Doubtless, we have; and to one who already believes in revelation, the testimony will be unanswerable. But what is its value in the argument with the sceptic? The testimony of our Lord and St. Peter is only conclusive on the supposition that they are trustworthy witnesses. But this is the very question in dispute; the sceptic arguing that they are not trustworthy, either because of ignorance, or of fanaticism, or of fraud. Their own testimony cannot settle this question. Could it have done so, miracles would have been unnecessary. Yet our Lord himself appealed from his own statements relative to his office to the testimony of his miracles—"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works" [John x. 37, 38]. Miracles, therefore, being given for this purpose, the first thing is to ascertain the reality of the facts; the next, to find the agency by which they

can be explained. The one we accept on the evidence of the eye-witnesses; the other we decide by the conclusions of our own reason.

The evidential force of the Scriptural miracles is thus perpetuated throughout all time, and only derives new strength from the progressive advancements of human knowledge. It is not that we inherit a belief of the past, but that we form our own belief for the present. Were it conceivable that the circumstances of the days of our Lord and his apostles could be repeated among ourselves, so far would their miraculous acts be from losing their effect, that they would be accepted as miraculous with a far more definite and certain conviction by ourselves, than they were by the Jews of that day. For they entertained the belief in magical arts, and incantations, and dealings with evil spirits, and it was possible to refer the mighty acts of Christ and his apostles to agencies of this kind. But this belief the more accurate knowledge of the nineteenth century has utterly repudiated. We have learned to refer to known natural laws all those occult and mysterious forces which held the minds of other days in awe. Our scrutiny into the whole realm of Nature has proved that there exist neither secret powers nor physical laws, to which such works as are narrated in the New Testament Scriptures could possibly be ascribed. We know that they must have been wrought either by natural laws, or through supernatural interference; and as nothing approximating to an adequate cause can be found in the one, we are shut up to the explanation supplied by the other. If the blind were restored to sight by a touch, and the dead raised by a word, such wonders must have been wrought by the immediate power of God—must have been miraculous. If the facts be correct, the conclusion is irresistible.

The question, therefore, resolves itself into the credibility of the facts. The evidence in the affirmative is so overwhelming, that, if these facts are rejected, every fact of human history must consistently be rejected likewise; if this testimony be disbelieved, no human testimony can consistently be accepted. For the evidence is equally supplied by the friends and by the foes of Christianity. Shall it be said that the Jews of our Lord's day in general were not competent to judge—to judge of what? Why, of the reality of certain outward and sensible facts. While we maintain the distinction between the apparent facts and the invisible cause, we do not want the testimony of the Jews, whether friends or foes, to the supernatural agency, but only to the natural facts. Hence all efforts to explain away the miracles, by referring them to the superstitious ignorance of the time, and its popular beliefs, are put out of court altogether, and have no standing place in the question. We can leave the Jewish belief on one side. The question is, were the Jews competent witnesses of sensible facts—competent to ascertain whether a man was crippled one minute, and walking the next; blind one minute, and could see the next; dead one minute, and alive the next; and so on, according to the nature of the facts to be attested? It must be remembered, in the first place, that modern descriptions of the Jews of our Lord's day as ignorant and uncivilised, blindly superstitious and credulous, are enormously exaggerated. The age was an age of great activity and singular intellectual culture. The Jews, by their dispersion, had been brought into contact with all the universities of the ancient world, and in an especial degree with that famous centre of learning, Alexandria. The inter-

course maintained between the people of the dispersion throughout the earth and their brethren of Judea was so constant and intimate, that the learning of the foreign Jews must have reacted upon the intellectual state of the Jews in Jerusalem; as we know to have been the case from the history of St. Paul. Moreover, the Palestinian Jews were themselves closely connected with the Grecian and Roman civilisations, especially with the Greek, as from its centre at Antioch it spread its softening influence over the manners, and corrupted the morals of the Jewish youth. It was in this centre, and in the presence of such witnesses as these, bitterly opposed to Christ and to his Gospel, and prepared to stop at no extremity of force or fraud to crush the religion of the Nazarene, that the New Testament miracles were enacted, publicly in the light of day, and before the eyes of men in the Temple and streets of Jerusalem. The presence of the higher and more educated classes is repeatedly asserted in the inspired narrative. To pretend that such men as these, at such a time and such a place, were not competent to judge of the reality of certain outward sensible facts, is one of the most monstrous suppositions ever advanced.

Yet both friends and foes unanimously attest that the facts took place as recorded. The testimony of friends is supplied in the evangelical narratives, and the publication of such narratives replete with circumstantial detail during the very period and among the very populations where the works are asserted to have been wrought, is in itself no slight proof of their reality. An immediate and disgraceful detection must otherwise have followed; but, instead of this, we are presented with the spectacle of rapid success and ever-advancing proselytism among those who, if the miracles never took place, must have known that the preachers of Christianity were declaring a tissue of falsehoods. This progress was accomplished in the teeth of bitter enmity and of persecution pushed even to the death; yet none of their enemies ever called into question the reality of the miraculous facts. They objected to their asserted agency, and endeavoured to explain them by collusion with evil spirits; but in this mode of arguing they admitted the historical truth of the facts. Nor does it appear that, during the whole period covered by the inspired writings, any attempt was made to deny the wondrous works wrought by our Lord and his apostles. This reserve can only have sprung from the consciousness that the facts themselves were so open, plain, and notorious, as to render contradiction impracticable.

If it should be replied that these assertions are based upon the statement of Scripture, and are therefore involved in the suspicion attached to the historical credibility of Scripture itself, we fall back on another and independent line of testimony, to which no suspicion can possibly be attached. For we are acquainted, to some degree, with the writings of the primitive opponents of Christianity, such as Celsus, Julian, and Porphyry. It is admitted that they never ventured to call into question the reality of the acts performed, comparatively near though they were to the times of their asserted occurrence, and consequently in a position of great advantage for a thorough examination of them. Like the Jews themselves, they added their positive although unconscious testimony to their historical truth when they referred them to magical arts, and endeavoured to establish an identity between them and the unworthy artifices with which they pretended that Apollonius of Tyana, a

Cappadocian philosopher of the Christian era, who had adopted the system of Pythagoras, sought to establish his ascendancy over his superstitious countrymen. During the ages which intervened between the time of Augustine and the period of the Reformation, religious thought ran into a direction diverse from apologetics, and the defenders of miracles did little more than answer the old objections with the old arguments with which the primitive Christian apologists had furnished them. The resolute efforts made by unbelief to get rid of the facts of the Scriptural miracles date principally from the seventeenth century or thereabouts. The denial of the miraculous is common to all modern infidelity, from its first great apostle, Spinoza, through the "accommodation" and "naturalistic" theories of Germany, down to "Essays and Reviews." The accommodation theory supposes that our Lord, in the assumed power of working miracles, accommodated himself to the ignorance and superstitions of his times. The naturalistic theory simply resolves the whole account into an exaggerated description of natural occurrences. It is, however, with one special form only of this unbelief that we are for the moment concerned—that which denies the reality of the facts. This denial was based on a comparison of the miracles of Christ with the miracles attributed by Tacitus to the Emperor Vespasian, and to Roman Catholic saints by their biographers, and in the assertion of their substantial identity. These objections were refuted by Bishop Douglas in his "Criteria," and Leslie in his celebrated tract entitled "A Short and Easy Method with the Deists"—works apparently unknown to some modern writers of repute, who still reproduce the old difficulties, and pass over in absolute silence the conclusive solutions furnished by the learning and piety of our forefathers. Bishop Douglas lays down three criteria by which false miracles may be tested. They may be disbelieved if they lie under one or other of the following defects:—1. If the accounts of them were not published till long after the time when they were said to have been performed. 2. If the report of them was propagated only at a distance from the asserted scene of action. 3. If the circumstances were such that they might be suffered to pass without examination at the time and place whence the reports took their rise. Leslie has proposed four criteria in favour of the miracles of the Scriptures. These are in substance as follows:—1. It is required that the fact be such as men's outward senses can judge of. 2. That it be performed publicly in the presence of witnesses. 3. That there be memorials of it kept up in commemoration of it, as the Christian Sabbath in commemoration of the resurrection of our Lord. 4. That such memorials commence with the fact. There may be facts in favour of which these four marks cannot be found; but whatever has all the four cannot be false. How accurately all these positive and negative criteria supply their combined testimony to the miracles of the Scriptures will be seen in the slightest reference to the inspired narrative. How impossible it is to discover any spurious miracles authenticated by the same tests, is evidenced by the circumstance that Dr. Conyers Middleton searched for twenty years to find some pretended fact to which Leslie's four criteria could be applied, but searched in vain.

2. The failure of these efforts on the part of Deism to discredit the facts of the Scriptural miracles led subsequent writers to adopt another form of attack. The miracles were asserted to be unworthy of the

majesty and benevolence of God, and to be, in their own nature, and prior to all evidence, monstrous and incredible. The objections thus took a moral aspect, and led to that moral view of the miracles which had been first adopted by Augustine, in disproof of the supposed analogy between the works of Christ and the impositions of Apollonius. Augustine pointed out the benevolent intention of Christ's miracles, distinguishing them from acts performed for trivial and unworthy purposes. The argument thus suggested has been found capable of great extension. It has led to a closer study of the character of the Scriptural miracles, and of the circumstances under which they were wrought; and the study has been rich in results. It has vindicated the place held by miracles in the whole plan of the Divine revelation, and shown not only that, singly considered, they were worthy of the wisdom, benevolence, and power of God, but that the entire scheme of them commends itself in the highest degree to our admiration, and is wonderfully accordant with the dictates of an enlightened consciousness. The antecedent probability of miracles is vindicated with singular force in the introductory chapter to Paley's celebrated work on the "Evidences," a work which it is now the fashion unduly to depreciate. The gist of the argument is contained in the following paragraphs, and no substantial addition has been made to it on one side, nor has anything ever been said to invalidate it on the other:—"In what way can a revelation be made but by miracles? In none which we are able to conceive. Consequently, in whatever degree it is probable, or not very improbable, that a revelation should be communicated to mankind at all, in the same degree is it probable, or not very improbable, that miracles should be wrought. Therefore, when miracles are related to have been wrought in the promulgating of a revelation manifestly wanted, and, if true, of inestimable value, the improbability which arises from the miraculous nature of the things related is not greater than the original improbability that such a revelation should be imparted by God." The improbability ascribed to miracles by Hume, and others of the same school, is manifestly artificial, not natural. The readiness of the human mind, in all ages of the world, to believe in the miraculous, even where the evidence has been insufficient, conclusively proves that their occurrence is accordant with the expectations arising from an active belief in the existence of a God, and his interference in the government of the world.

Paley's argument, as stated above in his own words, derives great confirmation from a general view of the whole series of supernatural acts recorded in the Scripture. The total number of recorded miracles is about one hundred, of which sixty belong to the period of the Old Testament, and forty to the period of the New. These forty are but illustrative instances of a vast number of similar works wrought at the first introduction of Christianity. An indefinite number of miraculous acts are recorded to have been wrought by our Lord at Jerusalem, Chorazin, Bethsaida, and other places [see Matt. xi. 21; John ii. 23], of which no specific account has been left us. Similarly the apostles wrought many wonderful works, respecting the exact number and details of which we have no information [see Acts vi. 8; xiv. 3; xix. 11; Heb. ii. 4]. The fact that it is impossible to mark any exact period in the history of the primitive Church when the power of working miracles ceased, suggests the true history of the matter. It was communicated by the apostles to those on whom they laid their hands, but, not being

perpetuated by any further succession, since the occasion for them had ceased to exist, it came to an end irregularly, as one by one these apostolically ordained men died out [1 Cor. xii. 10, 28, 29; Gal. iii. 5]. When it is further remembered that the forty recorded miracles of our Lord were wrought in a period of about three years, while the sixty recorded miracles of the Old Testament are spread over a period of 3,500 years according to the ordinary chronology, or 5,000 years, according to the chronology of the Septuagint, it will be seen that the miracles of the New Testament period were more numerous, beyond all possible comparison, than those of the Old. The conclusion is well expressed by Rev. T. R. Birks, in his excellent chapter on miracles in the "Bible and Modern Thought," that this very prominence of the miraculous evidences during the period of the greatest light and information is itself a proof of their reality. "If alleged miracles are the mere inventions of imposture, or the dreams of inventive fancy, we might reasonably infer that they would be ascribed most plentifully to periods remote from historic knowledge, and diminish gradually as we come within the reign of authentic history, tested by collateral evidence and a well-defined chronology. On the other hand, if they are the real credentials of Divine messages, we should expect them to abound at marked eras of revelation, when there is some conspicuous unfolding of the Divine will; and to be more sparingly exhibited in those intervals, whether earlier or later in time, when there is merely a continuation of former degrees of light, and no sign of any new message from God to man. It will be plain, on the least inquiry, that this latter character, and not the former, belongs to the whole series of miracles which the Bible records."

For the sixty miracles of the Old Testament history are very unequally distributed over the period from the creation of man in Paradise to the time of Daniel. Between the Creation and the Deluge five or six only are recorded. Between the Deluge and the Exodus three only occurred—the confusion of tongues at Babel, the destruction of the cities of the plain, and the dreams of Pharaoh. But then followed a period of different character. The chosen nation, sprung from the loins of Abraham, and cradled into national manhood in Egypt, was now to be called out, that it might definitely enter upon its great commission as the trustee of revealed truth for the world at large, and as the sacred race from whom should be born, in the fulness of time, the Messiah. It was necessary, therefore, to impress at once upon the nation a sense of the majesty and supremacy of the God who called them, and to impress a fear of them upon other nations. The Law received at Sinai needed its solemn authentications to fix it on the heart and conscience of a people still retaining the degrading effects of Egyptian slavery; nor could that revealed law be made honourable in the sight of the surrounding people except by putting honour on the chosen race in whose keeping it was deposited. The circumstances of the period from the Exodus to the settlement in Canaan were, therefore, extraordinary; and the miracles accompanying it were, therefore, extraordinary likewise. The wondrous acts of this period were equally remarkable for their frequency, and for the solemnity and impressiveness of their character. Then followed a period of comparative rest, so far as concerned the revealed dealings of God, extending from the Conquest to the days of Solomon; and miracles again became unfrequent, twelve only

occurring during a lapse of five hundred years. The period from Solomon to the Captivity was one of national decay, in which the outward kingdom of God's chosen people continued to decline in proportion as the spiritual kingdom of the Messiah was made increasingly prominent. There was danger, therefore, lest, according to the habits of heathenism, the declining greatness of the kingdom should be mistaken for some failure in the power of the God of the nation; and lest, to the Jews themselves, the darkening fortunes of their race should throw doubt on the faithfulness of God and the accomplishment of his promises to their forefathers. There was consequently occasion for some signal displays of power to avert these dangers, analogous to the chastising acts wherewith God vindicated his own character and power during the captivity of the ark in the land of the Philistines in the days of Saul. Accordingly, between forty and fifty miracles are recorded in this period, culminating in the miraculous events of Daniel's history in Babylon. Then they ceased till the Gospel times, when the Son of God entered upon his personal work, and the new power of Christianity was brought into contact with the decaying elements of a world corrupted to its core. The miraculous signs now became more frequent than ever, as became alike the dignity of our Lord's person, and the grandeur of the new dispensation. Thus, all down the history we find miracles lessened or multiplied according to the occasion, with an exact moral fitness worthy of all admiration. They are as far as possible removed from those arbitrary interpositions and acts of discordant caprice which scepticism has ventured to call them. Moral congruity and harmonious design marks their occurrence from first to last.

3. It still remains to consider the argument against the natural possibility of miracles which constitutes the latest development of sceptical objection. It is an instructive illustration of the precariousness of all *a priori* argument that, so far as we know, the argument was first used on the side of Christianity, as against the claim of heathen miracles. Minucius Felix denied the reality of miracles in the pagan world on the ground of the physical impossibility of such supernatural events; and, indeed, among the heathen, unless they were wrought by the agency of evil spirits, the physical impossibility must be admitted to have existed. His words are singular:—"If they were done, they were possible; because they were not possible, therefore they were not done" (*Quasi essent facta, fierent; quia fieri non possunt, ideo nec facta sunt*) ["Octav.," cap. xx.]. This plea constitutes the foundation of Hume's famous argument against miracles. "A miracle," he urged, "is a violation of the laws of Nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as complete as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence, that it cannot be surmounted by any proof whatever derived from human testimony." This argument has been critically examined so often, and has been so conclusively shown from several points of view to be a mere *petitio principii*, a mere begging of the question at issue, that we do not intend to repeat the process. Whether human experience does *universally* testify against the occurrence of a miracle, is but another mode of stating the question whether miracles have taken place or have not, which is the point at issue. But we must notice in passing, that Hume's

views, in this celebrated essay, gave occasion to Dr. Campbell's masterly dissertation on miracles. He shows that the evidence drawn from human testimony is not derived from experience, and that general uniformity of experience in favour of a fact is not a proof against its being reversed in any particular instance. In the words of Leland, "The proof arising from experience amounts to no more than this, that we learn from it what is conformable to the ordinary course of things; but we cannot learn from it that it is impossible that things should happen in any particular instance contrary to that course: and if it be possible, there is place for testimony. When, also, Hume talks of uniform experience, he supposes the very thing in question, because, by his own acknowledgment, mankind in all ages have believed that miracles have been wrought."

Modern rationalism has added nothing to the substance of Hume's argument, although it has modified its form. It is now stated thus—"In an age of physical research like the present, all highly cultivated minds and duly advanced intellects have imbibed, more or less, the lessons of the inductive philosophy, and have, at least in some measure, learned to apprehend the grand foundation-conception of universal law—to recognise the impossibility even of any two material atoms subsisting together without a determinate relation; of any action of the one or the other, whether of equilibrium or of motion, without reference to a physical cause; of any modification whatsoever in the existing conditions of material agents, unless through the movable operation of a series of externally impressed consequences, following in some necessary chain of orderly connection, however imperfectly known to us" ["*Essays and Reviews*," p. 133]. Professor Mansel, in combating this view, quotes the eloquent words of Fichte, as containing the most forcible illustration of the doctrine—"Let us imagine, for instance, this grain of sand lying some few feet further inland than it actually does: then must the storm-wind that drove it from the sea-shore have been stronger than it actually was; then must the preceding state of the atmosphere, by which the wind was occasioned and its degree of strength determined, have been different from what it actually was, and the previous changes that gave rise to this particular weather; and so on. We must suppose a different temperature from that which really existed, and a different constitution of the bodies which influenced this temperature. The fertility or barrenness of countries, the duration of the life of man, depend unquestionably, in a great degree, upon temperature. How can you know, since it is not given us to penetrate the arcana of Nature, and it is therefore allowable to speak of possibilities—how can you know that in such a state of the weather as we have been supposing, in order to carry this grain of sand a few yards further, some ancestor of yours might not have perished from hunger, or cold, or heat, long before the birth of that son from whom you are descended; that thus you might never have been at all; and all that you have ever done, and all that you ever hope to do in this world, must have been hindered, in order that a grain of sand might lie in a different place?" Professor Mansel then shows how the adoption of another independent element reduces all this tissue of speculation to a practical absurdity:—"Suppose that the grain of sand, instead of being carried to its present position by the wind, has been placed there by a man," He concludes, "The most rigid prevalence of

law and necessary sequence among purely material phenomena may be admitted without apprehension by the firmest believer in miracles, so long as that sequence is so interpreted as to leave room for a power indispensable to all moral obligation, and to all religious belief—the power of free will in man."

A false conception of the meaning of the word "law" lies at the bottom of all the alleged difficulties in this direction. The philosophical use of the term has become so familiar that men have forgotten that the word is only used in a modification of its true and original sense, and is, in its application to scientific knowledge, a word of second intention, as it is logically termed—that is, having a technical, and not a primary, meaning. The word "law," properly understood, implies a regulation laid down by an adequate authority; either by writing, as in statute law, or by prescription, as in common law. It is in all cases the act of intelligent will, and involves some uniform mode of action in the obedience of the governed, or in the administration of the governor. In this sense a believer in a moral Governor of the world may still describe the course of Nature by the word "law," to express the uniformity characteristic of the physical order of the world. No Christian is concerned to call into question the regularity with which the course of Nature is thus maintained. If it were not regular, human action would become impracticable, because, if the outward conditions of our life were capriciously uncertain, we should not know how to act, or for what. For the same reason miracles would themselves become impossible, since where no order existed, no perceptible exception to order could exist. Whatever definition of a miracle we adopt, the idea of something which attracts attention, because it is different to ordinary experience, is essential to the very notion; but if there were no uniformity, there could be no perceptible variation. We therefore hold to the full the uniform action of natural laws. We may even go further, and admit that from similar causes similar effects have ever followed, and will ever follow. Hence, when we find an extraordinary work done, in the words of Bishop Conybeare, "above the natural powers of any visible agent, or evidently not produced by it" ["*Nature, &c., of Miracles*"], we at once infer that a cause dissimilar to what is ordinarily exercised is at work to produce the dissimilar effect. Accordingly, Christianity itself may be proved to be miraculous by this argument. If it were simply human, as the infidel believes, the mere expression of men's religious consciousness, we ask why it is that Christianity took its rise at one place only, and at one time only, and among one people only? When, therefore, we describe the operations of God in Nature by the term "laws," we denote by it the constancy and regularity of God's action. There is, however, a further notion of authority and strength involved, because we are unable to break or change these laws, and must submit to them in our daily conduct, just as we submit to the civil laws of the government under which we live. In this sense, therefore, there is great propriety in the word; for they are the laws or rules by which God regulates our physical and moral life. But God is not restrained by laws which he himself makes: they bind us, but not him. In the autocracy of the Creator over the creatures he has called into being, it would be blasphemy to suppose that God loses for a moment the absolute freedom of his own volition to maintain, or to change, or to suspend, or to modify his creatures just as he will. No bonds can be placed on the

absolute and unconditioned Deity. He can own no law but the sovereignty of his own will and the perfect attributes of his own self-existent nature.

But the infidel carries his notion much beyond this. He endows the uniform succession of secondary causes and effects with independent force and strength. He conceives of them as owning no control but to themselves; as being themselves absolute; as having the necessity of a fate; as being the supreme forces to which all existence is subject. It is really a confusion of ideas to say that such a system binds God down to natural laws; for, in truth, it destroys God altogether. It puts the action of the creature into the place of the Creator. It amounts *ipso facto* to a denial of the personality of a supreme Being, since he is no longer supreme when his absolute will is limited by laws. It reduces such conception of God as alone remains to a level below that of the human personality; for the individual man has power not indeed to change laws, but almost indefinitely to modify their effects, as in the instance of the grain of sand. If Nature acts upon us, we react on Nature on every side, and consequently assert for ourselves a power of controlling and varying events which, on the hypothesis now under review, is refused to God. To deny with a great show of philosophical argument the possibility of miracles, is really to deny the existence of God, although, unfortunately, the apparent show of reason hides from men's eyes the reality of a conclusion from which, presented to them in all its naked enormity, they would perhaps shrink in alarm.

It is unnecessary to pursue this subject into those details which crowd upon the mind while we write. The apparently conclusive argument of the rationalist is indeed full of fallacies—a shattered armour, admitting the blow of the sword at every crevice. It forgets that the cosmos of which we form a part, is composed of separate circles of existence, each with its experienced laws; and that as man is constantly breaking through the circles below him, so his own circle of experience may be crossed by the action of other beings of higher order than himself. It overlooks the irregularities of Nature, its ceaseless variations, its infinitely modified combinations, and the reciprocal action of natural laws that enter into the complex whole. It arrogates to his own little experience to be the measure of the experience of the universe. It is inconsistent even with an enlightened theism, and points not doubtfully to the dreary and cheerless abyss of an absolute infidelity.

The object of this article has been not to unravel all the intricacies of the philosophical argument, but to show that there neither is nor can be any *a priori* conclusion competent to shake for a moment the strong foundations of the positive evidences. The Christian, unmoved by the storms of controversy, may still turn in unshaken faith "to those vivid pictures which our sacred story portrays of the personal power of the incarnate God visibly ruling his creation; and may hear through them the present voice of Him who spake on the waters—'Be of good cheer; it is I; be not afraid.'"

MIR'AM, *rebellion*; but this is doubtful: it is the original form of the New Testament Mary. 1. The sister of Moses and Aaron. Although thus immediately related to the great lawgiver and first high priest of the chosen people, we know but little comparatively of Miriam's personal history. We first meet with her in Exod. ii. 4, 7, where she is described as assisting her mother in executing her design for the protection and

preservation of the infant Moses from the cruel edict of Pharaoh. She watched from a distance the ark of bulrushes in which the child was laid among the flags of the Nile, and, on its discovery by Pharaoh's daughter, came forward and volunteered to find a nurse for the infant, who was thereupon entrusted to his own mother [Exod. ii. 8]. From the part she took on this occasion it is evident that Miriam was many years older than Moses. She next appears in the sacred narrative as leading the chorus of praise by which the women glorified God for the overthrow of Pharaoh and his host [Exod. ii. 20, 21]. She is here described as "Miriam the prophetess;" but whether the sacred ode which was sung on this occasion was her composition, is not stated. During the subsequent wanderings in the wilderness, Miriam, with her brother, betrayed a spirit of jealousy and insubordination towards Moses, for which she was sternly rebuked by God during a special manifestation of the Divine presence [Numb. xii.]. As a punishment God afflicted her with leprosy, which was only removed at the special intercession of Moses and Aaron. Nothing more of Miriam's history is recorded except her death, which took place at Kadesh [Numb. xx. 1], where also she was buried. 2. A descendant of Ezra, of the tribe of Judah, named in 1 Chron. iv. 17.

MIR'MA, *deceit*; a Benjamite, son of Shaharaim [1 Chron. viii. 10].

MIR'ROB. [See GLASS, LOOKING-GLASS.]

MIS'GAB, *high place*; a word not unfrequently translated, but once left as a proper name of a place in Moab [Jer. xlviii. 1]. Nothing whatever is known of it, and the ancient versions do not help us.

MIS'HAEL, *who is as God*? 1. A son of Uzziel, and cousin to Moses [Exod. vi. 22; Lev. x. 4]. He and his brother Elzaphan removed the dead bodies of Nadab and Abihu from the sanctuary. [See ABIHU, NADAB.] 2. One of Daniel's companions [Dan. i. 6, 7, 11, 19; ii. 17], better known as Meshach, the name which he received at Babylon. [See MESHACH.] 3. One of those who stood at the left hand of Ezra when he read the Book of the Law to the people [Neh. viii. 4].

MISH'AL [Josh. xix. 26; xxi. 30]. [See MASHAL.]

MISH'AM, perhaps *madman*; son of Elpaal, a Benjamite, mentioned in 1 Chron. viii. 12.

MISH'EAL. [See MASHAL.]

MISH'MA, *hearing*. 1. One of the sons of Ishmael [Gen. xxv. 14; 1 Chron. i. 30]. 2. One of the descendants of Simeon [1 Chron. iv. 25].

MISHMAN'NAH, *fatness*; a Gadite warrior who joined David at Ziklag [1 Chron. xii. 10].

MISH'RAITES, the descendants of Caleb, and described as one of the families of Kirjath-jearim [1 Chron. ii. 53].

MISPE'ETH, *a story*; one of those who returned from the captivity with Zerubbabel [Neh. vii. 7].

MISREPHOTH-MA'IM, properly, *burnings of waters*; but whether hot springs, or mineral springs, or something else, is unknown. Our translators think it may refer to salt pits [Josh. xi. 8; xiii. 6]. Whatever is meant, the allusion is to some locality in the north of Palestine. Various explanations are mentioned by Keil, who thinks a place for smelting is intended [On Josh. xi. 8]. A place called Musherifeh, on the north border of the plain of Acre, is supposed by Thomson to be Misrephoth-maim ["Land and Book," pt. ii. xv.]

The truth is, we have nothing but conjecture as to the position of the place.

MITE (λεπτόν, *lepton*), a small (literally, "peeled") coin. It was half a Roman *quadrans*, or "farthing" [Luke xii. 59]. [See **FARTHING**.] An Attic mite is generally considered equivalent to .118, and a Roman *quadrans*, after the reign of Augustus, to .46875 of an English farthing. [See **MONEY**.]

MITH'CAH, *sweetness*; an encampment of the Hebrews in the wilderness [Numb. xxxiii. 28]. The name is supposed to refer to a fountain or pool of "sweet water," as Marah was applied to water that was bitter; but nothing is known of the site.

MITH'NITE, the term by which Josaphat is designated in 1 Chron. xi. 43, but whence derived is uncertain.

MITH'REDATH, *given by Mithra*. 1. The treasurer of Cyrus, king of Persia, who had charge of the sacred vessels of the Temple, and handed them over by the king's command to Sheeshbazzar, "the prince of Judah" [Ezra i. 8]. 2. One of the Persians who endeavoured to induce Artaxerxes to stop the rebuilding of the Temple [Ezra iv. 7].

MITRE. The Hebrew name for this form of head-dress denotes that it was primarily something wrapped round the head, like a turban. It was appointed to be worn by the high priests of the Jews. It had placed upon it a golden plate, bearing the words "Holiness to the Lord" [Exod. xxviii. 36—38]. The mitre itself was made of fine linen [xxxix. 28—31], and was worn on official occasions [Lev. viii. 9; xvi. 4; Zech. iii. 5]. It was evidently a sign of honour and dignity, and is associated with the crown in Ezek. xxi. 26 (here the word translated "diadem" is that which is elsewhere rendered "mitre"). We cannot determine what was the original form of the mitre; by some it is supposed to have been like a tiara, and by others to have been merely a fillet or head-band. In the time of Josephus it was a rather complicated cap or turban ["Antiq." iii. 7], and the name was given to the head-dress worn by ordinary priests [Winer, "Realw.," i. 504]. [See **HEAD-DRESS**.]

MITYLENE, the principal town of the island of Lesbos, lying off the western coast of Asia Minor. The modern town is called Castro; and the name of Mitylene is extended to the whole of the island. St. Paul touched at Mitylene on his route from Macedonia to Jerusalem [Acts xx. 14]. At that time it was a place of some splendour and importance. Vitruvius, the architect, says it was magnificently and elegantly built, but not well situated. Horace, Lucan, Cicero, Strabo, and other classic authors, all speak of its beauty; but at present the remains of the ancient city are scanty. The surrounding country is picturesque. The actual trade of the place is not considerable, and the harbour is neglected. It is subject to the Turkish government; but the population is mostly Greek, and superstitious. The date of the introduction of Christianity is unknown; but there was a church there in the fifth century. [Allen's "Dead Sea," &c., vol. i.; Murray's "Hand-book for the East;," Conybeare and Howson's "Life, &c., of St. Paul."]

MIXED MULTITUDE, the same as the **MINGLED PEOPLE** [which see].

MIZ'AR, **THE HILL**, a mountain mentioned in Ps. xlii. 6, but whether by its proper name is unknown. It

may be a poetical designation, signifying "the little mountain," as the Syriac, Greek, and Latin translate it. There is a Mezar at the south-western summit of Gilboa, and south of Little Hermon.

MIZ'PAH or **MIZ'PEH**, a *watch-tower*; a name applied to several lofty or prominent sites, or to localities in their vicinity. 1. The place where Jacob and Laban made a covenant, and which was also called Galeed and Jegar-sahadutha [Gen. xxxi. 44—49]. The same place is mentioned elsewhere [Judg. x. 17; xi. 11, 29]. In the verse last referred to, it is called "Mizpeh of Gilead," because it was in Gilead, east of the Jordan. [Compare Judg. xx. 1, 3; xxi. 1, 5, 8, where a Mizpeh is named, which some identify with that of Gilead.] In the Apocryphal book 1 Macc. v. 35, Mizpah is called "Maspha." 2. Mizpeh of Moab is mentioned in 1 Sam. xxii. 3, as the place where David committed his parents to the king of Moab. 3. The "land of Mizpeh" seems to have been under Hermon, and in the occupation of the Hivites [Josh. xi. 3]. 4. The "valley of Mizpeh" was, perhaps, the same as No. 3, and in any case was in the same region [Josh. xi. 8]. 5. Mizpeh of Judah is reckoned among the towns of the valley or plain country [Josh. xv. 38]. It has been identified with Tell es-Safiyeh (otherwise called Alba-specula and Blanche-garde), twenty miles or so to the south-west of Jerusalem [Van de Velde's "Mém.," p. 335]. 6. Mizpeh of Benjamin is, undoubtedly, the most celebrated place of the name, and is repeatedly referred to from the time of Joshua downwards [Josh. xviii. 26]. As already indicated, the Mizpeh of Judg. xx. 1, 3; xxi. 1, 5, 8, is by some identified with Mizpeh No. 1; but an examination of the chapters shows that the transactions recorded took place in the lot of Benjamin; and it would be unreasonable to imagine that the rendezvous of Israel should be at Mizpeh of Gilead, for an enterprise which called them in a far different direction. Its central and commanding position fitted it for a meeting-place, and hence we find Samuel collecting all Israel here on two occasions [1 Sam. vii. 5—12; x. 17]; and it was one of the places where he exercised his office of judge [1 Sam. vii. 16]. A recent tourist thus records a visit to this famous eminence:—"This morning we went out by the Damascus gate to visit the highest point in the neighbourhood of Jerusalem; it is called Nebi-Samwil, and is situated 500 feet above the plain of Gibeon. Nebi-Samwil appears to have been the ancient Mizpeh of Samuel, where Saul was anointed king; it was consequently one of the great religious centres of ancient Israel before the erection of the Temple. At two leagues from Jerusalem, the hills become more cheerful; and this fine morning they reminded us of the Alps of Switzerland. We arrived at the top at half-past nine. The view is admirable. To the south-west is Jerusalem, with its towers and minarets; to the west, the plains of Sharon, the tower of Ramleh, and the sands which die away into the sea. The Mediterranean appeared to our dazzled sight only as a silver thread. All around us were piled the hills now growing green; far away to the east stands out the blue mountain-chain of Moab. At the foot of the hill were to be seen the famous defiles committed to the guardianship of Benjamin" [De Pressensé's "Pays de l'Evangile," 1864]. Mizpeh was rebuilt by King Asa [1 Kings xv. 22]. Here Gedaliah lived after the fall of Jerusalem, and here he was slain [Jer. xl. 6—15; xli. 1—7]. Some of the inhabitants returned from the captivity [Neh. iii. 7, 15, 19]. In Apoc. 1 Macc. iii. 46, it is called "Maspha" [Robinson's "Bibl. Res.,"

i. 460; Stewart's "Tent and Khan," p. 351]. Nebi-Samwil is a few miles north-west of Jerusalem; but, although regarded as Mizpeh by Robinson and others, its claim is disputed by Shafat, which is four or five miles north of Jerusalem [Sepp's "Jerusalem," &c., ii. 6]. The opinion of Dean Stanley is that Mizpeh is Scopos, which is still nearer to Jerusalem than Shafat ["Sin. and Pal.," 222].

MIZPAR [Ezra ii. 2]. [See MISPERETH.]

MIZPEH. [See MIZPAH.]

MIZRAIM. The derivation of this word is very uncertain. In the Hebrew Scriptures it is the regular name for Egypt. In the English version it only appears as the name of one of the sons of Ham, whose descendants are supposed to have peopled Egypt [Gen. x. 6]. [See EGYPT.]

MIZZAH, of doubtful derivation; it may mean either *despondency* or *joy*: one of the sons of Reuel, Esau's son, and a duke of Edom [Gen. xxxvi. 13, 17; 1 Chron. i. 37].

MNASON, *remembrancer*; a Christian disciple, a native of Cyprus, who accompanied Paul and his companions from Cæsarea to Jerusalem, and lodged them in his house there [Acts xxi. 16]. Nothing further is known concerning him; nor is he again mentioned in the sacred narrative.

MO'AB, a word of disputed meaning, but most probably it denotes *longed for*, with reference to the circumstances under which it arose. 1. The son of Lot by his own daughter, born after the overthrow of the cities of the plain [Gen. xix. 37]. 2. The descendants of Moab, otherwise called Moabites. 3. The land of Moab, or the country of the Moabites [Jer. xlviii. 33].

The boundaries of Moab varied at different intervals, but it may generally be described as the region lying to the east of the Dead Sea, and of the Lower Jordan. The southern portion seems to be the so-called field or wilderness of Moab [Deut. ii. 8]. The mountains of Abarim, or of Moab, lay along the side towards the Dead Sea; and the plains of Moab were in the north, near the Jordan. In the field of Moab the Midianites were defeated by Hadad [Gen. xxxvi. 35]; and in the plains of Moab the Israelites encamped before entering Palestine [Numb. xxii. 1]. From part of the country the Emims had been expelled by the Moabite occupants [Deut. ii. 9—11]. The northern limit may then have reached to the brook Jabbok; but by an invasion of the Amorites, the border of Moab was pushed back northwards to the Arnon [Numb. xxi. 13—16]. The Amorites were in their turn expelled by Israel, and their territory fell to the lot of Reuben and of Gad [Numb. xxi. 21—25; Deut. iii. 12, 16; Josh. xiii. 15—28]. The actual possessions of Moab were left intact by the tribes of Israel, notwithstanding the ungenerous behaviour of the people [Deut. ii. 8, 9]. The Arnon remained the border of Moab in Jephthah's time [Judg. xi. 18]. During Israel's encampment in the plains of Moab, the remarkable series of events with which Balaam stands connected took place [Numb. xxii.—xxiv.]. One of the mischiefs arising from proximity to idolatrous Moab was, that licentious practices were introduced into Israel, as well as the obscene paganism for which Moab was infamous, and in which the Midianites also were involved [Numb. xxv. 1—5, 17, 18]. After the death of Joshua, perhaps seventy years, the Moabites, under Eglon, subjected the Hebrews to bondage for eighteen years [Judg. iii. 12—30].

The Book of Ruth shows an Israelitish connection with Moab, and other Scriptures indicate something similar [1 Chron. iv. 22; viii. 8]. This connection sometimes led to idolatrous practices [Judg. x. 6]. In the reign of Saul the Moabites were harassed by the Hebrews [1 Sam. xiv. 47]. David was at one time friendly with them [1 Sam. xxii. 3, 4], but afterwards made them tributary [2 Sam. viii. 2, 12]. Solomon married Moabite wives, and practised the idolatry of the land [1 Kings xi. 1, 7]. Moab seems to have been ruled over by Israel till Ahab's reign, when it revolted [2 Kings i. 1; iii. 4, 5], but was overcome in battle [vs. 6—25], though probably not made tributary again. The Moabites seem, indeed, to have rallied, and to have extended their territories, but they were threatened by the prophets, who predicted their final overthrow [Isa. xv., xvi.; Jer. xlviii.; Ezek. xxv. 8—11]. [For many of the prophecies upon Moab, and their fulfilment, see Keith's "Evidence of Prophecy."] From the time of Nebuchadnezzar they seem to have been under foreign domination, and eventually they disappear altogether from history. A modern writer says: "The land of Moab was remarkably fertile. So much grain was raised in the plains, that when a scarcity prevailed in the neighbouring country of Palestine, its inhabitants repaired hither [Ruth i. 1]. It was also rich in wine and fruit [Isa. xvi. 8—10], and in numerous herds of sheep [2 Kings iii. 4]. The northern part of the country, which reverted to the Moabites after the overthrow of the kingdom of Israel, is now called Belkaa, and is still the finest pasture land of Syria. The southern portion, or Moab Proper, bears at present the designation of Karak, or Korak, from the town of that name." In modern times the country has been found difficult to traverse, owing to various causes, but chiefly the state and character of its population. Burckhardt, Seetzen, Volney, and others have, however, visited it, and shown that it abounds in objects of great interest. "The whole of the plains are covered with the sites of towns, on every eminence or spot convenient for the construction of one; and as the land is capable of rich cultivation, there can be no doubt that the country, now so deserted, once presented a continued picture of plenty and fertility" ["Irby and Mangels' "Travels," p. 378]. "The most fertile and populous province in Europe," say the authors just quoted, "especially any situated in the interior of a country, like Moab, is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though it now be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a broken-down and undistinguishable mass of ruins, and many of them have not been closely inspected. But in some instances there are the remains of temples, sepulchral monuments, the ruins of edifices constructed of very large stones, tracks of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns, and many cisterns cut out of the rock. But not one of the ancient cities of Moab exists as tenanted by man."

MOAB, FIELD OF. We suppose this phrase, in Gen. xxxvi. 35, to refer more particularly to the east and south of Moab, or the wilderness of Moab; but in Ruth i. 6, the same Hebrew phrase is translated "country of Moab," perhaps as a general designation of the territory. By some it is regarded as the same as the plains of Moab [see Numb. xxi. 20 (margin)].

MOAB, PLAINS OF, a valley at the north end of the Dead Sea, and on the east of the Jordan. It had belonged to Moab, but was seized by the Amorites, and,

after their defeat, was allotted to the tribe of Reuben. Here the Israelites encamped before crossing the Jordan [Numb. xxii. 1; xxxiii. 48—50].

MOAB, WILDERNESS OF, in Deut. ii. 8, refers to the district, south and east of Moab, through which the Israelites passed on their way to Canaan. The reference in Numb. xxi. 11 seems to be to the northern part of the wilderness of Moab.

MOABITE, a descendant of Moab, or an inhabitant of the country so called [Deut. xxiii. 3; Neh. xiii. 1]. In 1 Kings xi. 1, the Hebrew word is feminine.

MOABITESS, the feminine of the preceding word [Ruth i. 22; ii. 2; 2 Chron. xxiv. 26].

MOADI'AH [Neh. xii. 17]. [See MAADIAH.]

MOLA'DAH, *prolific*. This is the name of a town in the south of Judah. Dr. Robinson identifies it with el-Milh, and his opinion has been extensively adopted [“Bibl. Res.,” ii. 201; Wilton’s “Negeb,” p. 109, &c.]. Moladah is about twenty miles south of Hebron, and exhibits traces of considerable buildings. Although allotted to Judah [Josh. xv. 26], it was transferred to Simeon [Josh. xix. 2; 1 Chron. iv. 28]. It was inhabited after the captivity [Neh. xi. 26]. It is supposed to be the Malatha of Josephus [“Antiq.,” xviii. 8], and it is mentioned by other ancient writers [Reland, “Pal.,” 885]. The name corresponds with that of the Babylonian goddess Mylitta, and Fürst thinks it was dedicated to her. This is not altogether improbable, as the place existed before the settlement of the tribes of Israel.

MOLE. This well-known animal, represented in the following illustration, so remarkable for its subterranean life, its hair softer than finest silk, the smallness of its eyes, and the mounds of earth that it



The Mole.

casts up, is repudiated, under the name of *תנשמת* (*tinshemeth*), in Lev. xi. 30, as unclean. The Oriental mole differs from the European species inasmuch as it has no eyes, and is hence called *ashath* in the Babylonian Talmud, “an animal which has no eyes.” It is two spans in length, has a large, thick, round head, and two small openings for the ears; its four teeth are always strongly visible, and it has no tail. The

term used in Isa. ii. 20, *חַפְּזֵי הָאֵרֶץ* (*lachpär pèrôth*)—or, according to some readings, *chêphûr pèrôth*, *chaphar pèrôth*—is probably the same as the Arabic *furûh*, “mouse,” plural *farôth*, and means “digging mice” or “moles.”

MO'LECH. [See MOLOCH.]

MOLID, *beginning*; a son of Abishur, of the family of Jerahmeel, included in the genealogical list of 1 Chron. ii. [ver. 29].

MO'LOCH, otherwise called Molech, Malcham, and Milcom. In all its forms, the name conveys the idea of a *ruler* or *king*, and was applied to the god of fire to which children were devoted. It was an Ammonite idol, and is first mentioned in Leviticus in connection with its cruel rites [Lev. xviii. 21; xx. 2—5]. Solomon fell into this idolatry [1 Kings xi. 5, 7, 33], and it seems to have been continued down to Josiah’s days [2 Kings xxiii. 10, 13]. The same worship is mentioned by Amos [v. 26; compare Acts vii. 43], by Zephaniah [i. 5], and by Jeremiah [xxxii. 35]. It is also referred to without the name of the idol [Deut. xii. 31; xviii. 10; 2 Kings xvi. 3; xvii. 17; 2 Chron. xxviii. 3; Ezek. xxiii. 37]. Similar worship was rendered to Baal, or to Molech under the name of Baal [Jer. xix. 5]. A very great deal has been written about this idol, and on some points much difference of opinion has been expressed. “Moloch was an old Canaanitish idol, called by the Phœnicians and Carthaginians Melkarth, Baal-melech, Malcom, and other such names, and related to Baal; a sun-god worshipped, like Kronos and Saturn, by the sacrifice of children. It was represented by a brazen statue, which was hollow, and capable of being heated, and formed with a bull’s head, and with arms stretched out to receive the children to be sacrificed” [Koil and Delitzsch on “The Pentateuch,” note upon Lev. xviii. 21]. There is very little doubt that, under various names, this idol was worshipped by many tribes in and around Palestine, that the Phœnicians honoured it, and that it was venerated at Carthage [“Carthage, and her Remains,” by Dr. N. Davis; Selden, “De Diis Syris,” i. 6; Movers’ “Phœnizer,” vol. i.; Herzog’s “Realencyklop.,” ix. 714]. Most writers admit that the worship of Moloch was not always of necessity accompanied by human sacrifices, and that some of the Scripture texts which refer to the worship may not require us to believe that all who were devoted to the idol were actually sacrificed; but it is indubitable that this barbarity came to be a recognised practice wherever Moloch was venerated and by whatever name. Koil and Delitzsch, in the passage from which we have quoted, go on to say: “From the time of Ahaz children were slain at Jerusalem in the valley of Ben-Hinnom, and then sacrificed by being laid in the heated arms and burned [2 Kings

xxiii. 10; xvi. 3; xvii. 17; xxi. 6; Jer. xxxii. 35; Ezek. xvi. 20, 21; xx. 31; compare Ps. cvi. 37, 38]. Now, although this offering of children in the valley of Ben-Hinnom is called ‘a slaughtering’ by Ezekiel [xvi. 21], and a ‘burning in the fire’ by Jeremiah [vii. 31]; and although, in the times of the later kings, children were actually given up to Moloch and burned as slain-offerings, even among the Israelites, it by no

means follows from this, that 'passing through to Moloch,' or 'passing through the fire,' or 'passing through the fire to Moloch' [2 Kings xxiii. 10], signified slaughtering and burning with fire, though this has been almost unanimously assumed since the time of Clericus. But, according to the unanimous explanation of the rabbins, fathers, and earlier theologians, 'causing to pass through the fire' denoted primarily going through the fire without burning; a februation or purification through fire, by which the children were consecrated to Moloch; a kind of fire-baptism, which preceded the sacrificing, and was performed, particularly in olden time, without actual sacrificing, or slaying, and burning." These writers believe that the children were not slain and burned till the reign of Ahaz; but we confess that we are not inclined to take so humane a view, especially when we look at the human sacrifices which pertained to the same worship wherever it was established—a fact which points to their very early introduction. The offering of living victims was probably the climax of enormity in connection with this system, and it is said that Tophet, where it was to be witnessed, was so named from the beating of drums to drown the shrieks and groans of those who were burned to death. The same place was called the Valley of Hinnom, and the horrible associations connected with it led to both Tophet and Gehenna ("valley of Hinnom") being adopted as names and symbols of future torment. Jahn says that the word "Gehenna" is used in this way very frequently in Oriental writers, as far as India ["Bibl. Antiq.," sec. 411]. [Besides the allusions to ancient and modern authors already given or contained in the references above, the reader may consult Winer's "Realwört.," ii. 101; and Spencer's "De Legibus Hebræor.," lib. ii., cap. 13.]

MOLTEN, a term applied to images and other objects which were fashioned by pouring fused or molten metal into a mould [Exod. xxxiii., 4, &c.]

MONEY. There is no evidence in Scripture that coined money was in use till a comparatively late period. Silver and gold were used for purposes of commerce, but their value was determined by weight. Thus, Abraham, when purchasing the cave of Machpelah, weighed to Ephron four hundred shekels of silver, "current money with the merchant" [Gen. xxiii. 16]; and other instances will be found in Gen. xxxiii. 19; xliii. 21. The shekel was, no doubt, at that period, a weight, not a coin. The *שֶׁקֶל* (*šēqēl*), translated "piece of money" in Gen. xxxiii. 19 and elsewhere, and supposed by some authorities to be a sheep or lamb, was possibly a weight in ordinary use for the purposes of commerce, cast into the shape of an animal. An illustration that such weights were in use was discovered by Captain Mangles and his companions in some ancient Egyptian sculptures, which showed a pair of scales, with a weight, in the form of a cow couchant ["Travels in Nubia"]. Assyria has supplied other examples. In Ezra ii. 69 and viii. 27 mention is made of "drams" of gold. [See **DRAM**.] At a later period coined money came into general use. The following is a table of the supposed value of Jewish money:—

	£	s.	d.
A Gorah	0	6	1.363
A Bekah, or Half-shekel ...	0	1	1.687
A Shekel	0	2	2.375
A Maneh	5	14	0.75
A Talent	342	3	9.

The question of the money and coinage of the Old

Testament would require much space for its discussion: those, therefore, who wish to see the latest results connected therewith, may consult Madden's "History of Jewish Coinage," &c. With regard to the New Testament, the subject is less obscure, and we will briefly indicate what coins and sums are mentioned there, merely premising that the currency is designated by well-known Greek and Roman terms.

1. *Lepton*, the smallest of all coins, called a "mite" [Mark xii. 42; Luke xii. 59; xxi. 2]. Its value was about one-eighth of a farthing.

2. *Kodrantēs*, a small Roman coin, translated "farthing" in Matt. v. 26; Mark xii. 42. The last passage shows that it was twice the value of the mite.

3. *Assarion*, four times the value of the *kodrantēs*, although also rendered "farthing" in our version [Matt. x. 29; Luke xii. 6]. [See **FARTHING**.]

4. *Dēnariū*, a denarius, always translated "penny" in our version. It is more frequently mentioned in the New Testament than any other coin [Matt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mark vi. 37; xii. 15; xiv. 5; Luke vii. 41; x. 35; xx. 24; John xii. 5; Rev. vi. 6]. In value it was equal to 7½d. or 8d. of our money, and to sixteen *assarīa*.

5. *Drachmē*, a Greek coin which passed as an equivalent to the denarius. Our translation represents the word by "piece" and "piece of silver" [Luke xv. 8, 9]. Both this and the denarius were equal to about a quarter of a shekel.

6. *Didrachmōn*, a Greek coin, equal in value to two *drachmæ*. The word is translated "tribute" and "tribute money" in Matt. xvii. 24, because it was the amount of poll-tax which individuals paid. The "two pence" given to the innkeeper by the good Samaritan were worth a *didrachmōn*, or about 1s. 3d. [Luke x. 35].

7. *Statēr*, a Greek coin, twice the worth of the preceding, as is shown by comparing Matt. xvii. 27 with ver. 24 of the same chapter. Here we find that the *statēr* was to pay the tribute for two. In the English version the word is rendered "piece of money." It was equal in value to a shekel, which may be reckoned at about 2s. 6d.

8. *Argurion*. This was of the same value as the *statēr*, or equal to four *drachmæ*, that is, one shekel. It is translated "silver," or "piece of silver," in our version, and is used on some important occasions [Matt. xxvi. 15; xxvii. 3, 5, 6, 9; Acts xix. 19; xx. 33; 1 Peter i. 18].

9. *Mna*, a mina, occurs in the New Testament as the name of a coin or money, and is translated "pound" in our English Bibles [Luke xix. 13, 16, 18, 20, 24, 25]. The value of the *mina* was a hundred *drachmæ*, or twenty-five shekels, that is, about three guineas.

10. *Talanton*, a money of account, equal to 60 *mina*, or 6,000 *drachmæ*, or 1,500 shekels. Like all other monies, it varied in actual value at different times and in different places, but it may be put down as worth about £190 in the time of our Lord; Arbuthnot says £193 15s. As applied to money, the word is always written "talent" by our translators, and occurs in Matt. xviii. 24; xxv. 15, 16, 20, 22, 24, 25, 28. When found elsewhere in the New Testament, it refers to weight. [See **WEIGHTS**.]

It will be quite understood that the values above given are only approximate, but they are sufficiently near for ordinary purposes. There are several other designations of money in the New Testament, but as

special sums are not meant by them, they need not be inserted here.

MONEY-CHANGERS represents the Greek *κερματισταί* (*kermatistai*) and *κολληβισταί* (*kollubistai*), or dealers in small coins (*κερματα*, *kermati*, or *κόλλυβος*, *kollubos*), particularly the half-shekel, which was paid by every Jew in Jewish money for the sanctuary [Exod. xxx. 13]. These persons were expelled from the Temple by our Lord, and their tables or counters overthrown on two several occasions, at the commencement of his ministry [John ii. 14, 15] and also towards its close [Matt. xxi. 12].

MONTHS. Up to the time of the Exodus we have no evidence that the months were distinguished from each other except by their numerical order, such as second month [Gen. vii. 11], tenth month [Gen. viii. 5]. Afterwards they were indicated by names [Exod. xiii. 4; 1 Kings vi. 1, 38; viii. 2]. The following are the names given to the months by the Jews, commencing with the first of the ecclesiastical year:—

1. Nisan, or Abib	{ answering }	March and April.
2. Zif, or Ijar	{ to part of }	April and May.
3. Sivan	"	May and June.
4. Thammuz	"	June and July.
5. Ab	"	July and August.
6. Elul	"	August and September.
7. Tisri, or Ethanim	"	September and October.
8. Marchesvan, or Bul	"	October and November.
9. Chisleu	"	November and December.
10. Thebet	"	December and January.
11. Sebat	"	January and February.
12. Adar	"	February and March.

The month Adar had to be reckoned twice every third year, owing to the defect arising from not making the months of a sufficient number of days. [See YEAR.]

MONUMENTS. This word is only found in Isa. lxx. 4, and is supposed to mean rather lurking-places than monuments properly so called. Gesenius takes the word to refer to the recesses of the shrines of idols, or to sepulchral caves. In its wider sense, the word "monument" is applied to every memorial which reminds us of persons and things which are past. Thus, not only gravestones and tombs, but temples, palaces, and all kinds of works of art and science, are now considered as monuments. Those which illustrate the Holy Scriptures are not only those of Greece and Rome, but still more those of Egypt, Palestine, and the countries with which they are associated, more particularly the old Assyrian empire. It is quite beyond our plan to give any account of these things here; but a considerable number of them are adduced in the course of this work, in illustration and confirmation of the Bible.

MOON. In Hebrew, this luminary is called *lêbānāh*, or "the white," and *yārēach*, "the pale" or "yellow," as usually explained. The moon is first referred to in Gen. i. 14—18, but its name does not occur till the record of Joseph's dream [xxxvii. 9]. We gather from Deut. iv. 19; xvii. 3; Job xxxi. 26, 27, that the practice of paying religious honours to the moon was early and widely adopted. "Julius Cæsar says of the Germans that they worshipped the moon; the Romans had a temple consecrated to the moon; and we have a proof of the worship of the moon in our own language, as the name given to the second day of the week—Monday, i.e., *Moon-day*—implying that it was formerly regarded as devoted to the worship of the moon." We find traces of the same idolatry

in the name of Ashteroth-Karnaim, or "Ashteroth with two horns" [Gen. xiv. 5], as also in the title "queen of heaven" [Jer. xlv. 17, 25]. [See ASHTEROth-KARNAIM.] The worship of the moon obtained in Chaldea, where Sin or Hurki was the moon-god [Rawlinson's "Ancient Mon.," i. 156]. The same worship was, in fact, almost universal in the old world. In the reckoning of time, the moon rendered important service; and, among the Jews, the appearance of the new moon was religiously celebrated. [See MOON, NEW.]

MOON, NEW. Special sacrifices and other ceremonies were appointed for the new moon, or the commencement of a month [Numb. xxviii. 11—15]. Trumpets were blown [x. 10], trade was suspended [Amos viii. 5], public services were held [Isa. lxxvi. 23; Ezek. xlvi. 3], and even feasting seems to have been customary [1 Sam. xx. 5]. It would appear that such as desired religious instruction visited the prophets at the new moon [2 Kings iv. 23]. Jewish writers speak of the signs of the appearance of the new moon, from which we may infer that it was not calculated astronomically [Jahn's "Bibl. Antiq.," sec. 352].

MORAD, descent; only found in Josh. vii. 5 (margin), in the account of the retreat of the Israelites from Ai. It is uncertain what place is meant, but the locality was probably between Ai and Jericho.

MORASTHITE, a term applied to Micah, and thought to indicate the town to which he belonged; perhaps Maresha, but more likely Moresheth-gath [Jer. xxvi. 18; Micah i. 1]. [See MORESHETH-GATH.]

MORDECAI, derivation and meaning uncertain, but apparently connected with the name of Morodach, and if so, it is of Persian origin. His name may have been given him by his superiors, as was the case with Daniel and his friends previously. This name is found in Ezra ii. 2; Neh. vii. 7, and occupies a prominent place in the Book of Esther; but whether the person is the same in all three cases is a point which has been greatly disputed. Much depends, of course, on the identification of Ahasuerus, and if, as is probable [see AHASUERUS], he is the Xerxes of ancient history, it may well have happened that Mordecai, Esther's relative, would be one of those who returned to Jerusalem with Zerubbabel in the reign of his successor. To give the details of Mordecai's history, so far as it is supplied by Scripture, would be to transcribe almost the entire Book of Esther. [See ESTHER, BOOK OF.] He was a Benjamite, descended from one of the captives carried to Babylon by Nebuchadnezzar [Esth. ii. 5, 6], and had his abode in the precincts of the royal palace at Susa, if not within the palace itself. It is not improbable that, like other of his fellow-captives, he filled some office in the royal household. The steps by which his cousin Esther attained the dignity of queen-consort; his subsequent discovery and frustration of a conspiracy against the king; his refusal to pay marks of reverence to Haman, the king's chief minister; the unrelenting hostility, in consequence, of the latter, and his purpose of vengeance against the Jews and Mordecai himself; the signal deliverance achieved through Esther's bold interposition; and the subsequent destruction of Haman and elevation of Mordecai, are all, with other details, simply but graphically narrated in the Scripture history.

MOREH, teacher or teaching; a name applied to

two localities—1. The "plain of Moreh" [Gen. xii. 6], or "plains of Moreh" [Deut. xi. 30]. The word rendered "plain" and "plains" is more properly "oak" and "oaks." From the first occurrence of the phrase we learn that it was close to Sichem. In the other place it is described as near Gerizim and Ebal and the northern Gilgal. 2. The "hill of Moreh," only mentioned in Judg. vii. 1, is a more uncertain site. It was near the well of Harod [see HAROD], and if the proposed identification of that is correct, the hill of Moreh must have been to the north of Mount Gilboa. Some have thought it was near the "plain (oak) of Moreh," but the only reason for this seems to be in the identity of name, which proves nothing. As it regards this name, we may add that Fürst imagines Moreh was a place dedicated to Hercules, who, he says, was designated "a teacher," and compares it with "the plain (oak) of Meonenim" in Judg. ix. 37, but this seems to be fanciful.

MORESHETH-GATH, *inheritance of Gath*; only found in Micah i. 14. Probably a place in the jurisdiction of Gath, although, as Gath means "a wine-press," the name may refer to a place where wine was made, without any allusion to Gath the city. The names with which it is connected are of places in western Judah, and therefore this was most likely in the same district. It was very likely the birthplace of Micah the Morasthite. On what authority we know not, Berghaus, in his map, fixes the site of Moresheth about eight miles north-east of Ashdod.

MORIAH. We have no account of the origin of this name, and its etymology is disputed. Some explain it *vision of the Lord*, and connect it with Gen. xxii. 14, where we read of Jehovah-jireh, "the Lord will see;" but to this it may be objected that the name of Moriah preceded it [ver. 2], and that the sense is brought out only by supposing a contraction of an unusual description. Another explanation, and one at least as good, is that proposed by Fürst—"the Lord is a teacher," although he would make the name of heathen origin, which we cannot admit apart from all proof. The name occurs in two connections:—1. The "land of Moriah" [Gen. xxii. 2]. From the preceding chapter it appears that Abraham had been sojourning at Beer-sheba and among the Philistines. After this, the Lord tried him by bidding him go to the "land of Moriah," and to offer Isaac in sacrifice "upon one of the mountains." Abraham obeyed, and on the third day reached the place, and exhibited the proof of his obedience which God required; he then returned with Isaac to Beer-sheba. From all this we gather that the mountain, or rather, the one of the mountains in the land of Moriah, to which Abraham went, was three days' journey from the land of the Philistines, and perhaps from Beer-sheba. There is nothing to guide us as to the locality, or even the direction, of the land of Moriah. The Samaritans say it was Mount Gerizim to which the patriarch was directed; and this view has been adopted by Dean Stanley ["Sinai and Pal," p. 247], by Mr. Mills ["Nabius and Mod. Samar.," p. 37], and others. The great majority of persons, however, abide by the traditional opinion that the land of Moriah was at Jerusalem. Interesting as this question is, we cannot here discuss it. It is left undecided in the Scripture, and this leaves it an open question. 2. Mount Moriah. The position of this is as uncertain as the site of the Temple of the Lord which Solomon built "at Jerusalem in Mount Moriah, where the Lord appeared unto

David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite" [2 Chron. iii. 1]. The word occurs nowhere else; but the place is generally supposed to be the one where Abraham was ready to sacrifice his son. As we have said, we cannot discuss this subject; but we feel that there are difficulties whichever theory we adopt. If this had been the famous place where Abraham displayed his noble faith, why was the circumstance unnoticed in 2 Chron. iii. 1; and, in fact, unnoticed in the whole history of the Temple down to the days of Josephus? The truth is, that the Samaritan and Jewish views are both traditions unsupported by a single verse of Scripture. Only one of them can be right, but both of them may be wrong.

MORNING STAR. [See LUCIFER.]

MO'SERA, *correction, or a bond*; the place where Aaron died, and therefore adjacent to Mount Hor [Deut. x. 6]. Some have fancied its name to exist in Wady Mousa, but without reason.

MO'SEROTH, *corrections, or bonds*; this word is the plural of Mosera, and the name of a place where the Israelites encamped before they moved on to Bene-jaakan [Numb. xxxiii. 30]. It is often identified with Mosera, but without sufficient evidence, if not against the certain teaching of Numb. xxxiii. 30—38, compared with Deut. x. 6. [For some recent speculations upon this and other names in the list of encampments of the Hebrews, see "Journ. of Sac. Lit.," April, 1860; Wilton's "Negeb." Both these put Moseroth, and even Mount Hor, to the west of the Arabah.]

MO'SES. This name appears to be one of Egyptian origin, inasmuch as it was given by Pharaoh's daughter with the remark, "Because I drew him out of the water." These words suggest that it means *drawn out of the water*, as Josephus says ["Antiq.," ii. 9, 6]. The inspired deliverer and lawgiver of Israel was, in both capacities, the chosen servant of God, in creating out of a horde of slaves the most vigorous and indestructible nationality the world has ever seen. The attempts which have been made to evaporate such a man into a myth, may fairly be abandoned to the scorn of future generations, when historical criticism shall have come to mean something higher than mere cavil and objections, and when the assumption of effects without causes shall no longer be dignified with the name of philosophy. In the present article the truth of the Bible narrative is unhesitatingly taken for granted, and all that is requisite is to present the facts of the life of Moses in a succinct and connected form.

The birth of the great prophet falls within the time when the murderous policy pursued towards Israel by the "other king of Egypt who knew not Joseph" [Exod. i. 8], was in full activity. Not content with treacherously enslaving the people, who had entered the country as invited guests, the tyrant, blinded by his fears, lest, with their ever-growing numbers, they should join with his enemies, and so achieve their independence, came to the fell determination of keeping within convenient limits their exuberant increase, by a resort to the most diabolical measures. As is well known, the Spartans were wont to provide against similar emergencies, by periodical massacres of their Helots. From time to time the Pharaoh issued his bloody edicts, commanding the destruction of all the Hebrew male infants—in the first instance, at the moment of their birth, and afterwards, when this order proved futile, by the drowning of the newly-

born children in the Nile. At the birth of Aaron, three years before that of his brother Moses, no such edict can have been in force; nor does Scripture inform us at what intervals (which may have been of variable duration) these terrible ukases were fulfilled. We only know that one of these cruel decrees—seemingly the first, and possibly, though not probably, the last of the kind—was in actual operation at the time when Moses was born. His father Amram and his mother Jochebed were both of the tribe of Levi [Exod. ii. 1], which, as many circumstances tend to show, was the tribe in which the fire of Hebrew patriotism, Hebrew aspirations for freedom, and, above all, of Hebrew devotion to the God of Abraham, Isaac, and Jacob, glowed most intensely. Since Moses was eighty years old at the date of the Exodus, B.C. 1515 [see CHRONOLOGY (BIBLICAL)], his birth falls in the year B.C. 1595. This was nineteen or twenty years before the accession of Manetho's Eighteenth Dynasty, and the reigning Pharaoh at the time was probably Kames, the father, but not the immediate predecessor—whom the monuments show to have been Raskennen Tiaaken—of Amosis, the first monarch of that celebrated dynasty. Amosis, as the hieroglyphical inscription of El Kab demonstrates, was the Pharaoh who finally broke the power of the Hyksos, or Shepherd Kings, by the capture, in his sixth year, of their stronghold Havaris, the Zoan of Holy Writ, and who drove them from the land. But it was his father, as Manetho expressly states, and accordingly Kames—as proved by the Aahotep jewels, which excited so much interest in the Egyptian stall at the last Great Exhibition—who ousted these Asiatic sultans from Memphis, the capital, and thus terminated the undisputed sovereignty of the country, which they had enjoyed for several centuries. From this rapid survey of the contemporary Egyptian events, drawn exclusively from Manetho and the monuments, it will be seen at once that the Hyksos were the formidable "enemies" [Exod. i. 8—10] whom the persecuting Pharaoh dreaded that his Hebrew slaves might join, unless their spirit were thoroughly broken. It will be evident, too, that no time could be antecedently more probable for the issue of such murderous edicts as that which threatened the life of Israel's future deliverer, than the interval of twenty or thirty years which elapsed between the recovery of Memphis from the foreigners and their final expulsion from the soil of Egypt, on the capture of their last stronghold, Havaris.

"At this time," to use the words of the proto-martyr Stephen, "Moses was born, and was exceeding fair, and was nourished up in his father's house three months" [Acts vii. 20]. At the end of this period his parents, fearing to conceal him any longer, but still trusting to Divine Providence, deposited the babe in an ark of bulrushes, which was laid amongst the sedge on the river's brink, whilst his sister Miriam stood at a distance to watch the course of events. Their faith in God was speedily rewarded by the child's deliverance through the instrumentality of Pharaoh's daughter; for the princess, with her retinue, coming down at the critical juncture to bathe in the Nile, was both so struck with the child's beauty and so melted with its tears, that she resolved on adopting it as her own, and actually selected Jochebed on the spot as its hired nurse. The name of this royal lady is variously stated by tradition. Eusebius gives it as Meris, and Josephus as Thermuthis. Both are genuine Egyptian words, and, indeed, they are so

closely connected together in sense, that every hieroglyphical scholar will at once recognise in them the two halves of a single name, as soon as the fact is pointed out. For Meris means "beloved of Isis," the distinctive epithet of which goddess is no other than Thermuthis, or the "great mother." Hence the complete name was undoubtedly Meris-Thermuthis; and, with this correction, the tradition is very probably well founded, though, as yet, it has received no monumental confirmation. More important is the fact, that the name *Moses*, which she is said in Scripture [Exod. ii. 10] to have given him "because she drew him out of the water," is also excellent Egyptian for the expression of that idea. The result of Moses's training at the court of Pharaoh was, that he became "learned in all the wisdom of the Egyptians" [Acts vii. 22]; and this is all that the Bible tells us of this first portion of his life, extending to his fortieth year. Tradition adds, that during this period he commanded for the Pharaoh an expedition against the Ethiopians, which he brought to a triumphant issue. The Pharaoh at this time must have been Amosis (who reigned from B.C. 1576 to B.C. 1550), and since he is known to have made war on the Ethiopians, the tradition, if not true, cannot certainly be called altogether a bungling piece of fiction. The silence of Scripture respecting the fact does not discredit it, since it belongs to secular rather than to sacred history.

The next period of the prophet's life, which was of equal duration with the first, is thus summarised in the remarkable discourse of the martyr Stephen [Acts vii. 23—29]:—"And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons." During this prolonged season of stillness and forced retirement into Arabia Petræa, which followed upon his first stormy and impulsive efforts to realise the high mission for which he already felt so powerful an inward calling, without, however, having as yet received the outward, he was being slowly but most efficiently ripened for the work to which the vision of the burning bush at length affixed the unmistakable seal of Divine authority [Exod. iii.]. Meanwhile, like patriotic thoughts and feelings had been gathering strength amongst the oppressed tribes, particularly in that of Levi, and most of all in the breast of his brother Aaron, who, at the moment when Moses, prostrate before the Shekinah on Mount Horeb, and, in such marked contrast with his former over-eagerness, was humbly imploring Jehovah to make some other selection, was advancing to meet him, and was expressly joined with him in the sacred commission of delivering Israel [Exod. iv.].

Armed with miraculous powers, the brothers appeared at the court of Pharaoh, with the modest demand of a temporary cessation of Israel's bitter bondage for the purpose of a national religious commemoration of the God of their fathers, undisturbed

by the associations of Egyptian idolatry, and on the soil which His recent new revelation of himself had made "holy ground." But it needed the last of the ten plagues to bring about Israel's liberation, which, under the lash of this terrible infliction, became forcible and final [Exod. v.—xii.]. On recovering from the blow, indeed, Pharaoh pursued the fugitives, but was overthrown with his whole army in the Red Sea [Exod. xiv.], whilst the emancipated Hebrews sung their song of triumph on the opposite shore (May 5th, B.C. 1515) [Exod. xv.]. Under the inspired guidance of Moses, the liberated hosts marched first in a south-easterly direction [Exod. xv. 22—xviii.]; and at the foot of Mount Sinai received the Divine Law [Exod. xix.—xl.]. The caravan then turned northwards, towards the wilderness of Paran, whence the twelve spies were sent out [Numb. x.—xiii. 20].

Their unfavourable report, notwithstanding the earnest remonstrances of Caleb, excited the murmurs of the people against their heroic leader [Numb. xiii. 26—xvi.], the result of which proved disastrous in the extreme, and led to the solemn decree that none of the murmurers should enter the Promised Land [xiv. 23]. Since the Edomites had refused the tribes a passage through their country, Moses now led them back into the wilderness, skirting the Edomite frontiers, with the view of reaching from the south-east that portion of the promised land which lay to the east of the Jordan, leaving the conquest of the rest to the newer and better generation. This preliminary task he had the happiness to see accomplished during the thirty-six remaining years of his life; and actually beheld from Mount Pisgah the Transjordanic land before his death (B.C. 1475), at the advanced age of one hundred and twenty years [Numb. xxvii. 12, &c.; Deut. xxxii. 49—xxxiv.]. He had already apportioned the conquered districts amongst the two tribes of Reuben and Gad and the half-tribe of Manasseh, after receiving their solemn pledge to assist their brethren with all their forces in the subjugation of Canaan Proper. The sin, on account of which he himself was not permitted to enter the Promised Land, was the want of meekness into which, although the meekest of men, he suffered himself to be betrayed at the "waters of Meribah," in angrily styling the people of God "rebels," instead of patiently bearing their unjust reproaches [Numb. xx. 12, 24; xxvii. 12—14].

But although thus not free from faults, even after his Divine call on Mount Horeb, any more than other inspired saints, under both the Old Testament and the New, nobly did Moses acquit himself as the "faithful servant over God's house" in the foundation of the Hebrew theocracy. Marvellous, too, were the leadings of Divine Providence and grace in preparing him for his great work. His Egyptian culture, like the Apostle Paul's training in the Rabbinical schools, was rendered eminently subservient to the purposes of his hallowed mission. As an adopted prince of Pharaoh's court, he would naturally be enrolled amongst the Egyptian sacerdotal body; and, accordingly, Manetho, the Egyptian national historian, expressly styles him an apostate priest—just as Paul was regarded by his unbelieving countrymen as a renegade Jew. At what precise period the germs of patriarchal piety, which had been sown during the years of childhood in his father's house, burst through, and began to overpower the weeds of Egyptian superstition with which his youthful mind and heart had been rankly planted under the shadow of the throne, Scripture does not inform us. But by his fortieth year

the process was already complete, and by a sublime act of faith [Heb. xi. 24—26] he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." And in this great decision, once taken, in spite of the chilling reception with which his first passionate efforts to realise his calling were met, he never wavered, but patiently passed his forty years' seclusion amongst the Midianites till the audible voice of God recalled him to the sphere of conflict. That he was really by this time an old man, we have a striking incidental evidence in the account of Israel's battle with the Amalekites, shortly after the exodus [Exod. xvii. 8—13], when Aaron and Hur were fain to hold up his hands, which were heavy through age. Thus it was, that at a period of life when men daily look for death, Jehovah summoned his prophet to commence on a grand scale that deadly struggle with paganism, which has now lasted for more than three thousand years, but which has, at least, swept it from half the habitable globe, and cannot fail ultimately to render it totally extinct.

It was his unextinguishable faith in the Jehovah who had revealed himself to him in Horeb, as the covenant God of the patriarchs, which enabled Moses to perform the mighty miracles which burst the bonds of his enslaved countrymen in Egypt, and which never failed them on the emergency of any otherwise insuperable difficulty or peril during their marvellous march through the wilderness. The reality of this new revelation of the Divine name is proved by the fact, that, with the single exception of the name of Moses' own mother Jochebed, there is no clear instance on record of the name Jehovah entering into the composition of Hebrew proper names anterior to the vision, although afterwards such cases are the rule. In the bush burning but not consumed, Moses saw the presence amidst his suffering people of the same God of promise, faith in whom [Heb. xi. 23] had prompted his parents to conceal him three months in defiance of the king's commandment. It was impossible for him to separate his own personal history from that of his nation, of which it was so striking a type. His own rescue from the Nile was the work of the same Jehovah who had now brought them forth out of Egypt. In like manner, his own Egyptian training, and his own forty years' sojourn in the wilderness of Midian, were the national history reflected in the personal biography of Israel's leader and lawgiver. Moses clearly saw this relation between his own individual experience and God's dealings with his people; and hence in proportion to his unwavering confidence in his own Divine legation, was his heroic faith in the national future, which supported him under so many contradictions and murmurings on the part of those for whom he was so ready to sacrifice himself [Exod. xxxii. 31, 32], and to be blotted out of God's book.

This utterly unselfish devotedness to the welfare of his countrymen, springing out of his unshaken faith in Jehovah, is one of the leading traits in the character of Israel's great leader. To the noble beauty in form, which had caused Pharaoh's daughter to befriend him when exposed to death, was joined a corresponding beauty of soul, which prompted him to look not on his own things, but on the things of others. This spirit of patriotic and philanthropic self-sacrifice, rooted in the truest humility, qualified him to become the vehicle of the sublimest revelations from on high,

With his servant Moses God talked as a man talketh with his friend [Exod. xxxiii. 11; compare Numb. xii. 8].

Another leading feature in the character of Moses is his fervid zeal for the Divine honour, and his passionate hatred of all impiety and injustice. His first public appearance before his countrymen affords a striking exemplification of this fundamental element of his wonderfully gifted moral nature. He does not hesitate to slay the Egyptian oppressor in his fiery, though, as yet, undisciplined indignation against wrong-doing. And even after his flight into the wilderness, when the craven-hearted Hebrew, whom he rebuked for trampling on a brother slave, threatened to betray him to Pharaoh, we see him displaying the same noble championship of the weak against the strong in his doing battle for the daughters of Jethro at the well against the overbearing shepherds [Exod. ii. 11—16]. The same zeal flamed forth, after his long exile in Midian and the vision on Sinai, in no less degree, although in a purified and more hallowed form, especially where the honour of Jehovah was concerned: as when he commanded the slaughter of the 3,000 on the setting up of the golden calf [Exod. xxxii. 27—29], and in the subsequent massacre of the 24,000 who went after Baal-peor [Numb. xxv. 4—9]. The stoning of the blasphemer [Lev. xxiv. 10—14] and of the Sabbath-breaker [Numb. xv. 32—36] are also cases in point.

Nor must his astonishing meekness and patience be overlooked in forming our estimate of the character of Moses. In this respect he was probably never surpassed, save by the Son of God himself. We see him, as a true father of his people, accessible to the humblest, laying no stress on his high station and dignity; but, like his Divine Antitype, becoming the servant of all. In Exod. xviii. 13—16 we have a beautiful picture of the patriarchal lawgiver and judge, giving unwearied attention from day to day, and all day long, to every grievance, however petty, and without uttering a word of complaint. The perpetual murmurings of his unthankful countrymen, instead of provoking him to call down Divine vengeance upon them, rather moved him to deprecate God's wrath which they had so richly deserved. Even when Miriam and Aaron rose up against him [Numb. xii. 1—3], he avenged not himself, but meekly and reverently committed to God the decision of the quarrel. On the other hand, when Aaron's own office was called in question by Korah, Dathan, and Abiram, he allowed the Divine retribution free scope [Numb. xvi. 15].

In his family relations Moses does not seem to have been happy. His wife Zipporah [see ZIPPORAH], the daughter of Jethro, the Midianite priest, hardly seem to have been heartily attached to the religion of Jehovah [Exod. iv. 24, 25], and it was probably on this account that Aaron and Miriam were scandalised by his connection with her [Numb. xii. 1—3]. In this passage, however, his wife is styled "an Ethiopian (or Cushite) woman," on which account some critics have unnecessarily inferred that Zipporah cannot here be intended, and that Moses must have been twice married. But all the evidence is against this conclusion. [See CUSH.]

MOSES, BOOKS OF. [See PENTATEUCH.]

NOTE. This word only occurs in Matt. vii. 3—5, and Luke vi. 41, 42, where it is contrasted with a beam. A mote (Greek, *karphe*) is a splinter, or other

small particle of matter—chaff, for example—which may enter and afflict the eye. Our Lord makes it an emblem of those lesser faults which may be seen and condemned by him whose faults are greater. The object of the passage is to rebuke those who find fault with other men before they reform their own worse failings.

MOTH, Hebrew *ṣṣ* ('*ash*), *σῆς* (*sēs*) in the Septuagint, and *tinea* in the Vulgate. This is one of the insects mentioned in Scripture whose identity is best established. The only exception is where the same word, in Ps. xxxix. 11, is translated *arachnē* in the Septuagint, and *arana* in the Vulgate—both meaning "spider." *Sēs* and *tinea* unquestionably mean "moth" in their respective languages. The allusions to the insect are equally marked. It is described as "coming from garments" [Ecclus. xlii. 13]; and garments are described as "moth-eaten" [Job xlii. 28; Isa. li. 8]. The house (or case) of the moth is also alluded to in Job xxvii. 18. It has been supposed that the insect referred to in Isa. li. 8 is the *Tinea tapetzella*, which feeds on wool, as the larvae of another moth (*Tinea granella*) does on corn, whence the *sēs* in Matt. vi. 19, 20.

MOUNT, MOUNTAIN. Most of the localities with which these words are connected in Scripture are treated of in their proper order. The following may be specified as examples of hills and mountains:—

Abarim.	Gilead.	Paran.
Amalek.	Gilboa.	Perazim.
Amara.	Halak.	Pisgah.
Ararat.	Hermion.	Samaria.
Amorites.	Hor.	Seir.
Baal-Hermion.	Horeb.	Shephar.
Bethel.	Israel.	Shevir.
Carmel.	Jearam.	Sinai.
Corruption.	Judah.	Sion.
Ebal.	Lebanon.	Tabor.
Engedi.	Moriah.	Zemarim.
Ephraim.	Naphtali.	Zion.
Goash.	Nebo.	Zalmon, or
Gerizim.	Olives.	Salmon.

Besides the foregoing, we have frequent cases in which mountains and hills are characterised by some epithet—as Mount of God, of the Lord, of leopards, of myrrh, of the east, &c. Some of those in the preceding list are not names of separate mountains so much as designations of hilly districts—as Amorites, Ephraim, Gilead, Israel, Judah, Naphtali, and Samaria. Of two only will we now speak distinctively:—

1. MOUNT OF THE AMALEKITES. This is only spoken of in Judg. xii. 15, as in the land of Ephraim. It is, perhaps, impossible to identify it; but it is curious as an apparent trace of an Amalekite occupation, and should be viewed in connection with Judg. iii. 13; v. 14. There is little doubt that it was in what is called Mount Ephraim.

2. MOUNT OF THE AMORITES, or MOUNTAIN OF THE AMORITES, the hilly district which the Amorites inhabited. It may be that which extends southward of Jerusalem, and stretches away beyond Hebron; for here the Amorites certainly dwelt. The Syriac translation of Moriah by "Amorites," in Gen. xxii. 1 and 2 Chron. iii. 1, seems to be due to a similar view. In our version the expression only occurs in Deut. i. 7, 19, 20. We regard this as more probable than the opinion which places it still farther to the south, although it may have extended considerably in that direction.

The word "mount" is also employed in the sense

of a mound, or earthworks thrown up in a case of siege [Isa. xxix. 3; Jer. vi. 6; Ezek. iv. 2]. "Mount" and "mountain," moreover, occur in a variety of passages [Ps. xxx. 7; Isa. ii. 2; xi. 9; Jer. li. 25; Dan. ii. 35; Rev. vi. 14; xvi. 20]. For the uses of the words in these and similar cases, and also for a discussion of the question, whether in some of these instances the term should be interpreted literally or figuratively, recourse must be had to the commentaries of expositors, and works on unfulfilled prophecy.

MOURNING. Various kinds of mourning are spoken of in Scripture—more especially personal, domestic, and public. The causes of it were the different forms of temporal calamity by which men were overtaken, or the realisation of the exceeding sinfulness of sin. Mourning over sin is that godly sorrow which is associated with repentance unto life, or the grief which a good man feels when he sees God's holy law violated. Mourning is, however, peculiarly connected with death, and bereaved survivors have in all ages manifested their sorrow at the removal of those whom they loved. Such mourning has taken an outward form, and been associated with outward observances, which have been different in different countries and ages. The earliest recorded case of mourning for the dead is that of Abraham, who "came to mourn for Sarah, and to weep for her" [Gen. xxiii. 2]. In this mourning Isaac joined, for he "was comforted after his mother's death" [Gen. xxiv. 67]. Even then the time of mourning was probably a protracted and a settled one, as far as external signs were concerned; hence, Esau speaks of "the days of mourning" for his father [xxvii. 41]. When Rebekah's nurse Deborah died, the place of her burial was, with delicate tenderness, styled "Allon-bachuth," or the "oak of weeping" [xxxv. 8]; and when Jacob thought Joseph was dead, he "rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" [xxxvii. 34]. These scanty indications of the patriarchal practice of mourning are nearly all we have [see xxxviii. 12]; and the mourning for Jacob was quite exceptional, and very much in accordance with Egyptian customs [l. 3, 10, 11]. On the occasion last referred to, the "Egyptians mourned for Jacob three score and ten days," and went in great numbers with Joseph's family to the threshing-floor of Atad, where a great mourning was made for seven days, after which the body was conveyed to Machpelah, and buried. This whole scene is remarkably characteristic. "The classical writers also show that the Egyptians appointed for themselves a very solemn mourning for the dead, especially for those of high rank" [Hengstenberg's "Egypt and Books of Moses"]. The author just quoted cites Herodotus and Diodorus Siculus in proof of what he says, and adds the following from Rosellini: "The custom of funeral trains was peculiar to all periods, and to all the provinces of Egypt. We see the representations of funeral processions in the oldest tombs of Eilethyas, and similar ones are delineated in those of Saggarah and Gizeh; we also find others of a like nature in the Thebaic tombs, which belong to the eighteenth, nineteenth, and twentieth dynasties." Sir J. G. Wilkinson, in speaking of funeral processions among the Egyptians, describes the mourners as "men and women who throw dust on their heads, and utter the same kind of lamentations as at a modern Cairene, or at an Irish funeral." The loud demonstrations of grief which were customary at an Egyptian burial, were common

among the Hebrews and other ancient nations, and are still to be witnessed in the East. There are many passages of Scripture which illustrate the practice to which we refer, and which indicate other actions and ceremonies connected with the same subject. Some of the pagan nations pulled or cut off their hair, and lacerated their flesh, as well as rent their garments, and did other things to show their grief. It is against some of these extravagances that the precept in Lev. xix. 28 is directed—"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." The first of these prohibitions "refers to passionate outbursts of mourning, common among the excitable nations of the East, particularly in the southern parts; and to the custom of scratching the arms, hands, and face [Deut. xiv. 1], which is said to have prevailed among the Babylonians and Armenians, the Scythians, and even the ancient Romans, and to be still practised by the Arabs, the Persians, and the Abyssinians of the present day, and which apparently held its ground among the Israelites, notwithstanding the prohibition [comp. Jer. xvi. 6; xli. 5; xlvii. 5]: as well as to the custom, which is also forbidden in Lev. xxi. 5 and Deut. xiv. 1, of cutting off the hair of the head and beard [comp. Isa. iii. 24; xxii. 12; Ezek. vii. 18; Amos viii. 10; Micah i. 16]" [Keil and Delitzsch "On the Pentateuch," at Lev. xix. 28]. Other details connected with this subject are given by various writers, as Jahn ["Biblical Antiq.," sec. 211], and Spencer ["De Legibus Heb.," lib. iv., cap. ix.]. There was a special law in the Mosaic code, by which priests were forbidden to mourn except for their own family, and to disfigure themselves on such occasions [Lev. xxi. 1-5]. In later times, not only the family of the deceased, but their friends, and even hired minstrels, took part in mourning [Matt. ix. 23; Mark v. 38; Luke viii. 52; John xi. 31; Acts ix. 37-41]. Even now, in Eastern countries, there is frequently much ostentation in mourning for the dead, both among Christians and Mohammedans [Pierotti's "Customs and Traditions of Palestine," p. 116; Lane's "Modern Egyptians," chap. xxviii.].

MOUSE, Hebrew מִצְרֵי ('akhbār); *al far* in Arabic.

When this little domestic pest is simply denounced as unfit for food [Lev. xi. 29], and as an abomination [Isa. lxvi. 17], we can understand that the common mouse is meant; but when golden images of the mice "that mar the land" [1 Sam. vi. 5] were to accompany the transfer of the ark by the Philistines to Bethshemesh [see MICE, GOLDEN], we feel it is manifest that field-mice are understood by the same term. Some have gone so far as to suppose that not only the jerboa (*parah*), represented in the next page, was included in the term, but also rats, stoats, and other gnawing animals. Rabbi Schwarz believes that the reference in Isa. ii. 20 is to "digging mice or moles," or more likely "field-mice." There are two kinds of field-mice in Syria, the short-tailed (*Mus terrestris* of Linnaeus) being the most destructive. Russell says that, in such years as are accompanied with little or no frost in the winter, these animals make dreadful havoc in the fields. Bochart, in his "Hierozoicon" [i., p. 1,018], has also collected a number of passages relative to the terrible devastation made by these animals.

MO'ZA, outgoing. 1. A son of Caleb [1 Chron. ii. 46]. 2. A son of Zimri, of the family of Saul [1 Chron. viii. 36, 37].

MO'ZAH, outgoing; a town of Benjamin [Josh.

JERBOA (*Dipus Egyptius*).

xviii. 26 only]. It was probably not far from Jerusalem, but has not been identified with anything like certainty.

MUFFLERS, a word only occurring in Isa. iii. 19, as an article of female attire. In the margin it is rendered "spangled ornaments," but it was more likely a thin veil [so Gesenius]

MULBERRY-TREES. The picture drawn by David, when prevented frequenting the tabernacle by the hostility of his son Absalom, of the blessing of passing through a valley of mulberry-trees, in which he finds wells and pools [Ps. lxxxv. 6], is one that comes home to every Oriental traveller. It is true that this word *בִּאֲחָה* (*bākhā*) has been translated "valley of weeping," and "vale of misery," but, it would appear, erroneously. A more difficult question arises in connection with the same word from the allusion in 2 Sam. v. 23, 24, and 1 Chron. xiv. 14, 15, to the "sound in the tops of the *bākhā* trees." The poplars of the East, the aspen, the lombardy—*algharb*, the same that is mis-translated "willow" in the Scriptures—and the black poplar, are all more easily moved by the wind than the mulberry. It does not follow, however, that mulberry-groves do not make a rustling noise when stirred by the wind, as well as any other trees. The Arabic affords us little assistance here; the pear-tree, so much insisted upon by Rosenmüller, is *al thappach*. A species of beech, which has a hard and reddish wood, is alone called *al baks* by the Arabs in the present day. Two kinds of mulberry are very common, *toot* or *tūh*, the white; and *toot shamī*, the black (shown in our illustration), which represents the common mulberry. The aspen, whose long leaf-stalks cause the leaves to tremble with every breath of wind, unites with the willows of the brook (*al zafzaf*) [Ezek. xvii. 5] and

the oak to overshadow the water-courses of the lower Lebanon, and, with the oleander and the acacia, to adorn the ravines of Southern Palestine.

Mulberry (*Morus nigra*)

MULE. The mule was not only known to the Hebrews, but as extensively used in ancient times as it is at the present day. Solomon and Absalom did not disdain to ride on mules [2 Sam. xviii. 9; 1 Kings i. 33]. Traffic was determined by the mule and camel load [2 Kings v. 17], and riders were sent with letters on the same animal [Esth. viii. 10]. There are various breeds of mules (*burl* in Arabic) in Syria. Our illustration represents their trappings, as used at present in the East. The better sort are used for travelling and trade. They are maintained at less expense than horses, and, being surer footed, are better suited for bad and rocky roads. The *kumrah*, a little service-



The Mule.

able beast of burden, the offspring of an ass and a cow, is unknown in North Africa. When we read that Anah "found mules in the wilderness" [Gen. xxxvi. 24], it is possible that the *Equus hemionus*, the animal noticed by Xenophon in the desert, was meant. It is curious that the modern town of Anah is situated in the very tract mentioned by the Athenian. Layard obtained several specimens of the so-called wild ass or onager of the plains of Mesopotamia; and Mr. Grey says they are of a bright bay in summer, and greyish-white in winter ["Nin. and Bab.," p. 270]. The mule is found represented in the Assyrian sculptures as ridden by kings and warriors, and as objects of tribute and spoil.

MUPPIM, *anxieties*; one of the sons of Benjamin, called "Shupham" in Numb. xxvi. 39, and "Shuphim" in 1 Chron. vii. 12.

MURRAIN. The word so translated in Exod. ix. 3, signifies a plague or pestilence. In other cases it is translated "pestilence" [Lev. xxvi. 25; Deut. xxviii. 21; 2 Sam. xxiv. 13; 1 Kings viii. 37] and "plague" [Hos. xiii. 14]. It does not seem to describe any particular form of disease.

MUSHI, *yielding*; one of the sons of Merari [Exod. vi. 19; Numb. iii. 20, &c.].

MUSHITES, descendants of Mushi, the son of Merari [Numb. xxvi. 58].

MUSIC, MUSICAL INSTRUMENTS, and **MUSICIANS** are frequently referred to, but our knowledge of musical art among the Hebrews is very limited. They had both wind and stringed instruments, as well as drums, or timbrels, and cymbals. For accounts of these we must refer to the separate articles in which they are described. Jubal is mentioned as the first inventor of stringed and wind instruments [Gen. iv. 21]. Music was connected with exhibitions of mirth [Exod. xv. 20], with mourning [2 Chron. xxxv. 25; Matt. ix. 23], and with religious solemnities [Ps. cl. 3-5]. Trumpets were especially used on martial occasions, and when proclamations were to be made [Judg. vii. 16; 2 Kings xi. 14; Ps. lxxxi. 3]. Among the Hebrews, as among the Egyptians, Assyrians, Greeks, Romans, and other ancient peoples, music was extensively cultivated, both vocal and instrumental. Numerous representations of ancient musical instruments are given by Weiss ["Kostümkunde"]. Of the state of musical science among the Hebrews we know nothing certain, but from what we see in the modern East, we may believe it to have been rude and defective. [Engel's "Music of Most Ancient Nations;" Winer's "Realwört.," ii. 120.]

It was at one time customary with rationalist critics to affirm that the musical instruments named in Dan. iii. 5, 10, 15, were called by Greek names, and therefore proved that the book was more modern than it claimed to be. A careful philological analysis has shown that not more than two, and perhaps not above one, of these Chaldeo names can be of Greek origin. But even if all of them were Greek, it would prove nothing beyond an early connection between Greece and Babylon, the existence of which we know from other sources. It is quite certain, too, that the Greeks used various objects which bore Oriental names before the time of Daniel, and therefore reasonable to expect to find the Orientals using things with Greek names. The following are the latest authors who have criticised the names of the musical instruments in Daniel:—W. B. A. Boyle ["Inspiration of Daniel"]; J. M. Fuller ["Authenticity of Daniel"]; E. B. Pusey ["Lectures on Daniel the Prophet"]; Dr. Davidson ["Introduction to Old Test.," vol. iii.].

Ancient music was necessarily connected very closely with poetry and song; but, inasmuch as all the topics are treated in this work under separate heads, it will be sufficient to give here a list of musical instruments and terms referring to singing and other related matters mentioned in the Scriptures:—

Cornet.	Organ.	Tabret.
Cymbal.	Pipe.	Timbrel.
Dulcimer.	Psaltory.	Trump.
Flute.	Ram's Horns.	Trumpet.
Harp.	Sackbut.	Viol.

Besides these we read of "instruments," "stringed instruments," "three-stringed instruments," [1 Sam. xviii. 6, margin], "ten-stringed instruments," &c. The words which follow refer partly to poetical compositions, partly to instruments of music, and are in

part technical musical terms. If there is any exception, it is stated under the respective words:—

Alamoth.	Mabalath.	Nebiloth.
Al-taschith.	Mahalath-leannoeth.	Selah.
Gittith.	Maschil.	Sheminith.
Higgaion.	Michtam.	Shoshannim.
Hymn.	Muth-labben.	Shoshannim-eduth.
Jonath-efem- rechokim.	Neginah.	Shushan-eduth.
	Neginoth.	Song.

MUSICIAN, THE CHIEF. The Hebrew word thus rendered appears to denote the person who led the singing. It occurs in the titles of many of the Psalms [xi., xiii., xiv., &c.]. By some the word is translated "precentor," and Gesenius says this explanation is preferable to others which have been advanced.

MUSTARD-TREE. In the parable preached by Christ to the Galileans of the grain of mustard-seed, it is spoken of as growing and waxing into a great tree [Luke xiii. 19]. Now this does not apply to the mustard-seed of our country, and it is therefore reasonable to suppose that the other allusions in the New Testament to the mustard-seed (*σινάπι*, *sinapi*) [Matt. xiii. 31; xvii. 20; Mark iv. 31; and Luke xvii. 6] apply to the same seed. This is supposed to be the grain of the *Salvadora Persica*, a small seed, which is said to produce a large tree with numerous branches. The seed is possessed of the same properties, and is used for the same purposes as mustard, and has a name, *khurdal* in Arabic, of which *sinapi* is the true translation; and which, moreover, grows on the very shores of the Sea of Galilee, where our Saviour addressed to the multitude the parable of the mustard-seed. Schwarz gives it the name *חרדל* (*al chardal*), and says it is grown in large quantities near Hebron, where seven pounds Bavarian weight only fetch two pence. It grows there to the height of six or eight feet; but it appears, from "Ketubah," iii. b. that in older times it attained a very great height. It is described by Grant, in "Speke's Travels," as only attaining the size of a bush on the Upper Nile, nor have we ever seen it otherwise than as a mere bush.

MUTH-LAB'BEN. These words appear at the head of Ps. ix.: "To the chief musician upon Muth-labben." Like some other words in similar places, they have been left untranslated, because our translators did not know their certain meaning. There are numerous theories respecting Muth-labben, or 'Almuth-labben, as some write it. Some render the words, "upon Muth-labben"—i.e., a musical instrument so called; others, "with virgin's voice, for the boys;" others, "upon the death of Labben"—i.e., one of David's enemies; others regard it as a direction to the singers; and others as having a mysterious significance. Further conjectures may be seen in Dr. Mason Good's "Translation of the Psalms" [Notes on Ps. ix.]. Amid so much uncertainty, it is better to confess our ignorance.

MYRA, a town of Lycia, in Asia Minor. Here St. Paul was removed from the ship in which he had left Cæsarea to that which was wrecked upon the coast of Melita [Acts xxvii. 5, 6]. Myra was one of the six chief places of Lycia, and to the east of Patara. Captain Beaufort says its ruins stand about three miles up the river Andraki, and that near them is a village which still retains the name. It is said to have been a Rhodian colony, and in Christian times its church was an important one. The modern Greeks consider it a place of peculiar sanctity. There, they say, St. Paul preached; there is the shrine of St. John, &c. The ruins are considerable, including a theatre,

and various pieces of sculpture [Beaufort's "Karamania," p. 27]. Sir C. Fellows says, the place is now called Dembre by the Turks, and speaks of the ruins as extensive and interesting ["Lycia," chap. xxi.].

MYRRH (מוֹר, *môr*), a well-known perfume and medicine which formed an article of the earliest commerce, and was highly esteemed by the Egyptians and Jews, as well as by the Greeks and Romans, as it still is both in the East and in Europe. The allusions to it in Scripture are very numerous [Gen. xxxvii. 25; Exod. xxx. 23; Prov. vii. 17; Song of Sol. iv. 6; Matt. ii. 11; John xix. 39]. Several kinds of myrrh were, however, known to the ancients, and



Myrrh (*Balsamodendron Myrrha*).

different kinds are enumerated in the Bible, as also by Dioscorides, and by Arabian authors; and different kinds are also known to modern commerce. They appear, however, to be the exudation mainly of the thorny bushes known as *Balsamodendron myrrha*, *Amyris katuf* of Forskål, and possibly *Amyris kufal*, which grow in Southern Arabia, but chiefly in Africa.

MYRTLE. The myrtle (חֲדָתָה *chādhas*; in Arabic, *hadas* and *as*), which constitutes so characteristic a portion of the vegetation in some parts of Syria, is but rarely mentioned in Scripture. It was commanded by the Law that the Israelites should dwell, during the Feast of Tabernacles, in "booths" or huts of the branches of myrtle and other trees [Neh. viii. 15]. Isaiah describes the planting of myrtles in the wilderness [Isa. xli. 19], and the myrtle-tree coming up instead of the briar [Isa. li. 13], as among the mercies of the Lord; and Zechariah placed his vision of a man riding on a red horse among the myrtle-trees "in the bottom" [Zech. i. 8]—a most characteristic description.

Myrtles are not common in Judah, but in Galilee,

especially in the vicinity of Safed, they attain a height of from fifteen to twenty feet. They cover the land in the lower part of the Vale of Antioch.

The myrtle enjoys its repute from the rich colouring of its dark green and shining leaves, heightened in the season by contrast with the white, star-like clusters of flowers, which diffuse an agreeable fragrance around; and the poetical celebrity of the plant has probably had some influence upon the numerous virtues attributed to it.

MYSLA, a province in the north-west of Asia Minor. It was bounded by Lydia and Ionia on the south, and Bithynia and Phrygia on the east; the remainder was skirted by the sea. Among its towns were Assos, Troas, Pergamus, and Lampsacus. The district was fertile, and celebrated as the locality of Homer's "Iliad," and of the battle of the Granicus (B.C. 334). Christianity flourished here from an early period. It is only mentioned in Scripture in Acts xvi. 7, 8.

MYSTERY (*μυστήριον*), a secret, either not yet revealed, or revealed only to a few. Secret rites, into which persons were solemnly initiated, were called by the Greeks "mysteries." Anything that has a hidden meaning is a "mystery," as well as a secret doctrine or purpose not yet made known. Marriage is a "mystery," not in itself, but as a symbol of the relationship between Christ and the Church [Eph. v. 32]. The temporary rejection of the Jews until the coming in of the fulness of the Gentiles is a secret or "mystery" hitherto unrevealed [Rom. xi. 25]. But the idea of a "mystery" as something incomprehensible, to be accepted on mere authority, is unknown to the Scriptures. Recurrence to the original idea of a "secret," united with a due regard to the context, will invariably explain the word "mystery" without any intermixture of what is commonly called "mystery" or "mysteriousness."

N

NA'AM, *pleasant*; one of the sons of Caleb [1 Chron. iv. 13]. He is not elsewhere mentioned.

NA'AMAH, *pleasant*. 1. A daughter of Lamech and Zillah, and sister of Tubal-cain [Gen. iv. 22]. 2. An Ammonitess, one of the wives of Solomon, and the mother of King Rehoboam [1 Kings xiv. 21, 31]. Nothing further is known of her.

NA'AMAN, *pleasant*; a town in the tribe of Judah, mentioned among the places in the plain country [Josh. xv. 41]. Its situation has not been discovered.

NA'AMAN, *pleasant*. 1. One of the sons of Benjamin who went down with Jacob and his sons to Egypt [Gen. xli. 21]. [See NAAMITE.] 2. A Syrian warrior who was miraculously healed of his leprosy by Elisha the prophet, during the reign of Joram, king of Israel, and Benhadad, king of Syria. Josephus, who does not even allude to the miracle, describes Naaman as a young nobleman belonging to Benhadad, and affirms that from his bow the arrow was launched which inflicted Ahab's death-wound ["Antiq." viii. 15, 5]. On this point, however, Scripture is silent, and simply describes Ahab's death as due to a "man who drew a bow at a venture" [1 Kings xxii. 34]. Indeed, the only account which the Bible supplies of Naaman is in immediate connection with the miraculous cure of his disease [2 Kings v.]. From that we learn that his military prowess had raised him to a lofty rank in Syria, and secured

him a high place in his master's esteem. Through his means God had delivered Syria from the dangers that beset the kingdom, and possibly the intimation of this may include a reference to the recent victory over Ahab and his army. But as a counterpoise and set-off to the distinction which Naaman enjoyed, it is added, "he was a leper" [ver. 1]. As Bishop Hall quaintly observes, "the basest slave of Syria would not change skins with him, if he might have his honour to boot." Hearing, however, from a Hebrew slave who waited on his wife, that a prophet in Israel could give him relief from his loathsome complaint, he mentioned the fact to his royal master, and at his suggestion started forthwith to Samaria, bearing a missive from Benhadad to Joram, with a request that the latter would cure him. The receipt of such a message appeared to the king of Israel a mere pretext for a fresh quarrel, but, while consulting with his ministers as to the course he should adopt, Elisha, who had heard of his distress and perplexity, sends a request that Naaman might be sent to him, not obscurely hinting at the same time that he would cure him [ver. 8]. Naaman thereupon came to Elisha's house, but could not, of course, be admitted. Nor did the prophet himself come forth to meet him, partly, perhaps, because personal intercourse would be an infringement of the Mosaic law; partly because he would make it clear to Naaman, beyond the possibility of doubt, by the absence of any such means as the Syrian expected to be used, that his restoration was due to miraculous agency; and partly, also, because it was intended that the pride of Naaman should be humbled. The only message he received was a command to go and dip himself in Jordan seven times, with a promise that on compliance he should be entirely cured. Indignant at first at the slight which he conceived to be cast on his own dignity, and unwilling to believe that the Jordan could possess any virtues which were not also possessed by the rivers of Damascus, he only yielded after some hesitation to the earnest remonstrances of his servants, and consented to do the prophet's bidding. The result justified his obedience: "his flesh came again like unto the flesh of a little child, and he was clean" [ver. 14]. Grateful now, as before he had been indignant, he returned to Elisha, who now came out to meet him, and, while acknowledging the Divine source of his power, was anxious also to leave behind him substantial tokens of his gratitude for the priceless favour he had received. On Elisha's steadfast refusal to accept even the smallest favour at his hand, Naaman begged permission to carry away with him a small portion of the soil of Israel (presumably for the purpose of erecting an altar in Syria to the God of Israel), and avowed his intention of thenceforth serving no other God [ver. 17]. Whence he obtained information of the command in Exod. xx. 24, or whether, indeed, his request must be at all referred to a knowledge of that precept, we are not told. One other anxiety weighed upon him. Occupying so distinguished a place at court, it was his duty to attend his royal master in his devotions in the house of Rimmon. This he now clearly saw to be an idolatrous act, and therefore he expressed the hope that God would forgive him if, on such occasions, when the king leaned on his arm, he should bow before the idol. Receiving the prophet's benediction, Naaman started homeward a happier and a wiser man, and we know nothing more of his history. The brief narrative, however, is full of instruction, which has been drawn out at considerable length by preachers in all times. [See Bishop Hall's "Contemplations;" Krum-

machor's "Elisha;" Bullock's "Syrian Leper," &c.] [See ELISHA.]

NAAM'ATHITE, apparently, a man of Naamah; a designation applied to Zophar, one of the friends of Job [Job ii. 11]. Some suppose that Zophar really belonged to Naamah of Judah, which they therefore locate far south in the direction of Petra. Others, with more propriety, confess that we know nothing of the place from which Zophar came. This conclusion is supported by the fact that in the Greek version Zophar is called "King of the Minæi."

NA'AMITE, a descendant of Naaman, of the family of Benjamin [Numb. xxvi. 40]. The word would be more regularly written "Naamanite," as some of the ancient versions have it. [Compare "Benjamite," for a man of Benjamin, 1 Sam. ix. 4.]

NA'ARAH, *damsel*; one of the wives of Ashur, the father of Tekoa [1 Chron. iv. 5].

NAARAI, *youth*; son of Ezbai, and one of David's principal warriors [1 Chron. xi. 37]. In the corresponding list in 2 Sam. xxiii. the name is written "Paarai" [ver. 35].

NA'ARAN, *youthful*; a town of Ephraim [1 Chron. vii. 28], supposed by our translators to be identical with Naarath. [See NAARATH.]

NA'ARATH, *youthful*; a town in Ephraim. The proper form of this name is Naarah, and this is apparently a mere variation of Naaran. The place must have been not very far from Jericho, and a few miles to the north or north-east of Jerusalem, but no trace of it has been discovered [Josh. xvi. 7].

NA'ASHON, *enchanter*. This name is variously given as Naashon [Exod. vi. 23], Nahshon [Numb. i. 7; ii. 3; vii. 12; Ruth iv. 20; 1 Chron. ii. 10], and Naasson [Matt. i. 4; Luke iii. 32]. His father was Aminadab, a chief of the tribe of Judah; and his sister Elisheba became the wife of Aaron, and the mother of the priestly line [Exod. vi. 23]. Naashon was also the grandfather of Boaz, and therefore ancestor, in the direct line, of David. By reference to the texts indicated, it will be seen that Naashon occupied a distinguished position in the Israelitish host. [See AMMINADAB.]

NAASSON. [See NAASHON.]

NA'BAL, *fool*; a man of Maon, of great wealth, whose name has come down to us in the Scripture narrative solely in connection with an interesting incident in the history of David. The circumstances will be found in detail in 1 Sam. xxv. Nabal had extensive possessions in Carmel, in which he depastured large flocks of sheep, committing them to the care of his shepherds. During the period of David's seclusion in the wilderness, he sent a few of his followers to Nabal, who was then engaged in the annual sheep-shearing, with an earnest request for supplies, reminding him at the same time of the protection which his servants and property had received from him in Carmel. Nabal churlishly refused, taunting David, moreover, with being a runaway slave. The latter, on receiving this insolent message, meditated instant revenge; but on his way to Nabal's tents, with a considerable following of armed men, he was met by Abigail, who, at the instigation of the shepherds, had come forth with a present to mitigate his wrath, and turn him from his purpose. [See ABIGAIL, DAVID.] Her entreaties were successful, but Nabal himself,

though spared from the outburst of David's wrath, was struck by a Divine judgment, and after ten days died.

NA'BOTH, *height*; the Jezroelite who declined to sell to Ahab the vineyard which adjoined the king's palace, and was, therefore, at the instigation of Jezebel, accused publicly of blasphemy and treason by the nobles and elders of the city (the charge being supported by perjured testimony), and stoned to death. From 2 Kings ix. 26, it would appear that his sons were included in the charge, and shared their father's death. The entire narrative will be found in 1 Kings xxi. God suffered not so grievous a crime to pass without instant rebuke. Elijah was instructed to meet Ahab when he went down to take possession of the vineyard, and then and there denounce signal punishment on himself and his queen, and also on his posterity [1 Kings xxi. 17—24; see also 2 Kings ix. 26, 36, 37]. [See AHAH, JEZEDEL, JEHOHAM (2).]

NA'CHON'S THRESH'ING-FLOOR. The word Nachon is explained prepared by Gesenius; but Fürst understands it to mean a stroke. The English version represents it as the name of a man, but it very likely is the name of the threshing-floor mentioned in the only passage where it occurs. In the English version, "Nachon's threshing-floor" is the name of the place where Uzzah rashly laid hold of the ark, and was smitten of God, on which account David called it Perez-uzzah. The site is unknown, but it must have lain not far west of Jerusalem [2 Sam. vi. 6].

NA'CHOR [Josh. xxiv. 2]. [See NAHOR.]

NA'DAB, *willing*. 1. Eldest son of Aaron [Numb. iii. 2]. With his brother Abihu, and in defiance of the express command of God [Lev. x. 1], he offered strange fire in the sanctuary—that is, kindled the incense with fire other than that which was kept perpetually burning on the altar,—and was instantly destroyed [ver. 2]. Most critics and commentators have remarked on the circumstance that this signal punishment of Aaron's sons was followed by the injunction of ver. 9, and have thence concluded that the offence of Nadab and Abihu was due to intoxication. How far this inference is supported by the facts of the case, it is impossible to say, in the absolute silence of Scripture. 2. A son of Jeroboam, first king of the ten revolted tribes, and his successor on the throne [1 Kings xiv. 20]. He was contemporary with Asa, king of Judah. His reign, which was characterised by all the vices of his father, lasted two years, and was suddenly terminated by a conspiracy of Baasha, who slew him while he was laying siege to Gibbethon, and usurped the throne. He was the only one of Jeroboam's posterity that enjoyed the royal dignity, his race being utterly exterminated by Baasha, in exact fulfilment of God's announcement by the prophet Ahijah [1 Kings xiv. 10—14; xv. 27—30]. 3. One of the sons of Shammai [1 Chron. ii. 28]. 4. A Benjamite, and son of Jehiel [1 Chron. ix. 35, 36].

NAG'GE, *splendour*; one of the ancestors of Jesus Christ, included in the genealogy of Luke iii. [ver. 23]. Nothing further is known in regard to him.

NAH'ALAL. Gesenius says, "probably pasture to which cattle are led out." The same name is also written Nahallal and Nahalol. One of the cities of Zebulun, given to the Levites [Josh. xix. 15; xxi. 35]. The Canaanites continued for some time in possession [Judg. i. 30]. Reland ["Pal., 834"] says it was after-

wards called Mahalol; and a place named Malul still exists four or five miles south-west of Nazareth.

NAHAL'EL, *river of God*, or *valley of God*; one of the stations of the Israelites in the wilderness, between Mattanah and Bamoth, and on the east of the Dead Sea [Numb. xxi. 19]. It seems to have been not far from the Arnon, and may be represented by either Wady Waleh or Wady Enkeileh.

NAH'ALLAL [Josh. xix. 15]. [See NAHALAL.]

NAH'ALOL [Judg. i. 30]. [See NAHALAL.]

NA'HAM, *comfort*; the father of Keilah and Esh-tamoa [1 Chron. iv. 19].

NAHAMANI, *penitent*; one of those who accompanied Zerubbabel to Jerusalem at the termination of the captivity [Neh. vii. 7].

NAHARAI, **NAH'ARI**, *snorter*; a Berothite, and Joab's armourbearer [2 Sam. xxiii. 37; 1 Chron. xi. 39].

NA'HASH, *serpent*. 1. The king of the Ammonites at the time of Saul's elevation to the throne of Israel. According to Josephus' account ["Antiq.," vi. 5, 1], he had for some time carried on a destructive warfare against the trans-Jordanic tribes, reducing entire cities to a state of bondage, and by destroying the right eyes of his captives rendered them useless for war. When, however, we first meet with Nahash in the Scripture narrative, it is in connection with the siege of Jabesh-gilead [1 Sam. xi.], to the inhabitants of which he offered terms of capitulation on condition that they should put out their right eyes. This barbarous proposal was immediately made known to Saul, who promised help, and the next day, at the head of such forces as he could muster in the emergency, attacked the Ammonites and utterly routed them. Josephus supplements the Scripture account by the statement that Nahash himself was slain in the conflict. 2. The father of Hanun [2 Sam. x. 2], also king of the Ammonites. He is described as having rendered kindness to David, but in what way we are not informed. It has been sometimes thought that this Nahash is identical with the chief who was defeated by Saul: fifty-eight years, at least, however, having elapsed between that event and the death of David's friend, we may reasonably believe that the two were not identical, but, perhaps, successive kings of Ammon. 3. The father of Shobi, an Ammonite, who, with generous kindness, assisted David with proper supplies while he lay at Mahanaim during the insurrection headed by Absalom [2 Sam. xvii. 27]. Possibly this Nahash is identical with Nahash (2). 4. The father of Abigail and grandfather of Amasa, Absalom's commander-in-chief [2 Sam. xvii. 25]. In 1 Chron. ii. 16, Abigail is said to be the sister of David. It is not stated in so many words that she is the daughter of Jesse, and therefore there is not necessarily any discrepancy between the two statements, nor is it compulsory to adopt the Rabbinical tradition, which may or may not be true, that Jesse and Nahash are identical. The mother of Abigail and the wife of Nahash may have been Jesse's wife and the mother of David. In the absence of positive statements, however, all explanations are, of course, only conjectural.

NAHASH, CITY OF [1 Chron. iv. 12 in the margin, for Ir-nahash]. [See IR-NAHASH.]

NA'HATH, *downfall*. 1. One of the dukes of Edom [Gen. xxxvi. 17]. 2. A Levite, and ancestor of Samuel [1 Chron. vi. 28]. 3. One of the officers appointed

by Hezekiah to receive the offerings of the people [2 Chron. xxi. 13].

NAH'BI, *hidden*; one of the twelve spies, and representative of the tribe of Naphtali [Numb. xiii. 14].

NA'HOR, *snorter*. 1. The son of Serug, and grandfather of Abraham [Gen. xi. 22—26], called "Nachor" in Josh. xxiv. 2, and in the genealogy of Luke [Luko iii. 34]. 2. One of Abraham's brothers [Gen. xi. 26, 27]. He married Milcah, his niece [ver. 27], and by her and his concubine, Reumah, had twelve sons, one of whom was Bethuel, the father of Isaac's wife, Rebekah [Gen. xxii. 23].

NAHOR, CITY OF. The city so designated in Gen. xxiv. 10 was, no doubt, Haran in Mesopotamia, where Laban dwelt [compare Gen. xxvii. 43].

NAH'SHON [Numb. i. 7, &c.]. [See NAASHON.]

NAHUM, *consolation*; one of the twelve minor prophets, respecting whom we have no direct information beyond what is contained in the words at the head of his book, "Nahum the Elkoshite." The date assigned to him in the margin of our Bibles is B.C. 713, and it is the opinion of many writers that this is very nearly correct. It is not known to what tribe he belonged, nor where he was born: Elkosh, from which he is called "the Elkoshite," is placed by some in Galilee, and by others at Alkush, near Mosul. Benjamin of Tudela mentions the tomb of Nahum as at Ain Shiphtah ["Travels," p. 80, edition 1633], but modern writers all tell us it is at Alkush, where the Jews have an annual commemoration which lasts fourteen days. The proceedings on these occasions are many of them very puerile and superstitious. [For an account of them see "Eight Years in Asia, &c., by J. J. Benjamin," edition of 1863; Badger's "Nestorians," i. 104.] It is believed by some that Capernaum signifies the "village of Nahum," and is so called from the prophet. Wherever Nahum lived and died, it is certain that he prophesied before the fall of Nineveh, apparently after the overthrow of the Egyptian city No or No-Amon [Nahum iii. 7, 8]. He also seems to have prophesied after the captivity of Israel, and before that of Judah [compare i. 15; ii. 1, 2]. If the captivity of the tribes was already an accomplished fact, we can quite understand that Nahum was actually in Ninevite territory; but in any case he must have had some knowledge of Nineveh, however he obtained it [ii. 3—9]. Everything in the book indicates that Nahum lived about the time of Isaiah and Micah. Josephus assigns him to the reign of Jotham, but some, with little reason, make him the contemporary of Jeremiah and Ezekiel. From the nature of Nahum's predictions, strenuous efforts have been made to show that he must be much more modern than has been generally believed. Into such speculations, however, we shall not enter, and simply repeat that the best sustained view is that represented by the date given in the margin of our English Bibles.

NAHUM, BOOK OF, the seventh in order of the lesser books of the prophets. It consists of but three brief chapters, and commences with the following introduction or superscription: "The burden of Nineveh. The book of the vision of Nahum the Elkoshite." The entire prophecy would appear to have been delivered on a single occasion. Its general intention is apparently twofold: to announce the Divine judgments coming upon Nineveh, and to encourage God's people, Israel. The first chapter consists of a series of vivid

declarations of the justice and mercy, the majesty and might of God, an exhortation to the Assyrians, and words of encouragement to Judah. The second chapter is almost wholly occupied with an account of the calamities about to happen to Nineveh; but there seems to be a reference in ver. 2 to the Assyrian conquest of Israel. The third chapter declares the causes, as well as the certainty, of Nineveh's impending doom, and glances, by way of comparison, at the ruin of the Egyptian city No-Amion: the two had been alike in glory, and should be alike in shame and destruction.

The style of this book is remarkable and elevated. The figures are numerous, bold, and strikingly appropriate; while the rapid and somewhat abrupt flow of thought and speech wonderfully befits the character of the inspired message, which was to sweep like a whirlwind over the devoted city. In a few cases the expressions employed are obscure, and the words are not the purest Hebrew forms; but the terrible force and graphic representations of the book have been acknowledged and admired by all critics. The phraseology of the prophet supplies numerous parallels to almost all other parts of Scripture, but particularly to Isaiah and Jeremiah.

The canonical position and authority of this book have never been called in question, and it is found, therefore, in all lists, manuscripts, and versions of the Bible. Nor can any one doubt the fulfilment of the predictions so distinctly enunciated. For the fall of Nineveh, about B.C. 606, see the article NINEVEH, from which also may be gathered the wonderful coincidence between the prophecy and the condition of Nineveh after as well as at its fall. [Upon the fulfilment of Nahum's predictions, see Bishop Newton on "Prophecy," dissertation ix., and Keith's "Evidence of Prophecy," chap. ix.; Badger's "Nestorians," i. 78.]

NA'IN. The meaning of this word is obscure, since the same form signifies *two, dwellings, pastures, and beautiful*. Nain was the scene of one of our Lord's miracles, and is only mentioned in the account of it [Luke vii. 11]. Under the modern name of Nein, it is yet to be found at the north-west extremity of Jebel Duhy, or Little Hermon. It is a small village on a low hill between valleys. This is one of the places which appear never to have been lost sight of, as it is mentioned by Eusebius, Jerome, and many later writers, including several in the Middle Ages. It seems, however, to have fallen to decay, for Arnold von Harff says [in 1496–1498], "We came to a height where aforetime stood a city called Nain, but now all destroyed. They showed us there a stone where our Lord Jesus raised from the dead the widow's only son, when they were carrying him to the grave. There is remission of seven years and seven Carêmes" (280 days). At present the village consists of a few mean houses, with ruins scattered round, and many caves in the rocks higher up the hill. [Sepp's "Jerusalem," ii. 66; A. von Harff's "Pilgerfahrt," 195; Robinson's "Palestine," ii. 361; Stewart's "Tent and Khan," 430.]

NAI'OTH, habitations; a place near Ramah, where Samuel and David at one time dwelt [1 Sam. xix. 18, 19, 22, 23; xx. 1]. It seems to have been a school of the prophets, and is supposed to have been at Neby Samwil, a few miles north-west of Jerusalem, but no trace of it has been discovered. [Sepp's "Jerusalem," ii. 16.]

NA'OMI, pleasantness; the wife of Elimelech, and the mother-in-law of Ruth [Ruth i. 2, 4]. On the death of her husband and sons in the land of Moab, whither they had gone in consequence of a famine in Palestine, Naomi determined to return to her native place Bethlehem, Ruth, notwithstanding her earnest dissuasion, accompanying her. Her subsequent history, so far as it is contained in the Bible, is interwoven with that of Ruth, whose marriage with Boaz she was privileged to witness, and whose son, the grandfather of David, she lived to nurse [Ruth iv. 16]. [See BOAZ, RUTH.]

NA'PHISH, or NE'PHISH, refreshment, according to Gesenius, but First says it means *numerous*; a son or descendant of Ishmael, and apparently a tribe [Gen. xxv. 15; 1 Chron. v. 19] which lived on the east of the Jordan in the vicinity of the Israelites, who made war upon them. This is all that is known of them.

NAPH'TALI, my wrestling; Jacob's sixth son, and one of the twelve patriarchs. His mother was Bilhah, Rachel's handmaid [Gen. xxx. 7, 8]. The name was given by Rachel as an indication of triumph over her sister. At the period of Jacob's descent into Egypt Naphtali had four sons [Gen. xlvii. 24], and this, with the aged patriarch's figurative allusion to him in his final benediction [Gen. xlix. 21], is the last notice which the Bible gives us of Naphtali himself as distinguished from the tribe which bore his name. The exact meaning of Jacob's announcement concerning Naphtali has been the subject of much learned criticism; the prevailing opinion tending to favour the Septuagint translation, which describes Naphtali as a "goodly tree that puts forth goodly branches." If this rendering be accepted, then the blessing would be a predictive allusion to the lofty position which Naphtali occupied in the elevated districts of Canaan.

NAPHTALI, GATE OF; one of the gates of the new Jerusalem, as set forth by Ezekiel [xlvi. 34].

NAPHTALI, LOT OF. This was in the very north of Palestine; it had Zebulun on the south, Asher on the west, and was divided from Manasseh on the east by the upper Jordan. It may generally be described as the district north and north-west of the Sea of Tiberias as far as the river Leontes, and the valley between it and Hasbeiya. The lot of Naphtali was very diversified in its character, comprising mountains, valleys, and plains. Some parts of it were and still are very fertile, and others were crowned with noble forests, while others again were desolate and bare. The limits and cities of the tribe are enumerated in Josh. xix. 32–39.

NAPHTALI, MOUNT; the mountainous portion of Naphtali, mentioned in Josh. xx. 7 as the location of Kedesh in Galilee, a place which is still traced a short distance north-west of the waters of Merom.

NAPHTALI, TRIBE OF. The posterity of Naphtali held a distinguished position on several occasions among the chosen people. Their numbers varied considerably at the enumerations taken at the exodus and before the entrance into Canaan. Their position in the camp during the sojourn in the wilderness was on the north side of the tabernacle, and in their allocation in the Promised Land they were settled contiguously to Zebulun, Issachar, and Asher, in the north of Palestine, among the beautiful and luxuriant mountain districts, which even in modern times have attracted the special attention of travellers. [See

GALILEE; NAPHTALI, LOT OF]. The tribe of Naphtali, in common with other tribes, failed to drive out the aborigines of the land, and was satisfied with rendering them tributary [Judg. i. 33]. It is but rarely, after their settlement by Joshua, that we meet with notices of the tribe. Its bravery, however, was signalled on several occasions. In resisting the incursions of Jabin, Naphtali, in company with Zebulun, responded cheerfully to the summons of Barak, himself a Naphtalite, and boldly confronted the invaders [Judg. iv. 10; v. 18]. Yet again, at the call of Gideon, the Naphtalites marshalled their forces against the Midianites and their allies [Judg. vi. 35], and shared the victory which followed. Their position on the frontier necessarily exposed them to hostile attacks from their heathen neighbours, and they could not fail to suffer severely from the successive raids which were made on the sacred territory, and which culminated in the ravages of Tiglath-pileser and the captivity of the ten tribes [2 Kings xv. 29].

NAPHTUHIM, a word of unknown origin, but thought to be the same as the Egyptian name for a boundary. It occurs only in Gen. x. 13 and 1 Chron. i. 11, in the list of Mizraim's descendants; but as the form is plural, it probably refers less to a person than to a nation or tribe. A considerable amount of ingenuity has been exercised by scholars, but it must be confessed that no certain conclusion has been reached in regard to who are meant. Naphtuhim may be a plural from Naphtoh or Nephtoh, with which place, however, it can have no connection, as we must seek the Naphtuhim in or near Egypt. It seems unnecessary to repeat the many theories upon this subject. [See Bochart, "Phaleg," iv. 29; Winer's "Realwort," s. v., and the authorities there quoted; also Knobel's "Völkertafel."]

NAPKIN. [See HANDKERCHIEF.]

NARCISSUS, a Christian disciple at Rome, to whose family and friends St. Paul sent salutations [Rom. xvi. 11]. We have no reliable information concerning him, the traditions which mention his name being entirely untrustworthy.

NARD. [See SPIKENARD.]

NATHAN, *donor*. 1. A prophet who occupied a prominent position in the reigns of David and Solomon, and was on at least three occasions the immediate medium of communications between God and the king. The first mention of him occurs in connection with David's design to build a temple for the Lord, a design which Nathan first warmly approved, but subsequently, at the express command of God, prohibited [2 Sam. vii. 1-17]. We next find him specially charged by God to bring home to the blunted conscience of the king the enormity of which he had been guilty towards Uriah and his wife. The narrative which describes the fulfilment of his Divine commission must always rank among the most touching chapters of the sacred history, both on account of the delicate manner in which the faithful messenger of God wrung from his royal master the sentence of self-condemnation, and for the beauty of the parable in which he delineated his sin [2 Sam. xii. 1-14]. By Nathan's lips were the Divine rebukes pronounced, and the judgment predicted. Through him also the gracious assurance of pardon was given, and a special name given to the infant Solomon, indicative of the Divine love and favour [ver. 25]. From this circumstance sprang, no doubt, in some measure, the paternal

interest which he felt in Solomon, and which he manifested at a critical juncture when it seemed as if the purposes of God and the intentions of David must be frustrated, and another of David's sons be his successor on the throne. It was at Nathan's suggestion that Solomon's mother boldly reminded the dying king of his pledge; he seconded her remonstrance, and on receiving the royal instructions, lost no time in giving effect to them by proclaiming Solomon king [1 Kings i. 8-40]. After this we hear nothing more of him; but it is probable that his life extended a considerable period into the reign of Solomon, as we find it stated in 2 Chron. ix. 29 that he wrote a history of that monarch's reign, as he had previously done that of David [1 Chron. xxix. 29]. 2. One of David's sons [2 Sam. v. 14], and an ancestor, in the direct line, of Jesus Christ [Luke iii. 31]. 3. A man (or son) "of Zobah," whose son Igal was one of David's chief warriors [2 Sam. xxiii. 36]. 4. A brother of Joel, another of David's heroes, perhaps identical with the one just mentioned [1 Chron. xi. 38]. 5. One of those who were employed by Ezra, after the captivity, to obtain from among the Jews at Casiphia ministers for the service of God's house [Ezra viii. 16]. This is probably the same person who is subsequently included in the list of those who had married foreign wives [Ezra x. 39]. The prophet Zechariah [xii. 12], in describing the repentance of the Jews and their acknowledgment of the crucified Messiah, mentions "the house of Nathan;" but whether the allusion is to one of the above or to some person not elsewhere indicated in Scripture, it is impossible to say.

NATHAN'AEL, *gift of God*; a native of Cana in Galilee, supposed to be identical with the Apostle Bartholomew. Under the name Nathanael he is but twice mentioned in Scripture, and on both occasions by St. John [John i. 45-51; xxi. 2], who never once uses the name Bartholomew. The circumstances under which Nathanael became one of Christ's disciples are specially interesting, as giving us an insight into the character of the man. Hastily prejudiced against the tidings which Philip brought him of the Messiah, "Can any good thing come out of Nazareth?" he as readily laid aside his prejudice, and responded to his friend's invitation, "Come and see" [John i. 46]. Jesus himself testified to the guileless simplicity of his heart, and by a delicate allusion to some private act of Nathanael (perhaps of devotion or meditation), which he himself supposed to have been unobserved or unknown, elicited the frank confession of his Messiahship and divinity [ver. 47-49], and rewarded it by the promise of yet greater blessings [ver. 50, 51]. He was one of the disciples associated with the sons of Zebedee in the night's fishing which was followed by a special visit of their risen Master [John xxi. 2]; and after this, except as one of the eleven mentioned in Acts i., ii., Scripture is silent concerning him. [For further notices, see BARTHOLOMEW.]

NATHAN-MELECH, *CHAMBER OF*. It may be well to give the whole verse in which this phrase occurs. We read there that Josiah "took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire" [2 Kings xxiii. 11]. This remarkable passage shows that the idolatrous kings of Judah had consecrated horses (or the figures of horses) to the sun,

and that these were located near the entrance to the Lord's house, and still nearer to the chamber of Nathan-melech. But this view, which is presented by the English version, is strongly opposed in part by many critics, and is not that of several of the ancient versions. It may be assumed that the horses dedicated to the sun were real horses, but it is by no means clear whether Josiah simply removed them or slew them. If he removed them, did he take them to the chamber of Nathan-melech, or from it? Upon the whole, we think the authorised version substantially correct, and that Nathan-melech's chamber or apartment was where the horses of the sun were kept, and near the entrance to the Temple, not within but without the sacred enclosure; for "suburbs" here rather means those of the Temple than of the city. Considering the obscurity of this text, it may be well to quote the translation of Dr. Benisch, which is very different from ours: "And he allowed not the horses that the kings of Judah had given to the sun to come into the house of the Eternal, (placing them) in the cell of Nathan-melech the chamberlain, which was in the suburbs; and burnt the vehicles of the sun with fire." As a specimen of the ancient versions, we add the Syriac: "And he slew the horses which the kings of Judah gave to the sun, which were in the entrance of the house of the Lord, in the lodging of Nathan the king's eunuch, which was in Perudo; and the chariots of the sun he burned with fire." The word *Perudo* is put for the Hebrew *parvārim*, and "suburbs" in our version. Its meaning is very obscure. [Keil on Kings; De Saulcy's "Art Judaique," p. 321.]

NATION. This word originally meant descendants, and implied a family relationship. In our Bible it represents several Hebrew terms in the Old Testament, and is very often equivalent to the words "Gentiles" and "heathen." [See GENTILES, HEATHEN.] In its common application this important word seldom causes any difficulty [Gen. xv. 14; xxi. 13; John xi. 48; Phil. ii. 15; Rev. v. 9; xiv. 6].

NATIONS, KING OF, a phrase applied to Tidal in Gen. xiv. 1. Dr. Delitzsch supposes that "nations" here is an older name for Galilee, which was called "Galilee of the Gentiles" [Matt. iv. 15]. The same region may be meant in Josh. xii. 23, where we read of the "king of the nations of Gilgal" [compare Isa. ix. 1]. We are inclined to think that in these cases it was either a mixed race, or a combination of smaller tribes, to which the name was applied; and it has no allusion to the common distinction between Jews and Gentiles, although the "nations" were Gentiles in the usual sense of the word.

NA'UM, comfort; a son of Eli, named in the genealogy of Luke iii. [ver. 25].

NAVY. [1 Kings x. 22.] [See SHIP.]

NAZ'ARENE, a man of Nazareth. This term is applied to Christ [Matt. ii. 23], and to his followers by an extension of meaning [Acts xxiv. 5].

NAZARETH, a town of Galilee, and in the tribe of Zebulun. Its name never occurs in the Old Testament, and there is a doubt as to what it really means. By some it is derived from a root signifying to "watch or guard;" and by others, from a root denoting "to bud or throw out branches." According to another interpretation, it means "a crown;" but this is wrong. Christian writers have mostly preferred to explain it "of a branch," because another form of the same word occurs in the Messianic prediction of Isa.

lx. 21—"the branch of my planting." Nazareth is famous as the place where Mary, the espoused of Joseph, dwelt when the angel announced to her that she would be the mother of the Son of God [Luke i. 26]. To Nazareth Jesus, Mary, and Joseph returned after sojourning in Egypt [Matt. ii. 23]. Here the Saviour generally resided subsequently, until his public manifestation [Luke ii. 39, 51]; soon after which we find him reading in the synagogue at Nazareth, and expounding the Scriptures. On this occasion the people led him to the brow of the hill above the town, intending to cast him down, but he did not allow them to execute their murderous intention [Luke iv. 16-30]. From the fact of his long residence at Nazareth, he was called "Jesus of Nazareth" [Matt. xxi. 11], or "Jesus the Nazarene" [John xix. 19, in the Greek]. To this day the Oriental name for Christians is Nozrani, or Nazarenes. Modern Nazareth, represented in the illustration on the opposite page, is a small town to the west of the southern end of the Sea of Tiberias, and seven or eight miles west of Mount Tabor. It stands on a sort of plain rising on one side, and surrounded by hills, from which it is divided in some directions by a narrow valley or ravine, fully justifying the evangelist's expression, "the brow of the hill on which the city is built" [Luke iv. 29]. The place seems never to have been lost sight of, and at an early period a church was built where Mary's house was believed to have stood. This church was destroyed in the thirteenth century, along with the town, by the Saracens, but a grotto and a small chapel appear to have been soon fitted up for the use of pilgrims, where they worshipped and made offerings. At a comparatively modern date the church was rebuilt, and still exists with a Romish monastery. The Greeks also have a church at Nazareth, and say the annunciation took place there. About the time of the infamous Pope Alexander VI. a story was spread abroad to the effect that the house of the Virgin Mary had been carried two hundred years before through the air by angels from Nazareth, first into Dalmatia, and thence to Loretto in Italy. The popes patronised the fraud, and the house at Loretto is still enriched by the offerings of the credulous. The literary evidence condemning this wicked piece of deceit is most conclusive, proving that the story was never heard of, either at Nazareth or in Europe, until a few years before the crimes of the Papacy led to the Reformation. Since then the monks at Nazareth have adopted it, and it forms part of the idle stories which they have to tell ["Memoires sur l'Italie," vol. ii., p. 169, from which it appears that the Virgin of Loretto is really the modern representative of Juno, who was greatly honoured at the same place]. There is very little for the antiquarian at Nazareth, because the sites pointed out by the monks, with a single exception, are either fictitious or unsupported by proof. The only exception is the village well, which has unquestionably supplied the inhabitants with water from the remotest period. This is found a short distance from the entrance to the town. We do not propose to give any account of the fables, more or less ridiculous, which cluster around a spot which, without them, is one of the most interesting in the world. During the many years of his earthly life which Jesus passed here, he must have often gazed upon every natural object in the locality, and must have traversed the neighbourhood many times. We are told that the present population of Nazareth has been estimated as follows:—Greeks, 1,040; Greek Catholics (that is,



NAZARETH. (FROM A PHOTOGRAPH.)

those who adhere to the Greek ritual, but acknowledge the authority of the Pope), 520; Latins, 480; Maronites, 400; Mohammedans, 680; total, 3,120 [Ferguson's "Sacred Scenes"]. The question of Nathanael—"Can any good thing come out of Nazareth?" [John i. 46]—has often been explained of the contempt in which it is supposed Nazareth was held; but there is no evidence of such contempt, and we may rather believe that the allusion is to the smallness and obscurity of the place, or to the erroneous belief that no prophet could come out of Galilee [compare John vii. 52].

NAZARITE, one who, generally by a vow, but sometimes also by Divine appointment, became a *nāzir* (נָזִיר), that is, a "consecrated person." The vow might be taken either by man or woman, and nothing was enacted regarding the period for which the vow should be taken. The Hebrew word combines the two ideas of *separation* from others, and *consecration* to God; it also, to some extent, includes the idea of *abstinence*. The Nazarite was "separated unto the Lord" [Numb. vi. 2, 5, 6]; was said to "consecrate unto the Lord the days of his separation" [ver. 12], during which he was regarded as "holy unto the Lord" [ver. 8]. He was also sometimes called "a Nazarite unto God" [Judg. xiii. 5, 7; xvi. 17]. During the days of his consecration he was to "separate himself" from every fruit of the vine; that is to say, he was neither to eat nor drink anything made of the vine in any form or condition. He was also forbidden to cut the hair of his head, and was not allowed to approach

any dead body, or to become unclean, even in the event of the death of any of his nearest relatives [Numb. vi. 2—8]. If, however, he became accidentally defiled, in consequence of the sudden death of any one near him, he was to remain unclean for seven days (as was required of every one defiled by a human corpse). On the seventh day he was to shave his head, and on the eighth was to bring to the priest "two turtles, or two young pigeons," the one for a sin offering, and the other for a burnt offering; also a lamb of the first year for a trespass offering, that he might be consecrated anew; and the days of his consecration previous to the interruption were not to be counted in the fulfilment of the vow [vs. 9—12]. When the whole period was completed without interruption, the Nazarite offered two yearling lambs and one ram as a burnt offering, sin offering, and peace offering respectively, also meat and drink offerings; the hair of his head was cut off and put into the fire under the sacrifice of the peace offering; and after various formalities performed by the priest in making a wave offering, the Nazarite was released from his vow, and might drink wine as well as conform to other social customs [vs. 13—20]. These enactments had special reference to those who voluntarily became Nazarites for a longer or shorter period; but the peculiar conditions of the vow were binding also on Samson, who was a Nazarite all his life, in consequence of an injunction to that effect given to his parents before he was born [Judg. xiii. 5, 7; xvi. 17]. [See **SAMSON**.] How he, who slew so many of his country's foes, conducted himself with respect to the enactment in regard to

defilement by the dead, we cannot tell; but we all know the sad consequences of his infringement of the injunction in regard to his hair. No other Nazarite for life is mentioned in Scripture, but one part of the vow—viz., allowing the hair to grow—was observed in the case of Samuel, who was dedicated to God in virtue of a vow made by his mother [1 Sam. i. 11] [see SAMUEL], an arrangement to which his father also must have consented [Numb. xxx. 6–8]; and another part—viz., abstinence from wine and strong drink—was announced regarding John the Baptist [Luke i. 15]. In the early apostolic age it was no unusual thing for Jewish Christians to observe the Nazarite vow, as well as other parts of the Mosaic ceremonial law; and on one occasion St. Paul associated himself with four Christian Nazarites during the last seven days of their consecration: it would also seem that he paid for them the expenses connected with the termination of their vow [Acts xxi. 18–26]. No doubt, the Apostle's motive for doing so was the same that induced him to have Timothy circumcised [Acts xvi. 3]: he thus, in non-essential matters, "became as a Jew unto the Jews, that he might gain the Jews" [1 Cor. ix. 20]. As regards its significance, the vow of the Nazarite was a symbolical separation from the multitude, from worldly enjoyment, and even, to some extent, from all earthly relationships, in order to be wholly devoted to God and to his service. Hence, to break the vow, or even to induce others to break it, in any respect, was regarded a grievous sin [Amos ii. 12]. It was from the idea of consecration to God, as well as from the circumstance that the Nazarite refrained from cutting his hair, that the Hebrew word *nāzir* was also applied to the "vine undressed," which, in the Sabbatical year and year of jubilee, was not pruned, nor its fruit gathered [Lev. xxv. 5, 11]; and it is worthy of notice that a cognate word, *nēzer* (נֶזֶר), which denotes the "separation" or "consecration" of the Nazarite [Numb. vi. 4, 5, 9], is also applied to the high priest's "holy crown," which bore the inscription "holiness to Jehovah" [Exod. xxix. 6; xxxix. 30; Lev. viii. 9], as well as to the royal diadem [2 Sam. i. 10; 2 Kings xi. 12]; both being the sign of separation from the multitude, and consecration to a highly distinguished office. Hence the term *nāzir* may be applied to kings and priests, as well as to "Nazarites" in Lam. iv. 7. And Joseph, on account of his great distinction, is twice called a *nāzir*, though in the authorised version it is rendered "separated from his brethren" [Gen. xlix. 26; Deut. xxxiii. 16].

NEAH, *moving*; a town of Zebulun [Josh. xix. 13]. In Hebrew the name is written *Hannah*, resembling which we know nothing in the modern topography of Palestine, unless a ruin at Deir Hannah, ten miles north of Nazareth [Van de Velde's Map of Holy Land], be the place. If this is not the true site, it was in this locality.

NEAPOLIS, *the new city*; a name borne by many places in ancient times. The Neapolis of Scripture was a city and port of Macedonia, on the Strymonic Gulf, not far from Philippi, and on the borders of Thrace. St. Paul came hither from Samothracia, and, having landed here, proceeded at once to Philippi, of which it was the haven [Acts xvi. 11]. There is some dispute as to the exact site of Neapolis, but it seems most probable that it is at what is now called La Cavalla, where traces of important buildings still appear. [For the arguments bearing on the question, the reader may refer to Conybeare and Howson's

"St. Paul," and the authorities there cited. See also "Bibliotheca Sacra," Oct., 1860.]

NEARIAH, *a youth of the Lord*. 1. One of the sons of Shemaiah [1 Chron. iii. 22]. 2. One of the Simeonite captains, who in the reign of Hezekiah attacked and occupied the possessions of the Amalekites in the entrance of Gedor [1 Chron. iv. 39–42].

NE'BAI, *fruitful*; one of the chiefs of the people who sealed the covenant with Nehemiah [Noh. x. 19].

NEBAI'OTH, and NEBA'JOTH, perhaps *elevations*. 1. The first-born son of Ishmael is called Nebajoth [Gen. xxv. 13], or Nebajoth [1 Chron. i. 29], but nothing whatever is recorded of his career. 2. The prophet Isaiah speaks of Nebaioth, in connection with Kedar, as one of the nomadic tribes which should be brought into the Church [Isa. lx. 7]. There seems no reason to doubt that by Nebaioth is meant Nabathæa, or rather the Nabathean people, who under this name, in different forms, are conspicuous in ancient history. The Nabathites of the Apocryphal books were an Arabian race who dwelt between the Euphrates and the Red Sea [1 Macc. v. 25; ix. 35]. They are mentioned by Josephus, Dionysius Periegetes, Strabo, Plutarch, Ovid, Lucan, Juvenal, &c. Of late years they have come into great prominence on two accounts:—(1.) Because of a supposed discovery of a very ancient literature originating with them. This theory was advanced by Professor Chwolson, of St. Petersburg ["Ueberreste der Altbabylon. Liter.," 1859], and very solidly refuted by Professor Renan ["Essay on Age and Antiquity of the Book of Nabathæan Agriculture," English translation, 1862]. (2.) The other circumstance which has brought the Nabatheans prominently forward is the hypothesis that the celebrated inscriptions upon the rocks in the Sinaitic peninsula were chiefly executed by them. This view has been advocated with much ability and learning by some German scholars, who are undeniably correct in their decipherment of some of these mysterious records, whether they be right or not in ascribing them to the Nabatheans ["Journal of Germ. Orient. Soc.," 1860, 1862, 1863]. In modern times the name has been applied to a small tribe who inhabit the marsh-land of Chaldea or Arabian Irak, and are given to agriculture, but are very ignorant. An old tradition of the Oriental Church reported by Assemani ["Bibl. Orient.," vol. iii., pt. ii., p. 5], says that the Gospel was preached to the Nabatheans in apostolic times. They have long sunk into obscurity. [Hottinger, "Hist. Orient.," cap. viii.]

NEBAL/LAT, a word of doubtful explanation; the name of a town which was occupied by the Benjamites after the captivity [Neh. xi. 34]. It has been thought to be the modern Beit Nebala [Robinson's "Palestine," ii. 232]; if this is correct, it was about three and a-half miles north-east of Lydda.

NE'BAT, *aspect*; an Ephrathite, father of Jeroboam, the first king of the revolted tribes [1 Kings xi. 26, &c.]. Nothing further is known of him, nor is he mentioned in Scripture, except in connection with his ungodly and wicked son.

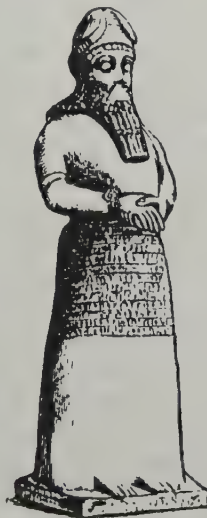
NE'BO, *mount*. The word "Nebo" seems to mean "lofty," and was appropriately applied to the mountain which Moses was commanded to ascend before his death, that from its summit he might take a last look at Canaan, and at the same time bid farewell to the world [Deut. xxxii. 49, 50; xxxiv. 1]. The Israelites had encamped before it [Numb. xxxiii. 47]. The con-

section of the name with Abarim and Pisgah, and the intimation that it was in the land of Moab, over against Jericho, shows plainly that Nebo was one of the heights east of the Jordan and the north end of the Dead Sea. Still, it has never been identified, and Nebo is no more known than the sepulchre of Moses. [See PISGAH.]

NEBO, a name applied to two cities. 1. Near the Moabite territory, and allotted to the tribe of Reuben, who are said to have "built," or rather, restored and settled it [Numb. xxxii. 3, 38; 1 Chron. v. 8]. After the captivity of the ten tribes, the Moabites, no doubt, took possession of it. Its ruin is predicted by the prophets [Isa. xv. 2; Jer. xlviii. 22]. Nothing more is known of the place, and its position is uncertain, although it is probably to be sought for in the vicinity of Nebo the mountain. 2. Apparently a town in Judah or Benjamin. The name occurs in the list of those who returned from the Babylonish captivity [Ezra ii. 29]. Nehemiah designates it "the other Nebo" [Neh. vii. 33], according to the text of our present Hebrew Bibles and the Latin Vulgate; but the Greek and Syriac translators simply have "Nebo." With regard to the numbers who returned, the Hebrew and all ancient versions except the Greek have "fifty-two;" but the Greek has "one hundred and fifty-two." The only place which appears to have any claim to represent Nebo is the one which Robinson speaks of as Beit Nubah, and of which he says, "This probably represents the Nobe of Jerome, which also, in his day, was regarded by some as a Bethannaba, eight Roman miles eastward from Diospolis" ["Palest.," ii. 254]. Jerome, however, seems to have confounded this place with Nob; and it is still a question whether his opinion may not be as trustworthy as that which identifies it with Nebo. There is a place now called Annabeh, about four miles east of Ramleh, and this is marked in some of the old maps as the site of Nebo. We cannot pretend to decide whether Annabeh or Beit Nubah has the best right to be regarded as Nebo. They are not more than four miles apart.

NEBO, a celebrated Chaldean idol, mentioned only by Isaiah [xvi. 1]. There has been very great diversity of opinion as to the meaning of this deity's name, and as to its identification. Fürst says Nebo means "invisible;" and that the Zabians represent Nebo as the greatest of the gods, enveloped in fire and knowing all things. The learned Bayer, speaking of the worship of Bol and Nebo at Edessa, says that, "as Bel is the sun, so Nebo is the moon" ["Hist. Ochoena," p. 139]. Jerome thought Nebo meant "prophecy;" but his explanation is doubtful, and he knew nothing of the idol. He seems to have thought that Nebo may have been Dagon (as we actually read in the Greek version, according to the Codex Alexandrinus, and the Complutensian Polyglott). Very few traces of the name of Nebo appear in literature, except in the composition of proper names, where it is not uncommon: thus, in Scripture we have Nebuchadnezzar, Nebushasban, Nebuzar-adan, &c.; sundry others are supplied by secular writers, and it has been often remarked that it was customary to introduce the name of an idol into proper names of persons. The name of Nebo has been found in cuneiform and Phœnician inscriptions, either alone or as part of a proper name. Thus we find Ebed-nebo ["Journal of Royal Asiatic Soc.," 1864, vol. i.], which is, no doubt, the equivalent of Abed-nego in Dan. i. 7. The Rev. G. Rawlinson says, in his "Ancient Monarchies," that Nebo un-

doubtedly represents the planet Mercury, and that it is his special function to preside over knowledge and learning ["Anc. Mon.," i. 176]. This may be correct; but we can hardly recognise it in the attributes ascribed to Nebo, in the Birs-Nimrud inscription for example, as translated by Mr. Fox Talbot. Here he is represented not only as the divine son of the



Nebo. (British Museum.)

supreme deity, but is called the judge of the races of heaven and earth. The opinion of Gesenius was similar to that of Mr. Rawlinson. He says Nebo was worshipped as the celestial scribe by the Chaldeans and ancient Arabians, and identifies him with Mercury, connecting the name with *nabi*, "a prophet," and viewing Nebo as the interpreter. After all, we regard the identification of Nebo as not clearly made out.

NEBUCHADNEZZAR, the greatest of the kings of Babylon, and the founder of the Babylonian empire. He is also called Nebuchadrezzar, which is more in conformity to the spelling of his name in the Babylonian cuneiform inscriptions of his own reign, and in the Persian and Median inscriptions of Darius. The latter name is constantly used in Ezekiel, and more frequently than the former in Jeremiah. The name Nebuchadnezzar is, however, used pretty often in Jeremiah, and always in Kings, Chronicles, Ezra, Esther, and Daniel. The Greek translators of the Old Testament and Josephus use *n*; but other Greek writers use *r*. It need scarcely be stated that the sounds of *n* and *r* are easily interchanged—the Hebrew *ben*, for instance, is the Chaldeo *bar*; and there can be no doubt that, in different provinces of the king's dominions, his name was pronounced in different ways. The name is of Babylonian origin, and its signification is uncertain. *Nebo*, *defend the warrior or the army!* or *Nebo has formed a warrior*, are its most probable meanings.

Nebuchadnezzar was the son of Nabopolassar (*Nebo*, *defend the son!* or *Nebo has formed a son*), who became king of Babylon in 625 B.C. Earsaddon had been king of both Assyria and Babylon; but at his death, in 667 B.C., Assurbanapli, who succeeded him in Assyria, gave Babylon to his brother, whose name, which has

not been read in a satisfactory manner in the Assyrian inscriptions, is given by Ptolemy as Saosduchin. He was probably a dependent king, acknowledging his elder brother as his lord paramount. Nothing is known of the history of Babylon after this for many years, but that Chyniladan, in 647 B.C., succeeded Saosduchin, being probably his son; and continued king till he was succeeded by Nabopolassar, who was of a different family. At first, it would seem that he was dependent on the king of Assyria; but when Nineveh was attacked by the Medes, and he was summoned to bring his army to its defence, he made an agreement with the king of Media, that he should give his daughter in marriage to his son Nebuchadnezzar, and that they should combine their armies and divide the Assyrian empire between them. It was to this alliance that the celebrated hanging gardens of Babylon owed their existence. Nebuchadnezzar constructed them to please his queen, by enabling her to see in the flat country of Babylon something resembling the scenery of her native land. The united armies of Media and Babylon being too strong for the Assyrians, had no great difficulty in taking Nineveh. The northern and eastern provinces of the Assyrian empire were united to Media, while the southern and western ones fell to Babylon. This destruction of the Assyrian empire seems to have taken place in the latter portion of the reign of Nabopolassar, but its exact date is uncertain. Some time after, the Syrian portion of the empire revolted, and placed itself under the protection of Egypt, whose king, the Pharaoh-necho of the Bible, had invaded it with a large army. Josiah, who was faithful to his engagements to Assyria, fought against him and was slain; and Jehoiakim was made king of Judah by Necho, who carried away to Egypt his younger brother, Jehoshaz, who had been made king by the people [2 Kings xxiii. 29—34]. The Egyptians pushed their conquests as far as the Euphrates. In the third year of Jehoiakim, Nabopolassar sent his son Nebuchadnezzar, with the title of king, to recover the Syrian provinces. He gained a great victory over the Egyptians at Carchemish, on the Euphrates, and then overran Syria. Among other places he took Jerusalem, and sent to Babylon some of the choicest vessels of the Temple, to be used in his idolatrous worship [2 Chron. xxxvi. 7; Dan. i. 2]. He also carried away several young men of noble birth, some of them the descendants of Hezekiah, to be made eunuchs, and thus fulfilled the prophecy of Isaiah [Isa. xxxix. 7]. As for Jehoiakim himself, he put him in fetters, intending to carry him to Babylon [2 Chron. xxxvi. 6]; but, on his promising to be his dependent, he restored to him his kingdom [2 Kings xxiv. 1]. Subsequently to this, he gained further successes against Necho, whom he compelled to retire "within the river of Egypt" [2 Kings xxiv. 7]; by which, however, we are not to understand the Nile, which is sometimes thus designated, but a small river or torrent, which crossed the desert at El-Arish. The Hebrew word is *nachal*, as in Josh. xv. 4. [See EGYPT, RIVER OF.] About three years after Nebuchadnezzar set out on this expedition, hearing of the death of his father, he immediately returned to Babylon across the desert, accompanied by a strong detachment of cavalry, leaving his army, under the command of his generals, to follow him by an easier but circuitous route. It would seem that a design had been formed by some parties at Babylon to exclude him from the throne, probably on account of his father not being of the

line of the ancient kings. They went so far as to make a person named Bel-sum-iskun king; but he was prudent enough to renounce his pretensions as soon as Nebuchadnezzar appeared; handing over to him the government, as if he had merely held it in trust for him. After this, it would appear that he was in high favour with the king, as was also his son. [See NERGAAL-SHAREZER.] In the second year after his father's death a remarkable circumstance occurred, which is recorded at full length in the second chapter of Daniel. As it has been pretended that there is such an inconsistency between the dates given in the first and second chapters of Daniel, as to prove that these chapters could not contain true history, or even have been written by the same person, it may be well to examine this matter, and to show that there is no real inconsistency in what is stated. It is said [Dan. i. 1] that Nebuchadnezzar, king of Babylon, came against Jerusalem, and took it in the third year of Jehoiakim, king of Judah. Four of the young persons who, as we have above stated, were sent by the king to Babylon—namely, Daniel, Hananiah, Mishaël, and Azariah—were ordered to be instructed for three years in the wisdom of the Chaldeans; and at the end of that time they were examined, and found superior to all the other wise men. Subsequently to this, however, we have events recorded which are said to have happened in the second year of the reign of Nebuchadnezzar. The explanation of this difficulty is that Daniel here dates the reign of Nebuchadnezzar from his father's death; but he was made king in his father's lifetime, and he took Jerusalem more than two years before his father died. Another difficulty is that while in Dan. i. 1 Jerusalem is said to have been taken in the third year of Jehoiakim, Jeremiah dates in the fourth year of that king his prediction of its capture [Jer. xxv. 1]. The fact seems to be that the prophecy was delivered and the city was taken in the fourth year from the death of Josiah; but that the third year from the accession of Jehoiakim, which was a few months later, was not completed. Either date might, therefore, be used with propriety. To return from this digression: in the second year of the sole monarchy of Nebuchadnezzar he was much disturbed by a dream which he had. He called together in the morning some of the principal wise men who were accounted skillful in the art of interpreting dreams, and he required them to tell him the dream and its interpretation. If they did so, he promised them great rewards; but if they failed, he threatened them with death. Their reply was, that if the king would tell them what the dream was, they would tell him its interpretation; but they observed that to make known the dream itself exceeded the ability of man, and could only be done by the gods. The king persisted in his demands, alleging, perhaps untruly, that he had forgotten the dream, but requiring, on penalty of death, that it should be declared to him, and also be interpreted when declared. The order to put the wise men to death was actually given, and it would have been executed, had not Daniel undertaken to discover the dream and its interpretation. A short time was allowed him for this purpose, and he employed it in earnest prayer to God, in which he was joined by his three friends already mentioned, that He, the only revealer of secrets of this nature, would disclose the dream. He did so, and Daniel told the king both the dream and its interpretation; and, for so doing, he was made ruler of the whole province of Babylon, and especially chief of the wise men of Babylon. His

three companions were also promoted to high offices in the province. The dream, thus declared and interpreted to the king, is that well-known prophecy of the composite image and the stone that demolished it, which represented the course of temporal dominion to the end of time, and the kingdom "not of this world" [John xviii. 36] which was to supersede it. The king saw an image with its head of gold, the upper part of its body of silver, the lower of brass, and its legs and feet of iron; the toes, however, being only part of them of iron, the remainder of clay. This image was struck in the feet by a stone cut without hands, which broke to shivers the entire image, and, becoming a mountain, filled the earth. The golden head symbolised the king himself, to whom the God of heaven had given a kingdom, power, and strength, and glory. He should, in the course of his reign, possess more absolute power than any future line of monarchy should enjoy over as wide a territory. A second monarchy, that of the Medes and Persians, should succeed the Babylonian; but it would be inferior to it in respect of the authority possessed by its head, if not in respect of its extent. Darius was controlled by laws [Dan. vi. 8, 15]; but Nebuchadnezzar was under no restraint whatever. The succeeding empire of the Greeks was still further limited; and though, like iron, the Roman government, which followed the Greek, could break in pieces and subdue all things, it was far inferior to the Babylonian in "the pomp and circumstance" of royalty. Still more inferior to it were the kingdoms into which the Roman empire has been broken up. The stone cut without hands is the spiritual kingdom of Christ, which in God's good time is to fill the whole earth. Such are the outlines of this great prophecy, which is illustrated by, and in its turn illustrates, the parallel vision of the four beasts and Son of man, seen subsequently by Daniel himself. Some time after he had seen this vision, and, probably, with reference to it, Nebuchadnezzar caused an image to be made differing from that which he had seen in his dream, in that not the head only, but the whole image was of gold. He probably disliked the thought that his great power should be of short duration, and he made an image of royalty such as his own, which should remain unchanged for ever. He set this image up in the plain of Dura [see DURA], and commanded that all his great men should come together to its dedication, and, at a given signal, should fall down and worship it. Daniel was, for some reason, not present; possibly, he was absent from Babylon on the king's business; but his three companions were there, and resolutely refused to obey the king's command. Their God, they said, whom they served, was able to deliver them, and they trusted would deliver them, from the dreadful death with which the king threatened those who disobeyed; but whether he did so or not, they would worship none but Him. The consequence was, that by the king's orders they were cast into a burning fiery furnace: it was heated to an unusual degree, so that those who executed the sentence perished in carrying it out; yet the three young men were miraculously preserved; not a hair of their heads was singed, nor their clothes at all injured, but the cords which had bound them were consumed, and there was seen with them in the burning furnace a Fourth, the form of whom was like the Son of God. Nebuchadnezzar was astonished at what he saw, and commanded the three youths to come out of the fire. He made a decree also, that no one should say anything amiss of the God of these youths,

there being no other God that could deliver after this sort [Dan. iii.].

Many years appear to have elapsed between this occurrence and the events described in the following chapter of Daniel. We can supply from other sources many particulars respecting the intervening years. Jehoiakim did not remain faithful to the king of Babylon for more than about three years [2 Kings xxiv. 1]. When he revolted, bands of Chaldeans, Syrians, and other people were let loose upon him, by whom his territory was ravaged; and at length Nebuchadnezzar took the field himself. He first laid siege to Tyre, in the seventh year of his reign; but he made slow progress there, not taking it till his twentieth year. In his eighth year he took Jerusalem, and carried into captivity King Jehoiachin, or Jeconiah [see JEHOIACHIN], whose father Jehoiakim had perished during Nebuchadnezzar's attack on the city. All the better class of Jews were carried to Babylon on this occasion, including a thousand craftsmen and smiths. Over the inferior class of people, whom he left behind, he made a younger brother of Jehoiakim king, whose name he changed to Zedekiah. [See MATTANIAH (1).] Nine years after this, Nebuchadnezzar made another expedition into Palestine, and attacked Jerusalem, which was again in rebellion, for the third time. He, or rather Nebuzar-adan, his captain of the guard [see NEBUZAR-ADAN], took it in the eleventh year after the preceding capture; and on this occasion more of its inhabitants were carried to Babylon, and the Temple was burned [2 Kings xxv. 8—11]. The following year Nebuchadnezzar took Tyre, as already mentioned, after a siege of thirteen years; and he then invaded Egypt. It is certain that he had considerable success in this war, but the particulars have not been handed down to us. The Egyptians were not likely to record their reverses on their monuments, nor would they communicate them to Herodotus; and no historical inscriptions of Nebuchadnezzar have yet been discovered. The Bible also is nearly silent on the subject. We can collect from it, however, that Pharaoh-hophra, the grandson of Necho, had shown a very hostile disposition towards the Babylonians at the time of the last siege of Jerusalem. [See JEREMIAH, where particulars respecting this siege are given, which we have not thought it necessary to repeat here.] Nebuchadnezzar resented this interference, and harassed him during his whole reign, and, in the latter part of it, assisted Amasis, a general of Hophra's, who assumed the Egyptian crown in opposition to him, and at length put him to death. Perhaps there was at one time a temporary pacification between the rival monarchs; for Nebuchadnezzar had a daughter, who bore the name of Nitocris, which was of Egyptian origin, and in use in the Egyptian royal family. It has, therefore, been reasonably conjectured that her mother was a sister of Hophra. We have said that no historical inscriptions of Nebuchadnezzar have been discovered: we mean that there are none which describe his foreign wars, like those of the Assyrian kings. We have many monuments of his reign, mostly in the British Museum; but they are full of descriptions of the temples and other buildings which he erected in Babylon and other Chaldean cities. In only one passage he alludes, in the most general terms, to his conquests extending as far as the Mediterranean Sea, and to the vast booty which he brought to Babylon. Some very fanciful persons in England and Germany have imagined that they could discover in those inscriptions a reference to the king's madness (to be presently

spoken of), and an account of his sacrificing his son, in order to avert the evils coming on his kingdom; but there is really nothing of the sort in any of the inscriptions. The only thing extraordinary about them is the fact recorded, that the great palace in Babylon was built and furnished in fifteen days from its commencement. This is also stated by Josephus, on the authority of Berossus. Of course this would be quite incredible, if the palace had been such a building as is now-a-days constructed in this country; but even when we take into account that the building of it consisted in erecting slabs of marble or alabaster, previously prepared, on a basement of brickwork, and that this was surmounted by open woodwork, with awnings instead of a roof, the consideration that an immense building should have been put together in so short a time cannot but impress us forcibly with a sense of the vast command of materials and manual labour which the king had at his disposal.

We now come to the fourth chapter of Daniel, in which Nebuchadnezzar himself records a very remarkable circumstance which occurred to him near the close of his reign. He was again terrified by a dream, and he again summoned his wise men to interpret it. On this occasion, however, Daniel was among the first that were called, and the matter was specially committed to him. He showed the interpretation of the dream, praying, however, that it might not come to pass, and counselling the king to abandon the sins that were bringing down on him so heavy a judgment. He was to be driven from men, to have his dwelling with the beasts of the field, and to feed as they did for seven years, till he should know that the Most High ruled in the kingdom of men, and gave it to whomsoever he would. A year elapsed from the interpretation of the dream, and he neither repented of his evil doings, nor abandoned them. He was walking in his palace, and boasting of the greatness of Babylon which he had built, when a voice came to him from heaven, and told him his doom—"The kingdom is departed from thee." He was cast out from men, and remained with a beast's heart, living the life of a beast, for seven years. Then, he tells us, his understanding returned to him, and he "blessed the Most High, and praised and honoured Him that liveth for ever." He was once more established in the kingdom, but his pride was humbled, and he praised, extolled, and honoured the King of heaven. He does not appear to have long survived his recovery; and we may hope that he died in the humble and pious state of mind to which his affliction, through God's mercy, had brought him. He was succeeded by his son Evil-merodach, who had probably administered the kingdom for him during his incapacity. [See EVIL-MERODACH.]

NEBUCHADREZZAR. [See NEBUCHADNEZZAR.]

NEBUSHAS'BAN, a Babylonian eunuch, who is mentioned in Jer. xxxix. 13 as holding the office of *rab-sāris*, or "chief of the eunuchs." The meaning of the latter element in the name is as yet unknown.

NEBUZAR-ADAN, *Nebo has given seed*; captain of the guard of Nebuchadnezzar, who burned the Temple of Jerusalem and the king's palace, and carried away the captives taken, in the eleventh year of Zedekiah. He left behind only the poor who had nothing, and he removed these from the city (which he destroyed) to the country, giving them fields and vineyards. Nebuzar-adan was also charged with the protection of Jeremiah, who was in danger of perishing when the

city was taken [Jer. xxxix. 11—14]. [See JEREMIAH.] To him also was committed the task of selecting the ringleaders of Zedekiah's rebellion, who are named or described in 2 Kings xxv. 18, 19, and in Jer. lii. 24, 25, and of conducting them to Riblah, where Nebuchadnezzar then was. They were all put to death by him, together with the sons of Zedekiah.

NE'CHO. [See PHARAOH-NECHO.]

NECROMANCER, properly, one who predicts future events by consulting the spirits of the dead [Deut. xviii. 11]. [See DIVINATION, SORCERY, &c.]

NEDABIAH, *the Lord's free gift*; one of the sons or descendants of Jeconiah [1 Chron. iii. 18].

NEGINAH, and in the plural, NEGINTH. This word comes from a verb meaning "to play upon an instrument of music," but not a wind instrument. In the Hebrew Bible it seems sometimes to mean music in general [Isa. xxxviii. 20; Lam. v. 14]; at other times a song, or the subject of a song [Hebrew text of Job xxx. 9; Ps. lxxvii. 6; Lam. iii. 14]. In the titles of some of the Psalms the word is left untranslated [Ps. iv., vi., liv., lv., lxi., lxvii., lxxvi.]. Rosenmüller supposes the word to describe, in these titles of the Psalms, all instruments that are played with the fingers, or a quill, &c.; such as the harp, of which the verb is used in 1 Sam. xvi. 23.

NEGINTH. [See NEGINAH.]

NEHEL'AMITE, a designation applied to She-maiah, a false prophet. What the term means is disputed. Our translators have put "dreamer" in the margin as a possible explanation. The Syriac calls him "a Nahemalite;" the Greek terms him "an Elamite;" and the Targum describes him as from Halem. [See HELAM.] On the whole, we prefer to acquiesce in Dr. Henderson's conclusion, that the reason why he is called "the Nehelamite" is unknown [Jer. xxix. 24, 31, 32].

NEHEMIAH, *consolation of the Lord*. 1. One of those associated with Zerubbabel in conducting the company of exiles that availed themselves of the permission given them by Cyrus to return to Jerusalem [Ezra ii. 2; Neh. vii. 7].

2. The son of Hachaliah [Neh. i. 1; x. 1], probably of the tribe of Judah [i. 2; ii. 3; vii. 2]. He is first mentioned in his own memoirs, as holding the office of king's cupbearer to Artaxerxes [i. 1, 2; ii. 1]. This king is generally identified with Artaxerxes Macrocheir, or Longimanus, who began to reign over Persia about B.C. 465; but others take him to have been Artaxerxes Mnemon, who ascended the Persian throne B.C. 404. [See ARTAXERXES; NEHEMIAH, BOOK OF.] He tells us that, in the twentieth year of the king, he received from certain of his brethren an unfavourable report of the condition of Jerusalem, in consequence of which he mourned and wept, and also fasted and prayed, until at last the king perceiving evident traces of sadness in his countenance, inquired the cause, and thus gave him an opportunity of making Artaxerxes acquainted with the ruinous condition of Jerusalem. He then earnestly requested that he might receive a royal commission to restore the city, and might also have authority to procure all things necessary to the accomplishment of his patriotic design. The request was granted, and Nehemiah was appointed governor of Judea, much to the chagrin of the enemies of the Jews [i. 1—ii. 10]. On his arrival at Jerusalem, he surveyed the city by night, and after-

wards induced the inhabitants to co-operate in repairing the desolation that was so evident to them all. The Jews readily entered into his plans, but their enemies first derided and afterwards endeavoured to thwart them; but the faith and patriotism of Nehemiah could not be overcome, so his designs were carried out by the united efforts of all classes of the inhabitants [ii. 12—iii. 32]. His enemies, however, continued their machinations, and would even have employed force to retard or prevent the rebuilding of the walls of Jerusalem; but Nehemiah took the precaution of setting a watch, as well as of arming the builders, so that, by energy and vigilance which never relaxed either by day or by night, he effectually guarded against his enemies, who did not venture to make an attack [chap. iv.]. He at the same time did everything in his power to encourage his countrymen, especially by his endeavours to alleviate their distressed condition. He rebuked the usurers, and compelled them to make restitution. Nor did he confine his efforts to mere exhortations; he was able to point to his own example as a powerful incentive to self-denying generosity, seeing that he abstained from the exercise of his right to tax the people for the support of his own establishment as governor. Certainly, when he thus waived rights which his predecessors had exercised, he could, with good grace, call on his fellow-citizens to refrain from oppressing those who were impoverished. Hence his remonstrance was effectual [chap. v.]. But, while he was thus progressing in his external and internal reforms, he was exposed to still farther dangers at the hands of his enemies. They made repeated efforts to entice him into their power by specious pretences and professions of desire for a reconciliation; and when these utterly failed, they endeavoured to intimidate him. Yet, in spite of all their devices, and even notwithstanding the secret league between some of his enemies and several nobles of Judah [see TOBIAH], the work of rebuilding the walls of Jerusalem was brought to a successful issue, a governor was appointed over the city, and other regulations made for its safety [vi. 1—vii. 4].

Nehemiah then took a census of the people, with the aid of a register of the genealogy of those who returned with Zerubbabel [vii. 5—63], at the same time making whatever additions had been rendered necessary during the intervening period [xi. 1—xii. 26]. Various arrangements were effected in order to secure the greater efficiency of the Temple service; the Law was read in the hearing of the people, who were called together by Ezra for that purpose; and the Feast of Tabernacles was kept with greater spirit than had been shown in regard to it since the days of Joshua the son of Nun. These religious services were conducted under the superintendence of Ezra the priest. [See EZRA.] Nehemiah, who had been commissioned by the Persian king to take the chief direction of civil affairs, did not take a prominently active part in those matters, the control of them being given to the house of Aaron. He was the first, however, who sealed the solemn covenant which was ratified by the chiefs of the people, as well as by the priests and Levites. He did so in virtue of his official position, yet it was certainly no formal transaction on his part, for the piety of his soul was of the same genuine order as the patriotism of his spirit. Accordingly, he afterwards made strenuous efforts to induce the people to act in accordance with the terms of their solemn engagements. On his return to Jerusalem, after a temporary absence, he remarked with sorrow the reckless disregard for the Divine law

common among all classes: even Eliashib the priest had profaned the sanctity of the precincts of the Temple, by preparing there a chamber for Tobiah, one of the greatest enemies to the civil and religious prosperity of the Jews. Nehemiah at once ejected the unworthy occupant, caused the Temple to be purified, and made arrangements for the regular distribution of the lawful portions of the Levites. He also caused the pure Jews to be separated from the mixed multitude; and earnestly remonstrated with the people on account of intermarriages with foreigners. He also remonstrated against the violation of the Sabbath, especially in regard to trading; and he peremptorily ordered that the gates of Jerusalem should be shut on the Sabbath, that there might be no burdens of merchandise, or anything else, carried into the city on that day [xiii.]. For all these acts of pious zeal for the honour of the Divine institutions and laws, and also for the true prosperity of his countrymen, he humbly implored the condescending and merciful regard of the Most High, even as at first he had prayed for the Divine blessing to prosper his undertakings. In all that he did he showed true-hearted piety and humble dependence on the God of his fathers. [For the significance of his official title, see TIRSHATHA.]

3. The son of Azbuk, one of those who aided in rebuilding the walls of Jerusalem [Neh. iii. 16]. He is called "ruler of the half part of Beth-zur," a town in the territory of Judah. [See BETH-ZUR (1).]

NEHEMIAH, BOOK OF. In the book which bears his name Nehemiah relates, in his own language, the whole history of the rebuilding of the walls of Jerusalem, and gives an account of the arrangements which were subsequently made for the civil and religious prosperity of the Jews during the time that he held the office of governor of Judea by appointment of Artaxerxes, king of Persia. The book may be viewed as consisting of the following parts:—1. An account of the circumstances which led to the appointment of Nehemiah as governor of Judea, with authority to restore Jerusalem from its ruinous condition [chap. i. 1—ii. 8]. 2. An account of how he executed his commission; including many interesting details connected with the accomplishment of the work, with special reference to the incessant hostility of the enemies of the Jews, and the means adopted by Nehemiah to frustrate their nefarious designs, until, at last, he triumphed over every obstacle [ii. 9—vii. 3]. [See NEHEMIAH.] 3. A register of the genealogy of those who returned in the first expedition under Zerubbabel, with some account of the contributions that had been made for the Temple service [vii. 5—72]. This list, with several unimportant variations, easily accounted for, is also found in Ezra ii. 1—69, where it is given in connection with the history of the return from Babylon under Zerubbabel; Nehemiah had recourse to it for assistance in preparing a genealogical list of his own contemporaries. 4. An account of a religious revival among the people, including the reading of the Law by Ezra, a solemn fast, and general confession of sin; also a covenant of reformation and obedience, drawn up in express terms, and signed by eighty-four chief men, at the head of whom was Nehemiah himself [viii.—x.]. 5. A register of the inhabitants of Jerusalem, and of those who dwelt in other cities; also a special list of the priests and Levites in the time of Zerubbabel, as well as in the time of Nehemiah, including a list of the chief priests during the intervening period [xi. 1—xii. 26]. The list of the succession of the chief priests

is continued to Jaddua, said to be a contemporary of Alexander the Great [see JADDUA (1)]; but this continuation must have been a later addition, incorporated into the text long after the time of Nehemiah; it has all the marks of an interpolation when viewed in connection with the context; and if Nehemiah was contemporary with Joiakim and Eliashib, as is evident beyond a doubt [comp. xii. 10 with iii. 1 and xii. 26], it is utterly impossible that he could also have been contemporary with Jaddua, who was the great-grandson of the latter; therefore the memoirs of Nehemiah must have been supplemented at a subsequent period. 6. A description of the proceedings connected with the dedication of the city walls, also a statement of appointments and arrangements made in regard to the services of the Temple [xii. 27—47]. 7. A somewhat detailed account of the various abuses which had crept in during the temporary absence of Nehemiah, and which, on his return, he rigorously reformed [chap. xiii.]. [See NEHEMIAH.] It is worthy of remark that the vices and abuses which Nehemiah swept away with such uncompromising zeal, were, in a great part, the same as had been, at a somewhat earlier period, denounced by a prophet whose name is never mentioned in connection with Nehemiah, but who, nevertheless, must have discharged the duties of his prophetic office a short time before the patriotic governor was placed at the head of affairs. [See MALACHI.] As regards the authorship of the book, the short title at the commencement is substantially correct, although, as we have seen, there must have been some later additions to the original memoirs.

Nehemiah throughout speaks in the first person, with very rare exceptions, arising in each case from the nature of the subject. Especially in narrating the religious services conducted by Ezra the priest, he retires into the background to the same extent as he actually must have done in the transaction of matters which did not lie within the limits of his own proper sphere. The unity of authorship cannot be disproved by any diversity in the use of the names of God; because these Divine names are chosen according to the subject in hand, as also according to the state of feeling existing in the mind of the speaker or writer. At the same time, it is a matter of no consequence who was the immediate writer of the account of the religious proceedings conducted by Ezra. The main point to be noticed is, that it occupies an important and, indeed, necessary place in Nehemiah's memoirs; and that, in all probability, it was written by Nehemiah himself, whose name appears at the head of those who sealed the covenant. As for the whole book, it is most intimately connected with the book of Ezra, which, again, is closely allied with the book of Chronicles. [See CHRONICLES; EZRA, BOOK OF.] Various questions in regard to the authorship and present form of these books do not admit of definite solution; but it is abundantly evident that the present book of Nehemiah pre-supposes the existence of, at least, the written sources of the book of Ezra, without which Nehemiah's memoirs would neither be complete nor wholly intelligible.

NEHILOTH, a musical term descriptive of certain instruments, which, no doubt, were played upon by blowing them; that is, wind instruments. The form is plural from the singular *nehilah*. Gesenius explains it a "pipe" or "flute," because it properly denotes what is perforated. This view is favoured by the Targum, and is now generally adopted [Ps. v., title].

NEHUM, *consolation*; one of the heads of the people who accompanied Zerubbabel to Jerusalem at the termination of the captivity [Neh. vii. 7].

NEHUSHTA, *brass*; the mother of Jehoiachin, king of Judah [2 Kings xxiv. 8].

NEHUSHTAN, *brass*; the name given by Hezekiah to the brazen serpent when, in consequence of the idolatrous worship offered it by the people, he broke up and destroyed it [2 Kings xviii. 4]. [See SERPENT OF BRASS.]

NEI'EL, *dwelling of God* (so Furst); a place on the borders of the tribe of Asher. It is only mentioned in Josh. xix. 27; but from its connection with Cabul it was certainly in that locality. [See CABUL.]

NEK'EB, *hollow* (in Hebrew *han-Nekeb*, "the Nekeb"); a place on the borders of the tribe of Naphtali, only mentioned in Josh. xix. 33. Some have thought it ought to be connected with the preceding word, and read "Adami *han-nekeb*," or "Adami the hollow;" but opinion is divided, and we can only say that we prefer to treat Adami and *han-Nekeb* as separate. Reland shows ["Pal.," 717] that the later Jews called Nekeb by the name of Zindata, as given in the Jerusalem Gemara.

NEKO'DA, *marked*. The description, "children of Nekoda," occurs twice in the books of Ezra and Nehemiah: in the first instance, in the lists of the Nethinims who accompanied Zerubbabel from Babylon; and again among those who came up from Tel-melah and other places, but could not prove that they really belonged to the chosen people. This is all we know of them [Ezra ii. 48, 60; Neh. vii. 50, 62].

NEMUEL, *circumcised of God*. 1. One of the sons of Eliab, and the brother of Dathan and Abiram [Numb. xxvi. 9]. 2. A son of Simeon, and founder of the family of the Nemuelites [Numb. xxvi. 12]. [See JEMUEL.]

NEMUELITES [Numb. xxvi. 12], the descendants of Nemuel (2).

NEPHEG, *a bud*. 1. A son of Izhar, and grandson of Kohath [Exod. vi. 21]. 2. One of the sons of David [2 Sam. v. 15, &c.].

NEPHISH [1 Chron. v. 19], the same as Naphish. [See NAPHISH.]

NEPHISHESIM, *expansion*. "The children of Nephiahesim" (called "Nephusim" in Ezra ii. 50) were among those who returned with Zerubbabel to Jerusalem [Neh. vii. 52].

NEPHTHALIM, a New Testament form of Naphtali [Matt. iv. 13, 15]. [See NAPHTALI.]

NEPHTOAH, THE FOUNTAIN OF THE WATER OF, also called THE WELL OF WATERS OF NEPHTOAH. The word Nephtoah, no doubt, means *opened*, in reference to the water supply. The place was upon the border of the tribes of Judah and Benjamin [Josh. xv. 9; xviii. 15]. The older topographers used to place Nephtoah at or very near to Ajalon; but modern authorities think it must be fixed at Lifta, a little way from Jerusalem, to the north-west.

NEPHU'SIM, *increase*. [See NEPHISHESIM.]

NEPHTHALIM [Rev. vii. 6]. [See NAPHTALI.]

NER, *light*, father of Abner and Kish, and therefore grandfather to King Saul [1 Sam. xiv. 50, 51; 1 Chron. viii. 33]. In 1 Chron. ix. 36, he is included in the list

of Jehiel's sons with Kish, but the latter must not be confounded with the father of Saul. [See KISH.]

NEREUS, a Christian disciple at Rome, to whom St. Paul sent a salutation in his epistle to the church in that city [Rom. xvi. 15].

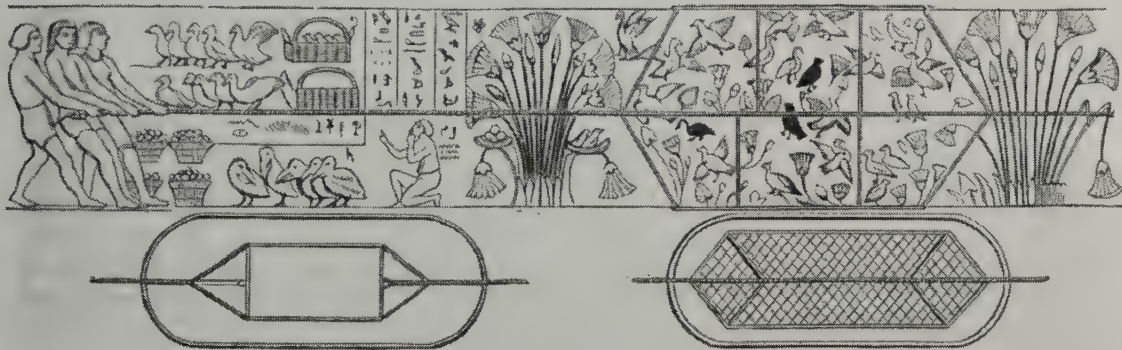
NERGAL. This word has been commonly supposed to refer to the common cock; and it has been thought that Nergal, as an idol, was represented by images in some respects resembling that bird. Now, however, it is more usual to view it as a name of the planet Mars. Its derivation is certainly obscure. Mr. Rawlinson says, "Nergal, the planet Mars, whose name still remains under the form Nerig in the astronomical system of the Mendæans, is a god whose character and attributes are tolerably clear and definite." The same writer adds that Nergal is the special god of war, and of hunting, more particularly of the latter; and he says that we have no evidence that Nergal was worshipped in the primitive times. He was especially honoured at Outha, and hence we read that the men of Outh, when settled in Samaria, made "Nergal their god," who is thought

the British Museum, he calls himself "son of Bal-sum-iskun, king of Babylon;" and when he has occasion to speak of Nebuchadnezzar, he calls him "a former king," suppressing his name.

NE'RI, *the Lord is light*; the son of Melchi, one of the ancestors of our Lord, included in the genealogical list of St. Luke's Gospel [Luke iii. 27].

NERIAH, the father of Baruch, Jeremiah's friend and amanuensis [Jer. xxxii. 12; xxxvi. 4, &c.].

NEST. The skilful and ingenious structures in which birds hatch and breed their young possess too much interest in the eyes of man to have escaped the attention of the prophets and evangelists of old. They are with them the subject of frequent pointed allusions, and of charming figures of speech. God's mercy to Israel is set forth by Moses as an eagle that "stirreth up her nest and fluttereth over her young" [Deut. xxxii. 11]; and a man that wandereth from his place is compared to "a bird that wandereth from her nest" [Prov. xxvii. 8]. Nests, more especially those of eagles, are also used as figures of speech for



NETS FOR CATCHING BIRDS—Egyptian Monuments.

to have been represented by the winged and human-headed lion ["Ancient Monarchies," i. 171]. The name occurs but once [2 Kings xvii. 30] in the Bible, but it also forms part of the name Norgal-sharezzer, and has been found upon Assyrian monuments. It is unnecessary to repeat the speculations of Selden and other older writers. [Layard, "Nineveh and Babylon," 538.]

NERGAL-SHAREZER, *Nergal defend the king!* or, *Nergal has formed a king*. Two persons of this name are mentioned in Jer. xxxix. 3. One of them held the office of *samgar-Nebo*, that is, "the gratifier of Nebo," which was probably a high priestly dignity; the other was *rab-māgh*, that is, probably, "chief of the wise men." [See MAGIC.] The latter of these is mentioned again [ver. 13]. It is generally thought that the former of these princes was the Nergal-sharezzer who succeeded Evil-merodach on the throne of Babylon, and who is called Neriglissar by Ptolemy. He was son of that Bal-sum-iskun whom we have mentioned in the article NEBUCHADNEZZAR as having been styled king for a short time after the death of Nabopolassar. He afterwards married a daughter of Nebuchadnezzar; and after Evil-merodach his son had reigned two years, he conspired against him and slew him, reigning in his place for four years. In an inscription of his in

very high habitations, seemingly secure and without disturbance [Obad. 4; Hab. ii. 9]; while all the fowls of heaven are figuratively spoken of as making their nests in the cedars of Lebanon [Ezek. xxxi. 6]. Our Saviour, according to the Evangelists Matthew [viii. 20] and Luke [ix. 58], mournfully intimated his own destitute condition by the words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

NET. Nets were more extensively used by the Hebrews for fowling and hunting, as well as fishing, than by the moderns. The fowling net is shown in the above illustration. Hence the frequent use of the words "net" and "nets" in the Bible, and the numerous and apt images derived from them. It must be observed, however, that in the Hebrew several kinds of nets are alluded to under different names, which are all comprised under the single word "net" in the authorised version of the Scriptures. Such is *cherem* (*cherem*), which denotes a net for either fishing or fowling [Ezek. xxvi. 5, 14; xlvii. 10; Hab. i. 16, 17, &c.]. In Eccles. vii. 26, this word is applied metaphorically to female entanglements, *מִכְמָר* (*mikhmar*, or *makhmār*), which is found only in Ps. cxli. 10 and Isa. li. 20, where it denotes a hunter's net; but a

longer word, expressive of the same idea of plaiting or braiding, מִכְמֹרֶת (*mikhmōreth*), denotes the net of fishermen in the only passages in which it occurs [Isa. xix. 8; Hab. i. 15, 16]. The word אֶבְחָהָה (*ēbhakhah*) designates an actual hunting net in Job xviii. 8; but elsewhere it is applied to net-work or lattice-work, especially around the capitals of columns [1 Kings vii. 18, 20, 41, 42, &c.], and also the lattice-work, so characteristic of the East, before a window or balcony [2 Kings i. 2]. [See LATTICE.]

In the New Testament, no other net (δίκτυον, *diktūon*) than that for fishing is mentioned. The word ἀμφιβλήτρον, *amphiblētron* used to describe a net in Matt. iv. 18 and Mark i. 16, is, like *cherem*, founded on the idea of enfolding or shutting in the prey. This idea is carried out in the following illustration.



Catching Fish with a Net. (Wilkinson.)

There is much reason to believe that the nets of the Hebrews did not differ materially from those of the ancient Egyptians, concerning which we now possess reliable information [Sir G. Wilkinson's "Ancient Egyptians," iii. 45; and W. C. Taylor's "Illustrations of the Bible from the Monuments of Egypt," p. 67, *et seq.*]. The nets of Egypt, the fishers who used them, and the fish caught by them, are more than once mentioned in Scripture [Isa. xix. 8].

NETHANEEL, the gift of God. 1. The son of Zuar, and a prince of the tribe of Issachar, who was chosen to assist Moses in taking the census of the people after the Exodus [Numb. i. 8, &c.]. 2. One of the sons of Jesse, and brother of David [1 Chron. ii. 14]. 3. One of the priests who assisted in the rejoicings which attended the bringing up of the ark by David from the house of Obed-edom [1 Chron. xv. 24]. 4. A Levite scribe, father of Shemaiah [1 Chron. xxiv. 6]. 5. One of the sons of Obed-edom [1 Chron. xxvi. 4]. 6. A prince of Judah, employed with others by Jehoshaphat to teach the people [2 Chron. xvii. 7]. 7. A Levite chief who assisted in the celebration of the great Passover in the reign of Josiah [2 Chron. xxxv. 9]. 8. One of the sons of Pashur, included among those who were commanded to put away their foreign wives by Ezra [Ezra x. 22]. 9. The head of the family of Jedaiah during the high priesthood of Joiakim [Neh. xii. 21]. 10. One of the priests' sons who assisted in the choral services which accompanied the dedication of the rebuilt wall of Jerusalem [Neh. xii. 36].

NETHANIAH, the gift of Jehovah. 1. The father of Ishmael, who treacherously slew Gedaliah, the governor of Judea after the destruction of Jerusalem [2 Kings xxv. 23, &c.]. [See GEDALIAH (3), ISHMAEL (6).] 2. One of the sons of Asaph, who was appointed to preside over the fifth course of singers in the Temple [1 Chron. xxv. 2, 12]. 3. A Levite, in the reign of Jehoshaphat, who assisted the princes and

priests in instructing the people in the Law of God [2 Chron. xvii. 8]. 4. The father of Jehudi, the messenger of the princes to Baruch, commanding him to bring to them the prophetic roll of Jeremiah [Jer. xxxvi. 14].

NETHINIMS, given, that is, to God. Although this word is first met with as the title or designation of a class of officials in 1 Chron. ix. 2, it is evident that there must have been a corresponding order of men instituted at the inauguration and first establishment of the Levitical ritual, though not perhaps known by this name. By whomsoever the more menial and laborious duties connected with the daily performance of the sacred ordinances in the wilderness were first discharged, we know that at a very early period captives taken in war, and also a portion of the Gibeonites, were specially designated to this service [Numb. xxxi. 47; Josh. ix. 27]. They thus came to be regarded as a sacred order, subordinate to the priests and Levites. They are frequently mentioned in the annals of the Jews after the captivity, the title being applied to the servants specially appointed by David, and also to those who were employed by Ezra in the second Temple [Ezra ii. 58; viii. 20]. The Nethinims shared the captivity of Judah, and appear to have been located for the most part at Casiphia [see CASIPHIA], whither Ezra sent to them for "ministers for the house of God," when he was about to return to Jerusalem [Ezra viii. 17]. The number of the Nethinims who responded to his call was two hundred and twenty [ver. 20], nearly four hundred having previously joined Zerubbabel [Ezra ii. 58]. A particular part of the city, supposed to be near the Temple, was assigned them as a residence [Neh. xi. 21]. [See OPHEL.] From a statement of Josephus ["Wars," ii. 17, 6], who mentions a festival of *xylophoria*, in which it was the custom for every one to bring wood to the altar, "that there might never be a want of fuel for that fire which was unquenchable and always burning," it has been supposed that the number of Nethinims after the return from Babylon was insufficient for the Temple services, and that the object of this festival (of which we find the germ in Neh. x. 34) was to assist them in their duties. This, however, is but conjecture. The offering of wood was made in common with the first-fruits of the ground and of the fruit-trees (ver. 35), and was doubtless intended to provide material for the sacred services, rather than to relieve the Nethinims of their appointed duties.

NETHINIMS, PLACE OF THE, AND OF THE MERCHANTS; a place in Jerusalem, mentioned in Neh. iii. 31. It was near the gate Miphkad. [See MIPHKAD.]

NETOPHAH, dropping; a town in Judah or Benjamin. Its inhabitants or citizens returned from the captivity [Ezra ii. 22; Neh. vii. 26]. From its connection with Bethlehem in the places where it is referred to, it has been thought that it was in that neighbourhood. The site is doubtful, but was probably not far from Jerusalem. Compare Beit Netif, thirteen miles south-west of the city.

NETOPHATHI, or, more properly, "the Netophathite" [Neh. xii. 28, from which it would seem that the men of Netophah occupied more places than one].

NETOPHATHITE, a man of Netophah; a term which occurs several times in the Old Testament [2 Sam. xxiii. 28, 29; 1 Chron. ii. 34; ix. 16]. With the last text quoted compare Neh. xii. 28.

NETTLE. When nettles are alluded to in Scripture [Job xxx. 7; Prov. xxiv. 30, 31; Zeph. ii. 9], it is precisely under such circumstances as nettles are generally met with. The nettle of the East is the same as the common nettle of Europe, *Urtica dioica*, or *urens*, seen in the illustration; but Russell, in his



Nettle (*Urtica dioica*).

"Nat. Hist. of Aleppo," says the Balearic nettle is also met with.

In two of the above quotations the Hebrew word is *חֲרָלִי* (*charāl*), which has also been read as "charlock," or "wild mustard;" but there are objections to such a reading. The mustard plant and the *sinapis* of botanists (not the mustard-tree and *sinapis* of the Greeks) is *lufaan* both in Hebrew and Arabic.

But the words *כִּמְדֹּחַ* (*kinmōsh*) and *כִּמְדֹּחֹן* (*kinmāshōn*) are also translated "nettles"—the first in Isa. xxxiv. 13, and Hos. ix. 6. The authority of the Jewish writers has been relied upon in vindication of this translation, which appears to be the correct one. It is scarcely probable that two words would be used to represent the same plant; and as *chdrullim* is met with in the same verse [Prov. xxiv. 31] as *kinmāshōn*, and is there translated "thorns," we must suppose that *charāl* meant another plant.

NEW MOON, FEAST OF. [See MOON, NEW.]

NEW TESTAMENT. [See BIBLE, CANON, TESTAMENT.]

NEZTAH, victory; the ancestor of a family of Nethinims who returned to Jerusalem from the Babylonian captivity [Ezra ii. 54; Neh. vii. 56].

NEZIB, planted; a town of Judah, in that portion which was known as the "valley," or rather, "plain" [Josh. xv. 43]. It was known to Eusebius and Jerome, and is represented by the ruins near Beit Nusb, in Wady Sur, at the foot of the mountains of Judah, and fourteen miles in a direct line to the south-west of Jerusalem. [Van de Velde, "Map," and "Memoir," p. 336; Robinson's "Pal.," ii. 54, 221.]

NIBHAZ, a word of obscure derivation; the name of one of the idols which were set up by the Avite

settlers in Samaria [2 Kings xvii. 31]. The speculations of the older writers are mostly worthless. Modern writers are divided in opinion. Winer and Gesenius have favoured the opinion that Nibhaz is an evil demon, the Nebaz of the Zabians. It has been a common supposition that Nibhaz was worshipped more or less under the form of the dog. This view has been maintained by the Jews. [Keil on Kings, vol. ii.]

NIBSHAN, fertile; a city of Judah [Josh. xv. 62]. It is said to be "in the wilderness" [ver. 61], and it probably lay in the south-east of the tribe, but no clue has been found to the recovery of the site. The Syriac version calls the place "Naashon," which is equally obscure.

NICANOR, conqueror; an early Christian convert, whose piety and wisdom caused him to be selected as one of the seven deacons, who were appointed as described in Acts vi. 1—6. His name is not again mentioned in Scripture, nor is anything further positively known of his history.

NICODEMUS, the people is victor; a Pharisee, and a member of the Jewish Sanhedrim, or great council of the nation. But three notices of him are found in Scripture, all of them in the Gospel of St. John, and all of them of great brevity. They are sufficient, nevertheless, to give us a tolerably clear insight into his character. The first instance in which he is mentioned is shortly after the first expulsion of the traders from the Temple, when he visited Jesus at night, apparently for the purpose of ascertaining more clearly the true nature of the doctrines which Jesus taught [John iii. 1—21]. Although it is not expressly stated that the reason of his visiting Jesus at so late an hour was from motives of timidity and fear, and other causes could readily be assigned, yet the fact that at each subsequent mention of him the Evangelist identifies him by this circumstance, seems to warrant the inference that this was the cause why he did not come openly in the day for instruction as others. Be this as it may, he was evidently convinced of the Divine mission of Jesus; and accordingly, in his subsequent discourse, our Lord unfolded to him in all plainness the chief doctrines of the Gospel, the necessity of the new birth of the Spirit, the meritorious efficacy of His own death as the atonement for sin, the love of God for the world as shown by redemption, the true source of all unbelief, and the fearful responsibility of rejecting the light of Divine truth. Neander supposes that our Lord's discourse ends with ver. 15, and that vs. 16—21 are a commentary added by the Evangelist in explanation of Christ's word. "Nicodemus had the goad in his mind, enough to wake him out of his spiritual slumber, and urge him to deeper thought upon the truth, partly clear and partly obscure, to which he had listened. In the nature of the case, therefore, Jesus would not be likely to add anything further" ["Life of Christ," *in loco*]. There is no reason, however, for such an assumption, and we may adopt without hesitation the generally received opinion that the discourse of Jesus extends to ver. 21. When we next meet with the name of Nicodemus in the Gospel history [John vii. 50—52], the Sanhedrim are engaged in fiercely plotting against Christ, and only deterred from openly seizing his person by the dread of an outbreak among the people. On this occasion Nicodemus feared not to expose himself to the suspicion and taunts of the council, by cautioning his colleagues against violating the common principles of justice, and condemning

Jesus unheard and without a trial. The implied protest answered its purpose, for it had the effect of breaking up the council, and postponing, at least for a time, the subtle machinations of those who thirsted for the blood of Jesus. Once more Nicodemus appears in the sacred narrative. When preparations were being made for the anointing and burial of the dead Saviour, Nicodemus was one of the few who came to assist in paying the last sad rites of friendship and affection [John xix. 39]. From all these circumstances, it is manifest that he was favourably impressed at the outset by the teaching of Jesus, but, through lack either of courage or faith, shrank from the bold avowal of discipleship. After Jesus was laid in the sepulchre, we hear nothing more of Nicodemus; but that he should be willing to run the risks attendant on the course he then adopted, encourages the hope that the seed of Christ's word had taken deep root in his heart, and would subsequently bear fruit in a frank confession of faith. Tradition has handed down several alleged particulars of his after life, including his baptism and subsequent sufferings for the truth; but it is impossible to say what part, if any, is true, and what false.

NICOLAITANES. We twice meet with this name, which is evidently formed from the word Nicolas, and would naturally be applied to the followers of a person of that name [Rev. ii. 6, 15]. In the first place, the church at Ephesus is commended for hating the "deeds" of the Nicolaitanes; and in the other, it is said that the church in Pergamos has those who hold the "doctrine" of the Nicolaitanes. Notwithstanding these clear indications, and the statements of various early Christian writers, the existence of a sect of Nicolaitanes has been doubted. A fancied etymology of the word Balaam [Rev. ii. 14] is the chief support of an opinion which we must regard as very uncritical, because the sacred writer, after mentioning those who hold the doctrine of Balaam, says—"So hast thou also them that hold the doctrine of the Nicolaitanes." This shows, as plainly as language can show, that the two were different. The asserted resemblance between the names of Nicolas and Balaam is very fanciful and far-fetched. The ancient writers who speak of this sect—for so we must regard it—are Ignatius, or whoever wrote the epistle to the Trallians; Irenæus of Lyons, who says the Nicolaitanes were so called after Nicolas, one of the seven mentioned in Acts vi. 1-6; Tertullian; Clement of Alexandria; Hippolytus, and others. All agree in describing them as immoral in their practices, and it would appear that in their doctrine they fraternised with some of the Gnostics. A fragment of Hippolytus, only known in Syriac, says that Nicolas, one of the seven deacons, adopted the opinion that the resurrection was the change which passed upon such as believed and were baptised. The same writer connects the sect with the Gnostics, and with Hymenæus and Philetus, whose opinions, he says, were somewhat similar [2 Tim. ii. 17, 18]. This seems to be the true account of the Nicolaitanes, with whom false doctrine was joined with false practice in perverted morality. [Compare with their supposed denial of the true resurrection, Eph. ii. 5, 6; v. 14: compare also, with their supposed immorality and rejection of marriage, Matt. xxii. 30.] [See "Sunday at Home" for 1864, pp. 340-342.]

NICOLAS, the victory of the people; a proselyte of Antioch, who was selected as one of the seven deacons [Acts vi. 5]. [See NICOLAITANES.]

NICOPOLIS, city of victory; the name of several ancient cities, one of which is mentioned by St. Paul [Titus iii. 12] as a place where he intended to winter. According to the subscription to this epistle, it was Nicopolis in Macedonia. This view has been maintained by some, but the claims of others have been advocated. Conybeare and Howson believe it to have been Nicopolis of Epirus, a city founded by Augustus in honour of his victory at Actium: it was to the south-east of Corcyra, in the Ionian Sea. The ancient city is represented by extensive ruins: N. lat., 39° 23'; E. long., 21° 7'. [Cellarius, "Geogr. Ant.," i. 698; Wordsworth's "Greece," p. 229.] The place is now deserted.

NIGER, black [Acts xiii. 1]. [See SIMEON.]

NIGHT. [See DAY.]

NIGHT-HAWK. The word *tachmas* appears to be correctly translated as "the night-hawk" (also erroneously termed the "goat-sucker"), in the authorised version. It is associated, in the passages where it is forbidden as unclean, with the owl, also a night-bird [Lev. xi. 16; Deut. xiv. 15]. It is shown in the following illustration, and belongs to a genus



Night-hawk (*Caprimulgus*).

intimately connected with superstitions in all countries; and the well-known *Caprimulgus Europæus*, or a species closely allied to it, abounds in the East. Rare in this country, these birds are to be seen in the woods of Asia Minor, flitting about like swallows at eventide.

NILE. [See EGYPT, RIVER OF.]

NIM'RAH. [See BETH-NIMRAH.] This name occurs in Numb. xxxii. 3, but the place seems to be elsewhere called Beth-nimrah. It was in the possessions of Gad, on the east of the Jordan; and if the name signifies leopardess or panther, it would seem to indicate that it was in a district frequented by such animals. It has been thought to be represented by a ruin called Nimrin, eight miles north-east of Jericho, and on the border of Wady Nimrin. [See NIMRIM, WATERS OF.]

NIMRIM, THE WATERS OF. Gesenius understands this phrase to describe the waters found in the vicinity of Nimrah; and both he and Fürst suppose the words Nimrah and Nimrim refer to the clearness or whole-

someness of the waters found there. It is not known whether the waters of Nimrim were near Nimrah, but if so, the name may represent the modern Wady Nimrin. [See NIMRAH.] From the language of Isaiah and Jeremiah [Isa. xv. 6; Jer. xlviii. 34], it seems that the place was, in their times, in Moabite territory. We are inclined to think it lay further south than Nimrah. Van de Velde says it is "possibly now the ruin en-Nmeirah, at the mouth of a wady of that name at the south-east end of the Dead Sea" ["Memoir," p. 336].

NIMROD. The etymology of this word is uncertain. By some it has been derived from נִמְרֹד (*mārādāh*), "to rebel," and various traditions have been founded on this etymological theory; others suppose it to be a modification of נִנְרֹדָה (*Nin rōdāhēh*), meaning "Nin the conqueror," and thus identical with the classical Ninus; while others prefer regarding it as connected with the Persian word *nabard*, "war," and appeal to the LXX., which has Νεβρωδ (*Nebrōd*), with which corresponds the form Νεβρωδης (*Nebrōdēs*) given by Josephus. The Greek readings, however, are probably, as is usual in such cases, inaccurate; yet we are unable to speak definitely regarding the origin and meaning of the name as given in the Hebrew text. The personal history of Nimrod is also involved in very considerable obscurity, and, even in more points than one, ambiguous [Gen. x. 8—10; and probably also vs. 11, 12]. He was a descendant of Cush, the son of Ham, and is spoken of as the first who set himself up as a powerful ruler over his fellow-men. The sacred writer does not mean to say that Nimrod only *began*, and did not advance very far in establishing a kingdom; on the contrary, he means that Nimrod *was the first* who became entitled to be called "a mighty one" in the earth. The beginning of his kingdom was Babel, and other contiguous cities in the land of Shinar, but he afterwards enlarged his dominions. The text of the authorised version represents Asshur as going out of that land, and building Nineveh and other cities; but Asshur was the son of Shem [ver. 22], and would scarcely be mentioned among the descendants of Ham. Besides, Asshur was at least one generation earlier than Nimrod, who, in that case, would not have been the first who was mighty in the earth. Again, seeing that mention is made of the "*beginning*" of Nimrod's kingdom, it is to be expected that its further development would be afterwards mentioned, else why speak of the "*beginning*" of it at all? For all these reasons, the marginal reading is perhaps to be preferred, according to which, not Asshur, but Nimrod, who went to the land of Asshur, was the founder of Nineveh and other cities in the same region. Thus the empire of Nimrod must have been very extensive, and must also have been established in a great part over tribes belonging to a different family. [See ASSHUR, ASSYRIA.] Hence, also, "the land of Nimrod" is put in parallelism with "the land of Assyria" [Micah v. 6]. It is also worthy of remark that at the present day the name *Nimrud*, in combination with some descriptive term, is applied to several places in Assyria, as well as in Babylonia; but it is uncertain at what period these names were given to the places in question. Considerable variety of opinion exists regarding the meaning of the term "a mighty hunter before the Lord," applied to Nimrod in ver. 9. It must be remembered that "before" is not equivalent to "against," or "in opposition to the will of," as is supposed by some. Yet it is difficult to

say what is the precise significance of the application of the term "hunter" to Nimrod. According to some, it is used figuratively, in reference to his acts of conquest; but it is much more probable that it simply originated in his fondness for, and success in, the pursuit of wild beasts. His principal projects were, no doubt, much more ambitious, yet his prominent position in the more important matters made him an object of attention and remark in other respects also. So that his love of the chase, combined with his success in this his favourite sport, was much spoken of at the time, and afterwards passed into a proverb, as indicated by the sacred writer. The Jews and Arabs have many strange traditions respecting Nimrod, but they are fanciful, and without foundation. In Arabian astronomy he corresponds to the constellation Orion, a distinction which is connected with the traditions which have been invented concerning him. [See ORION.]

NIMROD, LAND OF. The prophet Micah [Micah v. 6] uses this phrase as a poetical designation of Assyria, or of the land of Shinar, which formed part of it.

NIM'SHI, rescued; the grandfather of Jehu, king of Israel [1 Kings xix. 16; 2 Kings ix. 2, &c.].

NINEVEH. The earliest mention of Nineveh is in these words, according to our English Bibles: "Out of that land went forth Asshur, and builded Nineveh" [Gen. x. 11]. The marginal translation here, which some prefer, is, "He went out into Assyria." This refers the building of Nineveh to Nimrod. Two verses further on, we are told of "Resen between Nineveh and Calah." These indications sufficiently show that the origin of this great city must be referred to a remote antiquity. It is not our intention, however, to discuss the chronological problem of the date of its foundation; neither shall we call in question the authorised version of Gen. x. 11, although some believe it not so well supported as the other. With regard to the meaning of the word Nineveh, it is usually explained *dwelling of Ninus*, but we greatly doubt the accuracy of that interpretation, because it is only reached by an irregular process, and would never have been thought of but for an old tradition to the effect that Ninus, an altogether mythical personage, was its founder, and called it by his own name. In the same way, it was said that Chaldaea was named after a certain Chaldaeus, just as Rome is fabled to have been founded by Romulus. Such etymologies are common in ancient literature, and may be easily accounted for: when the origin of a city was unknown, it was supposed that the name must have been that of an imaginary founder, who, according to circumstances, was called a king, a hero, or a god. Ninus is the name given to this city by most Greek and Latin writers, and Ninus is the mythical personage and great king to whom its origin is traced. He is represented as the son of Belus, and as the first who made war upon his neighbours. He is said to have been succeeded by his son Ninyas (another corruption of the name Nineveh) and his wife Semiramis. We are compelled to dismiss as unhistorical the early traditions concerning Nineveh.

It may seem surprising that the name of Nineveh never occurs in Scripture after the first mention of it until the reign of Hezekiah [2 Kings xix. 36], at least not in the historical books. This was about 710 B.C., and in the time of Sennacherib. The book of Jonah records events which took place a century and a half

earlier, and is of much interest for the allusions it makes to the moral character and outward grandeur of Nineveh.* We read in that book that "Nineveh was an exceeding great city of three days' journey" [iii. 3]. Whatever may be meant by the expression "three days' journey" here, it is evident that the city was very large. The same fact is also made plain by the words in which God calls Nineveh "that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand" [iv. 11]. This is usually understood of infants, who form about a fifth of the population, giving in the present case a total of about 600,000 persons. Considering that Oriental cities often occupy a very large space compared with their population, it will follow that Nineveh may have been a very extensive city. Of this, however, we have abundant proofs. Nineveh is mentioned by Isaiah [xxxvii. 37], and the two prophets Nahum and Zephaniah utter predictions of its ruin. Nahum is supposed to have been the contemporary of Isaiah, but Zephaniah is known to have prophesied in the reign of Josiah (B.C. 630) and a very short time before the fall of Nineveh [Zeph. ii. 13-15]. From this time Nineveh is lost sight of in the Old Testament, but is once or twice named in the Gospels [Matt. xii. 41; Luke xi. 32]. This is all we can learn respecting the great Assyrian capital directly from Scripture, if we except the incidental allusions to its state in the predictions of Nahum to which we shall again refer.

We may now call attention to some of the statements made by secular writers, though we cannot, of course, undertake to quote all they say; nor will it be necessary, as we have already spoken of the oft-repeated story about Ninus. Herodotus is the oldest uninspired author in whom we find mention of Nineveh. He says the city was unsuccessfully assailed by Phraortes and the Medians; it was then besieged by Cyaxares, the son of Phraortes; but it was not taken till several years later, in the reign of Cyaxares [Herod. i. 102-106]. Passing over some subsequent details given by this ancient writer, in which he speaks of Astyages and Cyrus, we notice that, when describing the country, he mentions the Tigris, "upon which Nineveh was situated"—a sufficient sign that Nineveh had already fallen [i. 193]. Again, further on, he speaks of Nineveh, a city of the Assyrians, and of Sardanapalus, one of its kings, but only in reference to the past [ii. 130].

Passing over Ctesias, our next witness is Xenophon, who, in his "Anabasis," describes two ruined cities which he saw upon the banks of the Tigris. "The Greeks," says he, "proceeding safely the rest of the day, came to the river Tigris. Here there was a great, deserted city, the name of which was Larissa. The Medes anciently inhabited it. Its wall was twenty-five feet broad, and a hundred in height. The circumference round about was two parasangs (or about seven miles). It was built of bricks of earthenware, supported by a stone basement of twenty feet high," &c. From this place, he says, "they advanced one stage, six parasangs, to a great, deserted wall near the city. The name of the city was Mespila. The Medes formerly dwelt in it. There was a basement of smooth

stone filled with shells, fifty feet broad, and fifty feet high. Upon this was built a brick wall, fifty feet broad, and one hundred feet high. The circuit of it was six parasangs." He further adds that the Persians were not able to take this city without divine interposition ["Anab.," iii. 4]. From the positions assigned to these two places, and their distance from each other, it seems to follow that Larissa was what we call Nimrud, and Mespila no other than Nineveh. At that time, then, the city was forsaken, and, according to Xenophon's account, its vast walls, 150 feet high and 50 feet wide, inclosed an area of perhaps twenty-two miles in circumference. This was about 400 years B.C.

Diodorus Siculus, who wrote before the Christian era, gives some details respecting the history of Nineveh. He speaks of Ninus as a conqueror, who founded a great empire, and then built a city which bore his name. This city, he says by mistake, was upon the Euphrates, and was 150 stadia long and 90 wide, or 480 stadia in circumference. He also states that no other city occupied so much space, or had such walls. These walls were 100 feet high, and wide enough for three chariots at once. They were flanked by 1,500 towers, each of which was 200 feet high. To the story of Ninus he adds that of Semiramis, his queen and successor. He also records the capture of Nineveh by Arbaces, and the death of Sardanapalus, as he calls its king ["Bibl. Hist.," bk. ii.].

It is scarcely necessary to quote here from what other ancient writers say: we shall therefore merely indicate the chief of them, with such brief details as may seem desirable. Strabo supplies a few hints. He says Nineveh soon disappeared after the fall of the Syrians (Assyrians), though the city was much larger than Babylon [chap. vii. 37]. Lucian of Samosata declares that Nineveh had quite perished, that no trace of it remained, and that nobody could tell the site on which it stood ["Dial.," Charon, 23]. Pliny says Nineveh stood upon the Tigris, looked towards the west, and was formerly very famous ["Hist. Nat.," vi. 13]. Ptolemy [vi. 1], Arrian ["Hist. Ind.," 42], and Eustathius also refer to Nineveh [Eustathius on "Dion.," 988]. Tacitus speaks of it as if it had been partially restored ["Annal.," xii. 13]; and the language of Ammianus Marcellinus conveys a similar idea [bk. xxiii., p. 371, edition 1681]. It is a common opinion that this was the case, as Cellarius remarks, "I think that after its overthrow, caused by the Medes, a town arose out of its ruins, which bore the ancient name, but was not to be compared with the former, either in magnitude or in splendour" ["Geogr. Ant.," i. 470]. Therefore, notwithstanding the express declaration of Lucian, we must suppose that the site of Nineveh remained identified by the traditions of the people, and was partially inhabited in later times. It must be borne in mind, however, that Mosul is not unfrequently called Nineveh by old writers, and especially European ones. D'Herbelot says, "The Oriental geographers do not, as many of our travellers do, confound Nineveh with Mosul, which is built upon the right bank of the Tigris, while the other, which the Turks usually call Eski-Nineveh, or Old Nineveh, was built upon the left bank" ["Bibl. Orient.," iii. 41]. That this identification of the true site of Nineveh was common in the East may be gathered from various authors. Masius, in his account of Johannes Sulaca, as quoted by Assemani, clearly points out its true position, which he had doubtless learned from the Nestorians ["Bibl. Orient.," i. 525]. In like manner,

* We are quite incompetent to understand how the Rev. G. Rawlinson, to whose "Ancient Monarchies" we have been much indebted, can assign Jonah to so late a date as between 760 and 750 B.C. The fulfilment of one of his predictions in the reign of Jeroboam, son of Joash, long before this, is recorded in 2 Kings xiv. 23. Another instance of this loose holding of Scripture will be mentioned in this article.

Faustus Nairon says Mosul is not far from Nineveh, but on the west of the Tigris, on the eastern bank of which are the ancient ruins of the city ["Euoplia," p. 18]; and again, the same author, who was a Syrian Maronite, says Mosul is by some called New Nineveh, because it is built from the ruins of Old Nineveh, which is a little way off on the eastern bank of the same river ["Euoplia," p. 45, edition 1694].

In the twelfth century, Benjamin of Tudela went to Mosul, which he calls Ashur; agreeing in this point with some other writers. He also speaks of Nineveh as on the other side of the Tigris, and says that, although in ruins, it has various hamlets and forts about it ["Itiner.," p. 62, edit. 1633]. Rabbi Petachiah, a Jew, who lived and travelled about the same time as the author last referred to, calls Mosul by the name of New Nineveh, and says that Old Nineveh is on the other side of the Tigris ["Travels," edited by Dr. Benisch, p. 9]. There is no need for further quotations from old writers, but these are given to show that we have a long chain of evidence respecting Nineveh, extending from the oldest period of historical literature down to recent times. It would have been easy to multiply our references to ancient authors, but we can only find room for the following few additional names, as examples of what may be found:—Lucan ["Pharsalia," iii. 215]; Tertullian ["Adv. Marcion.," ii. 11]; Augustine ["De Civ. Dei," xvi. 3; xviii. 44, &c.]; Theodoret [on Jonah]; Ephrem Syrus ["Repentance of Nineveh"]; Prudentius ["Cathemer," vii. 131]; and Eusebius of Caesarea. To the mediæval writers we have quoted, we will merely add Sir John Maundeville. With regard to moderns, it will be enough to mention the names of Layard, the two Rawlinsons, and Messrs. Vaux and Bonomi, all of whom have supplied valuable aid, either in original works or compilations. Mr. Rich also, who may be called the founder or pioneer of recent research, should not be forgotten. French and German writers, as Botta, Oppert, Ritter, Tuch, &c., should be consulted by those who wish to go deeply into the subject. For some details not here given bearing upon the literature of Nineveh, see Wiener ["Realwört.," art. *Ninive*].

The history of Nineveh is not easily written, partly through lack of definite materials, and partly because the annals of the kingdom or of the empire are mixed up with those of the metropolis. [See ASSYRIA.] The oldest authorities, apart from the Bible, are often inconsistent with each other, and sometimes with themselves. One consequence of this is, a corresponding variation among modern writers. Some think the Ninevite kingdom had only existed six or seven centuries when Nineveh fell, and others believe it had existed for twice that period. The former place its origin from 1200 to 1300 B.C., and the others from 1900 to 2000 B.C. We must leave this question of the duration of the monarchy as one which we have not here space to discuss, and only remark that the authority of Scripture clearly favours the longer computation. As it regards the city, the Bible unquestionably assigns its origin to an age very remote. The old tradition, which makes Babylon older than Nineveh, we so far accept, because it quite agrees with the Mosaic account [Gen. x. 10, 11]. Modern researches also confirm the same venerable document in other respects, in particular as it concerns the Assyrian origin of Nineveh—"Out of that land went forth *Ashur*, and builded Nineveh." The Biblical records lose sight of Nineveh for a long time, and here also there is another coin-

cidence between them and the monumental witnesses, who are by no means continuous in their testimony. From this we may infer that after its first period the city may have declined, and that it again rose to dignity and influence. Such a fluctuation in its fortunes is, moreover, not improbable. Some writers of note in our day contend that Calah was certainly, and Nineveh probably, not built till some time after Moses [Rev. G. Rawlinson's "Ancient Monarchies," ii. 303], and that Gen. x. 11, 12 is very possibly an addition made by Ezra on the return from the captivity. We answer that it may be quite true that Shalmaneser I. is called the founder of Calah in Assyrian history, but we must have something better than ambiguous and complimentary inscriptions before we reject the sacred record, or explain it away. Moreover, there are many cases in the Bible itself of persons being called the builders of cities who were only their restorers or fortifiers. Lastly, the absence of any mention of Nineveh by name in Assyrian inscriptions does not prove its non-existence, though the fact may suggest the inference that it was not the capital. Indeed, Moses mentions *Asshur* as the builder not only of Nineveh, but also of Rehoboth, Calah, and Resen, any one of which may have been the seat of government.

The names of several Assyrian monarchs who reigned over Nineveh are given in Scripture. These appear in the following chronological order, at the dates assigned, according to the chronology in the margin of our Bibles:—

Pul (B.C. 771)	Sargon (B.C. 714).
Tiglath-pileser (B.C. 740).	Sennacherib (B.C. 713).
Shalmaneser (B.C. 730).	Esarhaddon (B.C. 709).

These names, with the exception, possibly, of the first, have been found, along with other royal names, in the cuneiform inscriptions; and it is interesting to observe that the Scriptural account is confirmed in other respects, as well as in the names of the kings. [Further information will be found in the articles which treat of these monarchs in the present work.] It would be very interesting if we could certainly say what king reigned when Jonah went to Nineveh. Our common chronology fixes that visit at about 862 B.C., at which time, according to Sir H. Rawlinson, the ruler was *Asshur-idanni-pal*, or, as he now calls him, *Asshur-izzir-pal*, whose reign is regarded as one of the most prosperous in the series [Rawlinson, "Anc. Mon.," ii. 337]. This king was also a great builder, both at Nineveh and elsewhere, and our museums have been enriched with works executed at his order. His successor, who was called *Shalmaneser II.*, is represented as conqueror of Hazael, king of Syria, and as receiving tribute from the Phœnicians, and from Jehu, king of Israel. Nineveh was now, more than 800 years before Christ, a chief city in an immense empire, which extended in the west to the Mediterranean itself. For our purposes, it is matter of regret that the history of the great city Nineveh is, in a manner, obscured by that of the empire. Pul, the first of the kings above named, is not certainly identified in Assyrian records.

Passing over some subsequent reigns, we approach the period when Nineveh, which had sent out so many armies on messages of ruin to other cities, was to be overtaken by the sword of retributive justice, and to fall for ever from her pride, power, and glory. It was in vain that its rulers erected new defences, palaces, and temples, or restored and enlarged the old ones; it was in vain that foreign lands and cities were sacked and taxed to minister to the

pomp and luxury of the Ninevite princes; it was in vain that vast multitudes of foreigners were forcibly carried from their homes and held in bitter bondage; it was in vain that all was done which could feed the vanity or exalt the glory of Nineveh. Jonah's denunciation had been averted by temporary repentance, but the doom of the city was sealed. Nahum arose to declare the burden of Nineveh: "The Lord hath given a commandment concerning thee, that no more of thy name be sown; out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile" [Nahum i. 14]. Zephaniah pronounced the third and final warning:—"He will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her . . . desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand" [Zeph. ii. 13-15]. We must now hastily show how the city fell, and these oracles became translated into facts.

There is some diversity among the historians who record the end of Nineveh. The name of the last king is variously spelt, and the actual date is not agreed upon by all. But amid the diversities of detail which are so common in ancient history, the leading fact is conspicuous and unmistakable: Nineveh fell beneath a foreign invader. According to Abydenus, the last king was Saracus, whose capital was besieged by the Medes, and who, in despair, set fire to his palace and perished in the ruins.

The following is the account which the learned Prideaux has compiled respecting the fall of Nineveh:—"In the twenty-ninth year of the reign of Josiah, which was the twenty-third year of Cyaxares in the kingdom of Media, Nabopolassar, king of Babylon, having made an affinity with Astyages, the eldest son of Cyaxares, by the marriage of Nebuchadnezzar his son with Amyitis, the daughter of Astyages, entered into a confederacy with him against the Assyrians, and thereon joining their forces together they besieged Nineveh, and after having taken the place, and slain Saracus the king (who was either the successor of Chyniladanus, or he himself under another name), to gratify the Medes they utterly destroyed that great and ancient city, and from that time Babylon became the sole metropolis of the Assyrian empire. From the time that Esarhaddon obtained the kingdom of Babylon, both cities equally had this honour, the king sometimes residing at Nineveh and sometimes at Babylon. But after this, Nineveh lost it for ever. For, although there was another city afterwards erected out of the ruins of old Nineveh, which for a long time bore the same name, yet it never attained to the grandeur and glory of the former. It is at this day called Mosul, and is only famous for being the seat of the patriarch of the Nestorians, of which sect are most of the Christians in those parts. It is situated on the west side of the river Tigris, where was anciently only a suburb of the old Nineveh, for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day" ["Connection of the Hist. of the Old and New Test.," pt. i., bk. i.]. The date assigned to the overthrow of Nineveh by the writer just quoted is B.C. 612, and he vindicates this as preferable to the opinion of Archbishop Ussher, whose date is B.C. 626. We fear that

absolute certainty as to the date and details of this catastrophe must be despaired of. As we have already seen, Herodotus says that the first assault of the Medes against Nineveh was defeated, that the second also was defeated by an incursion of Scythians, but that the third was successful. The ruins of Nineveh show that before its actual overthrow it had begun to decline, and we may reasonably refer this especially to the rising of the Median power, by which the resources of the Assyrian capital were diminished. The second Median attack upon Nineveh is ascribed to Cyaxares by Herodotus, and it is said that Nabopolassar, one of the generals of Saracus, was treacherous enough to join the ambitious Medes. The conquest of Cyaxares is referred to B.C. 623 by Mr. Rawlinson; but some place it in B.C. 602, though it is more frequently assigned to B.C. 606. Our object does not require us to enter minutely into the chronological question; it is enough for us that, by universal consent, Nineveh was destroyed 600 years or more before our era, and after the predictions of the Hebrew prophets. [The reader will find interesting accounts of the correspondence between the inspired prophecies and the actual history in Bishop Newton's work on the "Prophecies," diss. ix., and in Dr. Keith's "Evidence of Prophecy," chap. x. In both these works there are references to numerous ancient and modern authors who have treated of the subject or supplied the materials.]

With the exception of a few writers, Nineveh has, by general consent, been placed upon the left or east bank of the Tigris, and opposite Mosul, where the river is crossed by a bridge. It is disputed whether Mosul has been built out of the ruins of ancient Nineveh to any great extent, but it is quite certain that it is sometimes called New Nineveh, and that it has been long an important city on account of its textile fabrics (our word "muslin" is derived from the word Mosul), and for other reasons. The first modern writer who appears to have given any distinct account of the ruins of Nineveh was Mr. C. J. Rich ["Second Memoir on Babylon," pp. 38-41]. This was in 1818. Four-and-twenty years later, M. Botta, a Frenchman, turned his attention to the place, and made some important discoveries. The greatest honour was, however, reserved for our countryman, Mr. Layard, who had considerable experience as an enterprising traveller before his exploring expedition in 1845. Excavations were carried on at various points in the district of Nineveh, some of the more important being at Nimrud, a few miles south of the actual site of Nineveh, but by some believed to have been included in its precincts. As a simple matter of fact, an immense area has ruins scattered over it. This area is bounded on the west by the Tigris, and on the south by the river Zab: it may be roughly estimated at thirty miles long, and with an average width of ten miles. The illustration on the next page shows what is generally pointed out as the site of Nineveh. The opinion has been held that the Nineveh of Jonah occupied the whole of this space; but it has been urged in reply that there is no evidence of any such extension of the name, while there is proof that various portions of the district bore distinct names of their own. Without pretending to decide at this stage of Assyrian discovery, we may lay it down as tolerably certain that Nineveh proper did not extend over anything like the whole of the area we have described. At the same time, we think it exceedingly likely that Nineveh was not all comprised within the area described in the next sentence. It appears that opposite

Mosul there are two large mounds, and sundry other important traces of ruins, enclosed within what is, no doubt, a line of wall, seven miles and a-half in extent: on the north, this wall is one mile and 673 yards; on the south, it is only about 1,000 yards; on the west, two miles and 1,000 yards; and on the east, a curve of about three miles. Between this large enclosure and the river there is a space nearly equal to the one we have described. If this were included within the ancient city, the size would be about double of what it now seems to be. If it was not, we must suppose that the river has changed its course, because it is at one point 3,000 yards from the wall, and at the two extremities where it is nearest is 150 and 300 yards away.



Site of Nineveh.

Whatever may be the explanation, we cannot believe that the river and the city were always so far asunder. The prevalent opinion now seems to be that the Tigris flowed at one time close to the western wall. There are strong evidences that the city reached beyond the eastern wall, outside of which there is a rampart running almost parallel with it at a distance of some five hundred yards in its southern part, and more towards the north. Within these enclosures, or defences, we may suppose the chief part of the population was gathered, and all the palaces, temples, and other principal buildings were erected. At present, two great mounds in particular are prominent: the one, called Kouyunjik, to the north; and the other, called Nebi Yunus, to the south. Nebi Yunus appears not to have been very carefully examined, nor is it likely that it will be, so long as the superstitious regard for it as the tomb of Jonah continues. No such difficulty stands in the way of Kouyunjik, which has, in conse-

quence, been extensively excavated, and with most interesting results. [For some account of these, see Mr. Layard's "Nineveh and Remains," vol. ii., chap. xiv., &c.; and still more in detail in "Nineveh and Babylon," *passim*; Bonomi's "Nineveh and its Palaces," Fergusson's "Palaces of Nineveh," &c.; and Mr. Vaux's "Nineveh and Persepolis." There is also a large amount of information scattered up and down in scientific journals.]

Mr. Layard's first great discovery at Kouyunjik was of the remains of a palace which had been destroyed by fire. It had been of great extent, and elaborately ornamented. Another large and splendid palace was also found afterwards, similarly destroyed by fire. But notwithstanding the ravages of fire and time, and other causes, the site of Nineveh has disclosed most numerous objects illustrative of the customs, arts, sciences, history, &c., of that great city. Some of the remains bore the name of Sennacherib, whose palace there stood. There is every reason to believe that captive Israelites are represented upon some of the bas-reliefs; and it is well known that in the inscriptions Sennacherib records his invasion of Judaea in the reign of Hezekiah. [See HEZEKIAH.] [Respecting the Assyrian inscriptions, we may refer to the "Journal of the Royal Asiatic Soc.," where sundry translations of them have been printed. See, especially, the more recent volumes. Vol. i., part i., New Series, 1864, contains an examination of a remarkable discovery not long since made by Sir H. Rawlinson, comprising a list of Assyrian officers, which throws much light upon the chronology of Nineveh history.]

There is other evidence, besides that of Ammianus Marcellinus, that a town actually existed upon, or adjacent to, the site of Nineveh in Roman times. There are coins which bear the name; and Mr. Layard's explorations brought to light a number of Roman coins, and other relics, belonging to the first two centuries of our era.

If we have said nothing of the references to Nineveh in the books of Tobit and Judith, it is because we regard those books as mere fables, and undeserving of being quoted as witnesses in a grave historical inquiry.

NIN'EVI^{TE}, a man of Nineveh [Luko xi. 30, and Matt. xii. 40 (in the Greek)].

NTSAN. [See ABIB, MONTHS.]

NIS'ROCH, an Assyrian god, in whose temple Sennacherib was killed [2 Kings xix. 37; Isa. xxxvii. 38]. The name has not yet been identified in the Assyrian inscriptions; but it has been supposed to bear the same relation to *neher*, "an eagle" or "vulture," as Arioeh does to *ari*, "a lion;" and it is certain that there was an Assyrian idol with the head of an eagle, which was long since suggested by Mr. Layard to be the Biblical Nisroch.

NITRE. The word נִיֶּרֶת (*nether*) of the Hebrews, νίτρον (*nitron*) or *nitrum* of the Greeks and Latins, and *natrum* of the Arabs, is correctly translated "nitre" in Prov. xxv. 20, and Jer. ii. 22, where it signifies carbonate of soda. But by a transfer of terms not uncommon in all branches of natural history, and especially in mineralogy, *natron* has been adopted to denote carbonate of soda; and nitre, nitrate of potash or saltpetre, both natural efflorescences. *Nether* is described in the Bible as effervescing with vinegar, and as being used in washing—properties of *natron*, and not of saltpetre; and

natron is met with not only on the borders of the African lakes, but on those of the Dead Sea, of saline springs, and on clay-banks of rivers and old walls throughout the East.

NO. [See NO-AMON.]

NO-A-MON, or simply NO, the name of an Egyptian city, now better known as Thebes. The references to No in Scripture are curious. In Jer. xlv. 25, Dr. Henderson translates, "Behold, I will punish Ammon of No," and remarks that "the preposition in this case (*min*, 'of' or 'from') indicates the place where Jupiter Ammon had his celebrated temple." [See AMON.] In Ezek. xxx. 14, 16, the city is called No, but in ver. 15 it has prefixed to it the word *hāmōn*, and may be literally rendered "the *hāmōn* of No." Here and in xxx. 10, xxxii. 18, Ezekiel seems to use the word *hāmōn* as equivalent to the Amon of Nahum; but in all three instances our version gives "multitude" as its meaning. We prefer to regard it in each case as the name of the famous god Amon, Ammon, or Hammon, who is continually alluded to in Egyptian hieroglyphics, and very often in proper names. Jerome always incorrectly translates "No" by "Alexandria," an error which also appears in the Targum. In Nahum iii. 8, our translators have "populous No" in the text, and "No-Amon," which is right, in the margin. The ancient versions vary considerably; none of them have Thebes; but its other Greek name, Diospolis, is met with. We can say little respecting the different names of this city, but it seems that No, or No-Amon, and Thebes are Egyptian, while Diospolis is a Greek invention intended to indicate its connection with Jupiter Ammon, or Hammon. According to Mr. Sharpe, Thebes signifies "the city," Tabo; and the word still remains in Medinah Tabo, the village in the western suburb of the city ["Egyptian Hieroglyphics," p. 97]. With reference to the word "No," it is confessedly obscure, and all we can say is, that it is known to have been employed in ancient times. Thebes was a city of remote antiquity. It is commemorated by Homer in a passage which Cowper thus renders:—

"And all that opulent Egyptian Thebes
Receives, the city with a hundred gates,
Whence twenty thousand chariots rush to war."

[*"Iliad,"* bk. ix.]

The classical writers from Herodotus downwards agree in magnifying the greatness and glory of Thebes, and their wonderful accounts of its antiquity, wealth, and power are very interesting. One of the ancient commentators upon Homer assures us that it had a population of seven millions. Strabo reckons at a million the army of soldiers which Thebes mustered; and the 20,000 chariots of Homer in the passage just quoted, imply an enormous army of foot-soldiers. Not the least interesting of the classical references to Thebes is that of Tacitus, who tells us the interpretation put upon certain inscriptions among the Theban ruins. Among other points, he mentions this, that there had formerly dwelt in the city 700,000 men of an age fit for military service, which would give an aggregate population of from three to four million souls [Tacit., "Annal." ii. 60]. These allusions may be taken in connection with the interpretation placed by our translators upon the words Amon ("populous") and *hāmōn* ("multitude"). The ruins of Thebes are still among the most remarkable in the valley of the Nile. The city stood on both banks of the river, and was divided into sundry portions, a sufficiently clear general account of which is given by Sir J. G. Wilkinson ["Hand-

book for Egypt"]. The chief division of the city was that on the eastern bank, where there are still to be seen the magnificent ruins of the Temple of Carnac, and many other extraordinary remains of antiquity, which it would require a volume fully to describe. These ruins of temples, tombs, and palaces have been a storehouse which has alternately enriched the curious and supplied the ignorant for well nigh two thousand years. It is very remarkable that Nahum speaks of the fall of Thebes as having already taken place, and it seems to be admitted that this is in accordance with fact. The throne, which had stood at Thebes from time immemorial, was removed as early as the reign of David. The Delta became the chief centre of activity, wealth, and power; Thebes came under the government of the priests, and lost its glory and strength. The language of Nahum [iii. 8, 9] very graphically describes the position of Thebes, and what she had been: "Art thou better than No-Amon, that was situate among the rivers, that had the waters round about it, whose rampart was the sea (Nile), and her wall was from the sea (Nile)? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers." In curious harmony with this enumeration of dependents, the Greek scholiast on Homer, already quoted, says of Thebes, "Here formerly was the regal palace of Egypt, to which formerly the Libyans, Egyptians, and Ethiopians carried tribute." With regard to Nahum's account of the position of Thebes, it clearly refers to its position on the great river here and elsewhere called a sea, and its smaller artificial channels, or canals, used for irrigation and other purposes. Curiously enough, we are told that Thebes was never fortified with a wall. It covered a huge area; and after its downfall a number of villages were scattered over its site. Every book worth reading on the subject of Egypt contains a more or less full description of the astonishing relics of ancient times which still appear upon the plains of Thebes. It is quite impossible for us to present any summary here, and we therefore refer to the many works which treat of ancient and modern Egypt.

NOADIAH, *meeting with the Lord*. 1. The son of Binnui, a Levite, and one of those who were charged to weigh the gold and silver and sacred vessels which were brought from Babylon at the termination of the captivity [Ezra viii. 33]. 2. The name of a false prophetess who assisted Tobiah and Sanballat in their endeavours to thwart Nehemiah in his great work [Neh. vi. 14].

NOAH, *rest*. 1. The tenth of the antediluvian patriarchs in direct descent from Adam [Gen. v.]. The history of Noah must ever be regarded with an interest second only to that which invests the history of Adam himself. The grandson of Methuselah [Gen. v. 25, 28, 29], who for nearly the first two hundred and fifty years of his life was contemporary with Adam; the son of Lamech [vs. 28, 29], who was upwards of fifty years old when Adam died, Noah stands before us in the sacred history as the grand connecting link, not only between the old and new world, but also between the divinely-created head of the human race and the long line of generations which peopled the earth anew after the deluge. He is associated directly with the most stupendous calamity which has ever been witnessed on the earth since man was created. He is the second great progenitor from whom the entire human family has sprung, and his

name is enshrined in the Word of God with a preciseness and significance of allusion which forbid the faintest possible supposition of his being a mere mythical or legendary personage. In truth, having regard to the distinctive language of prophets and apostles, and, above all, of the Lord Jesus Christ himself, we may fearlessly affirm that no solitary fact in the entire range of Scripture history rests on more convincing and conclusive testimony than the historical reality of Noah himself, and the terrible catastrophe with which his name and biography are historically bound up.

He received at his birth a name purposely designed to give expression to the fond anticipations of parental hope. Lamech called his name Noah, saying, "This name shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" [Gen. v. 29]. These words of Lamech have given rise to considerable discussion, without, as may be frankly admitted, any positive and satisfactory result. On the face of them, it is easy to see that through the instrumentality of the child just born he expected rest and relief from oppressive anxieties; but what precise sense he attached to them, or in what way he believed his hopes would be realised, or whether they were a vague and dim prophecy of which he caught not the full meaning and import, are questions which it is impossible to determine. Some writers have supposed that the curse inflicted on the earth as the result of the fall, and the consequent excessive labour necessary to bring sufficient sustenance from the earth, had become an intolerable burden, and that Lamech, with prophetic foresight, discerned that his son would be the agent of a Divine interposition, and be the means of mitigating the burden. Those who maintain this view see the fulfilment of the prophecy in the blessing bestowed on Noah subsequent to the deluge, and the subjection therein promised of the beasts of the field for the service of man [Gen. ix. 2]. By others, again, the words are understood as but the outburst of a heart weighed down by the sorrows and corruptions of the times, and the suffering and toil involved in the curse, and as the eager expression of a hope that the child just born might be the promised seed through whom deliverance from the curse should come. By all, however, who regard Noah as a typical person, the words of Lamech will be interpreted in a loftier sense, and, like the promise given in Eden, be held to point to Him whom Noah prefigured, both in name and office, and who proclaimed himself the true rest and comfort under the twofold curse which burdens humanity [Matt. xi. 28].

The first great period of Noah's life is very briefly summed up in the Word of God. He lived five hundred years, and then were successively born to him the three sons who ultimately became the heads of the three great divisions of the human race [Gen. v. 32]. [See HAM, JAPHETH, SHEM.] It is not difficult to perceive why, in contrast to the history of the other patriarchs, the providence of God should have so overruled events as that Noah's sons should have been born at a comparatively late period of his life, and that they should be (for that age) young men when they went forth from the ark to re-people the earth. As to the personal character of Noah, it is summed up in the simple but comprehensive statement that he "was a just man, and perfect in his generations," and that he "walked with God"—a statement indicating deep piety and devotion towards God, and unblemished integrity in the sight of man.

The same high saintliness is implied in the expressive announcement regarding him made through the prophet Ezekiel [Ezek. xiv. 14, 20]. In immediate connection with Noah's history, and as if, in some degree, to account for the frightful degeneracy and sin which, not long after, drew down the awful vengeance of God, certain details are given us of a painfully interesting character [Gen. vi. 1, 2, 4]. Here again there is considerable diversity of opinion as to the precise import of the inspired statement, and the most ingenious and fanciful conjectures have been hazarded from time to time by Jewish and Christian commentators, ancient and modern. It is needless to repeat here the various explanations which have been advanced of the term "sons of God," but it may be observed that not even that strangest of all interpretations, which affirms the "sons of God" to be angels, is yet entirely exploded and renounced. On the contrary, it is still supported and urged with great plausibility by one or two writers of eminence. Taking, however, the most probable view of the case, the true account would appear to be this: that, concurrently with the greatly accelerated multiplication of mankind as we descend the stream of time, there had been a growing intermixture between the Sethite and Cainite races, or again between the godly and the ungodly, and then following on this the usual result—decay of piety in the former, and a vast increase of sin and ungodliness in the world. To such an extent, indeed, did this at last grow that it drew from God himself the solemn and significant avowal that it "repented him that he had made man on the earth;" and, coupled with it, the prediction of the awful judgment which ultimately swept the earth free of its guilty population [Gen. vi. 7]. Again and again, in varied yet expressive phraseology, is the frightful wickedness of man portrayed, as if to vindicate the righteousness of God in exacting so terrible a retribution [vs. 3, 5, 6, 11—13]. Two merciful provisions, however, preceded the realisation of the Divine threatening. In the first place, a special covenant of grace was established with Noah and his family, including in it the promise of deliverance from the coming deluge [ver. 18]. Accordingly, he was commanded to build the ark. Secondly, a season of grace was allowed, during which opportunities of repentance were to be afforded to the ungodly. It has been generally supposed that the Divine announcement in Gen. vi. 3—"My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years," indicates the interval between the first intimation of the deluge and the event itself. The Chaldee paraphrase supports this opinion by rendering the passage—"This evil generation shall not continue before me for ever, because they are flesh, and their works most wicked; and an end shall be given unto them, a hundred and twenty years, if, perhaps, they may be converted." If this be correct, then the Divine announcement, in this verse, must have been given in Noah's four hundred and eightieth year, or twenty years before the birth of the eldest of his three sons [Gen. v. 32]. Be this as it may, there is no doubt whatever that it is to this interval that the two passages in St. Peter's epistles refer [1 Peter iii. 18—20; 2 Peter ii. 5]. From these it is evident that Noah, like Enoch before him [Jude 14], boldly testified for God against the unbelief of his generation by example [Heb. xi. 7], and also direct exhortation, and warned the ungodly of the coming judgment. We are aware that 1 Peter iii. 18—20 has

been the theme of considerable controversy, and especially that it is claimed by the Romish Church in support of the false tenet of a purgatory hereafter. But whatever may be the exact interpretation adopted, the passage affords no possible foundation for this superstitious figment. We believe, however, that the true interpretation is that which regards the preaching alluded to as that of Noah, "the preacher of righteousness," the messenger of God; the time indicated as the period while the ark was being constructed; and the persons preached to as the "disobedient" antediluvians—"the spirits" now, that is, "in prison," or safe keeping.

As regards the ark itself, we may remark that the construction of it was not merely the greatest work of Noah, but of his generation. The instructions concerning it are few and brief, and may be given here in full: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it" [Gen. vi. 14—16]. Simple as all this appears, a great many questions have been originated by it, and considerable variety of interpretation has been the consequence. The ark itself, it is generally admitted, was an oblong structure, the proportions of which are positively ascertainable—viz., the height was to the length as 3 to 10, the breadth was to the length as 1 to 6, and the height was to the breadth as 3 to 5. These proportions are confessedly in accordance with scientific rules for naval architecture, and with the purposes for which the ark was constructed. It is impossible to decide which length of the ancient cubit was used in Noah's time, but if it was about 1 foot 9 inches, this gives us 525 feet in length, 87½ feet wide, and 52½ feet high. The dimensions of the Great Eastern steamship are 680 feet long, 83 feet wide, and 60 feet deep; but its internal capacity is probably not greater than that of the ark. We have no details as to the exact shape of the ark, but it must be remembered that it was constructed to float, and not to sail or to be steered; consequently, it may not have taken the form of an ordinary boat or ship. The Hebrew form for "ark" is *tēbhāh*, which, like the Latin word *arca*, denotes a long box, or wooden chest. This ark was to be made of gopher wood. [See GOPHER WOOD.] It must be noticed, however, that no explanation of this word can be regarded as positively correct, because it occurs nowhere else in the Bible. The ark was to be constructed with rooms, or cabins (Hebrew, "nests"), by which we can only understand a number of compartments. It was to be covered with pitch—bitumen or asphalt—within and without, to render it dry and waterproof. This fact would indicate that the ark was built where this material was available, as it is in Babylonia, Assyria, &c.

The ark was to be supplied with light: "a window," or more correctly "light," was to be made. Some critics amuse themselves over the place where this is mentioned: "A window shalt thou make to the ark, and in a cubit shalt thou finish it above." It is preposterous, according to them, that a window, a cubit high, should suffice for such an erection. Several suggestions present themselves. 1. There is no evidence that the cubit refers to the magnitude of the window at

all; it may refer to some peculiarity in the structure like the eaves of a house. 2. The word rendered "window," but more correctly "light," or "lighting," has no article, and may include any number of windows; as a fact, this word occurs nowhere else, and the one nearest like it is uniformly translated "noon," or "noonday." Ainsworth long since observed that whether one or many lights is intended is uncertain; and that the "cubit" may describe "the fall of the roof." 3. But, supposing the cubit to be the measure of the light or lights, it may describe merely the height, and not the horizontal measurement. One very probable explanation is, that the "light" was to reach within a cubit of the roof in the upper story. Another feature in the ark was the door, which was made in the side of the ark, and was closed when the arrangements were completed. The last detail is that which concerns the internal division into three stories, a device by which the convenience of the ark would be greatly increased. It is exceedingly probable that each story was divided by partitions into apartments, and that each apartment was fitted with cages round the sides, &c., for the accommodation of the various animals which were admitted. Moreover, we must believe that arrangements would be made for the stowage of provisions, and for such other purposes as the ventilation, cleaning, &c., of the ark rendered necessary. What these arrangements were, we can only conjecture. Scripture is silent respecting them, and only says enough to indicate the vast capacity and wise design of this immense structure. In the course of the narrative of the flood we find mention of "a window" [Gen. viii. 6], and we refer to it here to observe that the Hebrew word is quite different from that translated "window" in vi. 16. In viii. 13 we find that Noah "removed the covering of the ark," which indicates that part, at least, of the roof could be removed from the inside. Beyond this all is conjecture, and we prefer to leave undetermined such questions as curiosity alone can ask, and answer as it asks them, by an exercise of imagination. In the article FLOOD we have referred to as many authors as is necessary, since mystical and allegorical interpretations have no claim upon our attention in a work like the present.

The ark being at length completed, and the allotted term of probation and grace having expired, Noah, at the Divine command, assembled his family, consisting of his wife, and sons, and daughters-in-law, and the living creatures which had been designated for preservation, and with them entered the ark, and the Lord shut him in [Gen. vii. 16]. Then came the judgment so long predicted, "whereby the world that then was, being overflowed with water, perished" [2 Peter iii. 6]. [See FLOOD.] For a hundred and fifty days the survivors floated on the watery waste, and then rested on the mountains of Ararat [Gen. viii. 3, 4]. [See ARARAT.] A considerable time, however, elapsed after this circumstance before the olive-leaf brought in by the dove assured Noah that the waters were abating from the earth, and only after a further period was the ground dry, and the Divine permission given to leave the ark, so that for a whole year they had occupied their strange home [vs. 6—14]. Noah's first act, after standing again on the earth, was one of adoration, thanksgiving, and prayer. God accepted the sacrifice, and gave to the new progenitors of mankind a new and special charter, the conditions and provisions of which exist in all their force and fulness to the present time [Gen. viii. 21—ix. 17]. Its provisions were adapted, and with a special fitness,

to the occasion; for to the relics of the human race newly escaped from the terrors of the great deep, the wreck of the world, and the general extirpation of their kind, what other engagements of the Divine favour could have been given more seasonable, or more instructive, at this time, than that God had recalled his wrath with the flood, and restored the earth to them again, secured to their peaceful use and dominion? "The distinctive and more opportune promise, that the ruin of the waters should be the last, is itself a signal monument of prediction. For who will say that a recurrence of the like catastrophe of destruction, a second deluge, was not then to man his most natural fear, or even his most reasonable calculation? But that word of promise took him out of his own fears and notions; and hitherto four thousand years have certified its truth. At this day we live under this covenant, coeval with the renewal of the world, and appointed—for so it is expressed—to be commensurate with its duration. This covenant, though not always so thought of, is our tenure: it gives the law to the elements and the seasons, till the second change shall come, ordained to be, not by the waters of a deluge, but by the instrumentality of another element, which, in its turn, will be the minister of God's purpose [2 Peter iii. 7]" [Davison's "Discourses on Prophecy, pp. 77, 78]. From an examination of the blessing pronounced on Noah and his sons after the deluge, it will appear to embrace the following particulars:—1. A renewal of the command originally given to Adam, involving the assurance of a numerous posterity, for the replenishment of the depopulated earth [Gen. ix. 1, 7]. 2. The lordship and dominion of the brute creation, with the promise that God would impress the latter with such a fear and dread of man, as to render them submissive to his will [ver. 2]. 3. Permission to eat animal food, but with the condition annexed that the blood must not be eaten [vs. 3, 4]. Whether man had previously been accustomed to the use of animal food, is a question on which Scripture is entirely silent. The tenor of the passage before us, no doubt, suggests at first sight the inference that he had not. 4. A special declaration of the sanctity of human life, accompanied by an ordinance for the death of the murderer, which may be said to be the root and foundation of all settled government, and of all such subsequent provisions as are necessary for the protection of society against lawlessness and violence [vs. 5, 6]. As a sign and witness to the covenant thus established between God and the new world, the rainbow, like the heap of stones set up by Jacob and Laban [Gen. xxxi. 46—49], was adopted and set apart, as a token, alike to God and man, of the perpetuity of the order of Nature, and of the pledge that never again should the earth be destroyed by a flood [Gen. ix. 8—17]. [See RAINBOW.]

We now turn to the last page of the patriarch's history, which stands out in dark and melancholy contrast to those which precede it. The language of Scripture—in this instance, as in others, faithfully impartial, and thereby proclaiming its heavenly origin—is distinct and unmistakable [Gen. ix. 21]. The man who had walked with God, and publicly testified for God and his righteous will in the face of rebuke and unbelief, falls into grievous sin. The conduct of Ham, on the one hand, and of Shem and Japheth on the other, gave occasion for the memorable prediction in regard to all three, involving a fearful curse on the former, and special blessings on the latter, all of which

have been signally fulfilled. After this prophetic outline of the future history of his posterity, we read nothing further of Noah, save the final record, that he "lived after the flood three hundred and fifty years," making the entire space of his life nine hundred and fifty years, "and he died" [vs. 28, 29]. The suggestive character of his personal history, and the manifold Divine teachings conveyed by the remarkable circumstances in which he acted so prominent a part, belong to the commentator and the preacher to draw out and enforce. It must suffice here to observe, that his signal faith, as shown in his piety and obedience to the command and promise of God, in his construction of the ark, and in his finally committing himself, in childlike confidence, to the protection of God when the great catastrophe came, stands forth for the instruction and example of the world in all time; while the fault which has left its blot on his otherwise bright name, is but another illustration with which to point the apostolic warning, "Let him that thinketh he standeth take heed lest he fall" [1 Cor. x. 12].

2. A daughter of Zelophehad [Numb. xxvii. 1; xxxvi. 11].

NOB, *high place*; a city of the priests in the tribe of Benjamin, first mentioned in 1 Sam. xxi. 1, as the residence of Ahimelech when David went to him and obtained provisions and the sword of Goliath. For thus helping David, Saul caused the massacre of eighty-five of the sacerdotal class, and the devastation of the place [1 Sam. xxii. 9—19]. The name of Nob is introduced by Isaiah [x. 32] in a prediction concerning Assyria. Still later, it is named by Nehemiah [xi. 32] among the places inhabited by the Benjamites after the captivity. We never hear of it again. It was certainly nigh to Jerusalem, and apparently in sight of it. Mr. Porter believes it was on a *tell*, or hill, of which he says: "The site of Gibeon is half a mile to the north; Anathoth is one and a-half miles to the east; and Mount Zion is full in view" ["Hand-bk. of Palestine," 324]. Some think Nob is referred to in the names Ishbi-bonob [see ISHBI-BENOB] and Gob [2 Sam. xxi. 16—18], but this is uncertain. Van de Velde adopts Von Raumer's suggestion, that Nob was el-Isawiyyeh, a village a short distance from Jerusalem, to the north-east of the Mount of Olives. In the book of Samuel the Syriac version writes this name "Nobah," a mistake into which Eusebius and Jerome also fall.

NO'BAH, *howling, or barking*. 1. The name of a man of the tribe of Manasseh [Numb. xxxii. 42]. 2. Kenath, called Nobah by its captor [Numb. xxxii. 42]. It is only mentioned again in the history of Gideon [Judg. viii. 11]. [For its supposed identity, see KENATH.]

NOD, *LAND OF, exile*; a name given to the country to which Cain withdrew [Gen. iv. 16]. It is said to have been on the east of Eden; but all attempts to identify it have hitherto been labour lost.

NODAB, *noble*. In Gen. xxv. 15 and 1 Chron. i. 31, this name seems to be represented by Kodemah, one of the sons of Ishmael, as may be inferred from comparing those texts with 1 Chron. v. 19. The Greek translation makes it the name of a tribe, which is very probable (Nadabzeans), although it may be the name of a region. It is noticeable that the Syriac version omits all the names in the verse where this occurs, and gives us the singular rendering, "And they made war with the inhabitants of Saca." The slightest possible

alteration of this word would make it mean "tents," and such was, perhaps, its original meaning. Nodab was probably, in any case, a Bedouin tribe or habitat.

NO'E [Matt. xxiv. 37, 38, &c.]. [See NOAH.]

NO'GAH, *splendour*; one of the sons of David, born after his accession to the throne [1 Chron. iii. 7; xiv. 6].

NO'HAH, *rest*; one of the sons of Benjamin, only mentioned in 1 Chron. viii. 2.

NON, *posterity* [1 Chron. vii. 27]. [See NUN.]

NOPH, or MEMPHIS, a city in Egypt. The authorised version reproduces the Hebrew form "Noph" in Isa. xix. 13; Jer. ii. 16; xlv. 1; xlv. 14, 19; Ezek. xxx. 13, 16; but has "Memphis" in Hos. ix. 6, where the Hebrew is "Moph." In Coptic the name is written "Memphi," in Greek and Latin it is "Memphis," in Syriac "Maphis," and in Arabic "Menoph." As to the interpretation of the name, authorities differ, some explaining it *city of Pthah*, others *habitation of the good*, &c. There is now no doubt as to the position of this city, which was one of the most ancient, populous, and important in Egypt. The centre of the city was a short distance south of Cairo, at a place called Mitrahenny, on the west bank of the Nile. This seems to be that which was called Manof in Maillet's "Description de l'Egypte" [edit. 1735, p. 273], and Menf by Savary. Browne affirms ["Travels," 1806, p. 589] that he could find no trace of such a name; and we observe that Mitrahenny itself is called Meniet Rahiné by D'Anville. It was a common opinion, which even Shaw endeavoured to maintain, that Memphis was represented by the Pyramids of Ghizeh ["Travels," edit. 1757, p. 296, &c.]. There is, probably, now but one opinion upon the subject, and we almost wonder to read how Vansleb ["Relation," 1677] and other old travellers explored the celebrated tombs where the ancient inhabitants of Memphis rest without apparently suspecting the fact. Since the time of Pococke, however, the correct view has gradually gained acceptance. It would be in vain here to attempt an outline of the history of Memphis. The tradition is that it was built not long after the Deluge, and was the seat of a succession of kings down to the time of Nebuchadnezzar, who destroyed it. It revived, and assumed its ancient importance; but the conquest of Alexander, and the erection of Alexandria, caused its gradual depopulation and decay. Ancient authors frequently speak of its greatness and antiquity, especially Herodotus [bk. ii.], Diodorus Siculus [bk. i.], and Strabo [bk. xvii.]. The accounts which have come down to us fully justify the belief that Memphis was a city of very great extent; but at present its ruins are for the most part insignificant, compared with those of Thebes, unless we include among them the Pyramids of Ghizeh and the Sphinx, which were, according to Strabo, five miles from the city. The principal relic at Memphis is a fallen colossal statue of Rameses the Great, which, when perfect, stood forty-three feet high. It is believed that the division of the Nile into two branches originally occurred at Memphis; but this now takes place lower down the river. [For a popular summary of what may be said about Memphis, see Sir J. G. Wilkinson's "Hand-book to Egypt." See also "Egypte Ancienne," by M. Champollion-Figeac, and other authors above named.] The Biblical allusions to Memphis have been already specified. Isaiah mentions "the princes of Noph," and tradition, as well as history, make Memphis the seat of a long succession of princes.

Hosea says, "Memphis shall bury them," and to this day the vicinity of the city is famous for the vast number of its sepulchres. Jeremiah mentions the residence of Jews at Memphis, the invasion of Nebuchadnezzar, and the utter desolation which should overtake the city. Of Nebuchadnezzar's exploits we have but little record; Herodotus, however, tells us of the victories of Cambyzes, and we all know that Memphis has long been desolate. Ezekiel predicts the ruin of the city, and makes special allusion to its idols. Of these idols other ancient writers make emphatic mention. It will be seen, therefore, that the prophetic references to Memphis bear the stamp of accuracy, and that the predictions contained in them have been fully accomplished.

NOPHAH, *Wast*, according to Gesenius, but Fürst explains it to mean *an elevation or hill*, and to be the same as Nobah; a city which at one time may have belonged to the Moabites, but was occupied by the Amorites [Numb. xxi. 30, where the Syriac has "Nobah in the wilderness;" comp. Judg. viii. 11].

NORTH, and NORTH COUNTRY, a term used in Scripture to denote the regions north of Palestine, &c. Its particular explanation in individual cases can only be ascertained by an examination of the texts where it occurs. Most of the armies which have invaded Palestine actually entered from the north [Jer. i. 14, 15; Ezek. xxvi. 7; Joel ii. 20]. Babylon was in like manner threatened from the north [Isa. xli. 25; Jer. l. 3, 9, 41; li. 48].

NOSE JEWELS. These are among the most ancient of female ornaments, and are still much valued in the East, as represented in the following illus-



Nose Rings.

tration. Mr. Pierotti gives the following account of them:—"The nose-drops were made of ivory or metal, and occasionally jewelled. They were more than an inch in diameter, and hung upon the mouth. Eliezer gave one to Rebekah, which was of gold and weighed half a shekel; and a fair woman without discretion is in the Proverbs compared to 'a jewel of gold in a swine's snout.' Rings are not now seen in the snouts of pigs in Palestine, but they are in those of horses, mules, and asses, being placed there by the Arabs to aid in evaporating the moisture from the nostrils. At the present day, the women in the country and in the desert wear these ornaments in one of the two sides of the nostrils, which drop like the ears in consequence. The custom exists also in many other parts of the East, especially among the dancing girls and odalisques" ["Customs and Traditions of Pal."]. Our translators only mention nose-jewels in Isa. iii. 21, but they are also referred to in Gen. xxiv. 47; Prov. xi. 22; Hos. ii. 13.

NUMBER. The letters of the Hebrew alphabet were used instead of numerals, and we have no evidence that in ancient times the Jews had any other signs for that purpose. The Phoenicians undoubtedly had numeral signs which were different from letters

as also had the Egyptians and the Assyrians. In our ordinary Hebrew copies of the Old Testament the numbers of the text are written at full length, as in Exod. xii. 37, "six hundred thousand." The numeral powers of the Hebrew letters are exhibited in the article ALPHABET. It must be observed, however, that when a higher number has to be expressed than a single letter represents, either two or more letters are added together, or a slight addition is made to the letter to change its value. Thus, $\aleph = 1$; but \beth or $\aleph = 1,000$; again, $\aleph = 10$; but $\aleph = 10,000$. In arranging the numeral letters, it is quite indifferent in what order they come, since each letter has its own absolute power. As a word, הַחֲמִישִׁי means "five" (*châmêsh*); but the sum of its letters is 348, in whatever order they stand.

It is extremely probable that many of the numbers now standing at full length in our Bibles were once written in the abbreviated form of letters. Moreover, it is quite certain that some of the numbers in our present copies are incorrect—a circumstance which can readily be accounted for if we bear in mind these two facts: (1) that originally numeral letters were employed; and (2) that some of the letters very closely resembled one another. The latter fact suggests that scribes and readers might alike make mistakes, which will be seen in ancient translations and in modern copies. These mistakes cause occasional discrepancies between texts which record the same events. For instance, in 2 Sam. xxiv. 13, we read of "seven years of famine;" but in 1 Chron. xxi. 12, it is "three years' famine." Again, in 2 Kings viii. 26 we read, "Two and twenty years old was Ahaziah when he began to reign;" whereas in 2 Chron. xxii. 2 we have, "Forty and two years old was Ahaziah when he began to reign." It would not be difficult to find other examples; but these present no difficulty to those who are acquainted with the ancient alphabets, because they see how easily "seven" and "three" or "twenty" and "forty" could be confounded. One of our greatest difficulties in deciphering the most ancient Phœnician inscriptions arises from the close resemblances between certain letters. This appears to have been an old difficulty: in Jonah iii. 4, we read "forty days;" but the Greek version has "three days." We own that this example bears another explanation, namely, that the mind of the translator or copier was so full of the idea that Nineveh was a city of "three days' journey," that he wrote "three," where he should have put "forty." In Neh. vii. 33, we have "fifty and two;" but the Greek has "a hundred and fifty-two," where we have an additional hundred, but the word "other" is dropped out. Here we suppose the mistake arose not from confounding letters but words, which might sometimes occur with inattentive readers. There are other cases in which a number seems to have been dropped. All these things have, doubtless, happened through human weakness; but there are some in which moral considerations seem to be involved. Such is the remarkable example in Gen. v., where the Hebrew text differs widely, and it would seem systematically, from the Samaritan and the Greek. To set this matter in the clearest light, a table, showing the variations, has been introduced in the article CHRONOLOGY, where it is shown that the Hebrew text gives 1,656 years as the period from the creation of Adam to the Flood; the Samaritan 1,307 years for the same period; and the Greek Septuagint 2,262 according to the Alexandrian Codex, or 2,242 according to the Vatican MS.

There is one form of the Greek text which gives a sum of 2,362 years from Adam to the Flood. There is no possible room to doubt that systematic changes have been made in some of these dates, and the only question is where they have been made. We can readily assume that the true numbers are retained in one of the three principal forms in which we have them. In the article CHRONOLOGY in this work, we have upheld the Hebrew recension; a few advocate the claims of the Samaritan, and a considerable number receive the Greek version. The claims of the Greek appear to rest on two or three grounds: (1) That the version was made when there was no reason for corrupting it; (2) that the Hebrew reckoning does not allow time enough for the development of human history and our race; (3) that the Greek text has a uniformity in its general appearance which the others do not exhibit—at any rate, not the Hebrew. Without undertaking the discussion of this matter here, it may be well to say that we all admit the propriety of using the numbers of the Greek when they aid us in reconciling the numbers in the Hebrew; and we turn other ancient versions to similar account. There are cases, however, in which the corruption of numbers is older than all our versions. For example, in 2 Sam. xxiii. 8, we have 800; but in 1 Chron. xi. 11 the number is 300. This appears to have arisen from an erroneous reading which confounded the words *shêlôshah* ("three") and *shêmonah* ("eight"). The present text has *shêlôsh* for "three;" but Kennicott says he finds *shêlôshah*, and that it is correct. In 2 Sam. viii. 4, 6, we have a series of numbers as follows:—1,000 and 700; 20,000; 100; 22,000; but in 1 Chron. xviii. 4, 5, they become—1,000; 7,000; 20,000; 100; 22,000. We call the first "1,000 and 700," because it is supposed that "chariots" is omitted after the first number. Again, in 2 Sam. x. 18, we have 700, which in 1 Chron. xix. 18 becomes 7,000, exactly the same as in the preceding series. This forces upon us the conviction that the signs used for 700 and 7,000 were confounded, as Kennicott remarks ["Dissertation," part i.], and as will be seen: $\aleph = 7,000$; and $\beth = 700$. This last is the letter \aleph as it appears at the end of a word, and as it was used for 700, just as \aleph was used for 500, and \beth for 600. An example of the same character occurs in 1 Kings ix. 23, where we read 550, while in 2 Chron. viii. 10 it is 250. So also in Gen. ii. 2 we have "seventh day," where the Samaritan, Greek, and Syriac have "sixth day," because $\aleph = 7$, and $\beth = 6$, were so much alike. In 1 Sam. vi. 19 we have 50,070; but the Syriac and Arabic have 5,070. In 1 Kings iv. 26 we have 40,000; but in 2 Chron. ix. 25 it is 4,000.

Where no contradiction appears, numbers may perhaps be erroneously stated for like reasons. Thus, in 2 Chron. xiii. 3, we read of an army of 800,000 and 400,000 while in ver. 17 we read of 500,000 slain in a single battle. Different explanations have been offered, one of them being that these numbers ought to be 1,800, 1,400, and 1,500; and another, that they should be 40,000, 80,000, and 50,000. A similar example appears in 2 Kings xix. 35, where the number 185,000 is supposed to be an unintentional mistranscription. Upon all these it is sufficient to remark that there is no portion of the sacred text so easily corrupted as that which exhibits numbers and proper names, and that these two classes of discrepancies are more numerous than any others, and at the same time less important.

We mentioned above that the chronology of the

Hebrew, Samaritan, and Greek texts differed widely in the records of the ages of the antediluvian patriarchs; there is also a considerable divergence in the succeeding period. Thus, from the Flood to the call of Abraham, the Hebrew gives 365 years; the Samaritan, 1,015; and the Greek, 1,245; so that from Adam to Abraham we have in Hebrew 2,021, in Samaritan 2,322, and in Greek 3,507.

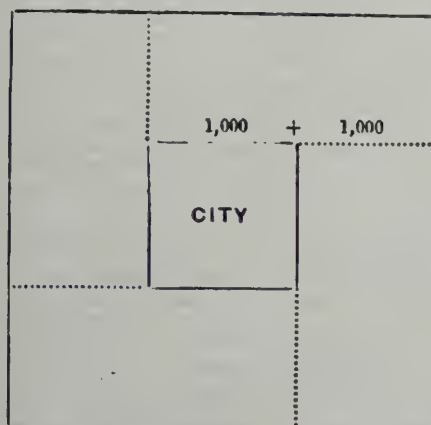
It is supposed that there are cases in which the Hebrew text uses round numbers for exact ones, and we can readily understand that this would be the case where the precise enumeration was impracticable or unimportant. We all know that certain numbers, as seven, twelve, forty, came to be regarded with particular honour from their connection with certain solemn or great facts—e.g., seven days of the week; twelve tribes of Israel; forty days of Moses in the mount. There is no doubt at all that such numbers might be used in ordinary speech for numbers closely resembling them. We feel it, however, to be next to infallibly certain that the exact numbers contained in the Bible are always correct, when there is no strong evidence that they have been accidentally or intentionally altered. The mystical or allegorical significance of numbers is a subject upon which we cannot enter. We will but observe, in conclusion, that the whole subject of Bible numbers deserves and requires more full and critical investigation than it has yet received. Rationalists, sceptics, and mystics have contributed to bring discredit upon some of the most interesting passages of Scripture by their rash treatment of its numbers. In contradistinction to such proceedings, we exhibit here a summary of the observations which have been made upon the subject:—That difficulties and even differences in numbers do not imply uncertainty in the substance of the facts recorded. That they do not imply any error on the part of the writers, because they may have all come from the mistakes of transcribers. That some apparent errors are not really so, but only seem so, because misunderstood. That variations of numbers may arise from the similarity of words or of letters. That in some cases alterations have been intentionally made in the translations. All discrepancies may be reduced to three classes—the apparent, the accidental, and the intentional; the second being, perhaps, the most numerous, and appearing even in the New Testament—e.g., Luke xxiv. 13, where in the original we read “sixty,” and in the authorised version “threescore furlongs,” 160 furlongs is also read; and Rev. xiii. 18, for 666, some have 616. [See CHRONOLOGY.] The use of numbers as designations of the fractional parts of weights and measures, &c., involves no special difficulty. [See WEIGHTS AND MEASURES.]

NUMBERS, BOOK OF. The fourth book of the Pentateuch is in the Hebrew called “*Be-Midbar*” (“in the wilderness”), because those words occur in the first verse; it is also sometimes called *Vaithabber*, from the words which are actually first, “And he spake;” but in the Greek it is called “Numbers,” and this name has been adopted in all the ancient versions. The reason of the name is manifestly the circumstance that this book records the numbering or census of Israel in the wilderness of Sinai [chaps. i.—iv.], and also the numbering of Israel in the plains of Moab [chap. xxvi.]. The contents of the book are exceedingly diversified, so that it is not easy to divide it into sections which shall be independent of each other in all respects. In the first four chapters the people are numbered, marshalled, and classified, and a special distribution of

the Levites is made. The next portion [v. 1—x. 10] comprises sundry legislative enactments, and miscellaneous intimations of things done. In chap. x. 11—xxiii. 1 commences the narrative of the breaking up of the camp at Sinai, followed by a record of journeys to the land of Moab. This division embodies a record of inestimable value, and is in effect the history of those long and painful years of wandering, rebellion, and chastisement, which invest the march from Egypt to Canaan with an almost mournful interest. These chapters also contain a variety of special or permanent precepts and laws. The last event recorded in the section is the victory over Sihon and Og. In chaps. xxii.—xxv. we have an account of transactions in the plains of Moab, including the remarkable episode concerning Balaam, and the contamination of Israel by the heathen, with the judgments that followed. Chap. xxvi. gives us the details of another census. Chaps. xxvii.—xxx. contain sundry laws and regulations. Chaps. xxxi.—xxxvi. may be looked upon as supplementary, partly containing the narrative from chap. xxv., and partly resuming and adding to previous narrations. The whole book is therefore both historical and legislative, and includes events reaching over well nigh the entire period of the wanderings. Its facts and principles alike combine to render it one of the most interesting and instructive portions of Holy Writ.

Modern criticism has found a certain number of difficulties and discrepancies in this book. Some of these turn upon the accuracy of the figures: for instance, the 22,000 in chap. iii. 39 should be 22,300, if the numbers in vs. 22, 28, and 34 are correct. We have already observed that arithmetical difficulties undoubtedly occur in Scripture, and have stated the principles which should guide us in their consideration; it is, therefore, not necessary here to examine special cases. [See NUMBER.] The repetition of certain laws and records of fact has been objected to, but it must be borne in mind that this book was probably written at intervals, and that we must expect such repetitions, although some instances may not easily be accounted for. Some laws appear to have been actually given more than once, and with occasional variations arising out of circumstances. The miraculous element in the book has been complained of, but this objection is made against the same features everywhere. [See MIRACLES.] In some places interpolations have been suspected, and it has even been said that there are traces of a twofold authorship. Objections have also been made to some portions on moral grounds: as, for instance, the judgment upon Korah, Dathan, and Abiram, and the slaughter of Midian. With regard to twofold authorship and interpolations, this is advanced against every book in the Pentateuch, and must be treated in the article PENTATEUCH. The moral objections seem mainly due to inadequate conceptions of the evil of sin, and the justice of the Divine government. A very good example of the apparent discrepancies of this book is furnished in chap. xxxv. 4, 5, where we read that the suburbs of the Levitical cities shall reach 1,000 cubits from the wall; after which instructions are given to measure for the suburbs 2,000 cubits on each side. This difficulty has been solved in three different ways, as shown by Dr. Davidson, who accepts that of J. D. Michaelis, which supposes the city to be a square of 1,000 cubits each way, and the city and suburbs to form a square of 3,000 cubits on every side. As the city stood in the centre of the larger square, a line drawn at right angles to the wall would measure 1,000 cubits, and the

whole suburbs would equal four parallelograms whose longest sides would be 2,000 cubits each, thus:—



The topographical details of the Book of Numbers are of surpassing interest and importance, because they are our chief materials for ascertaining the routes and principal resting-places of the Israelites. We may also mention that the book embodies a few passages of a very peculiar character, and which many have thought to be fragments incorporated by the inspired writer. Such is the portion commencing at chap. xxi. 14, "Wherefore it is said in the book of the wars of the Lord," &c., to the end of ver. 15. In vs. 17, 18 of the same chapter we have a fragment of an ode or song, which commemorates the digging of a well. [See BEEK (1).] Yet again in the same chapter, we have at ver. 26 an historical allusion to the earlier records of Moab and the Amorites, followed by an extract extending over nearly four verses, and usually supposed to be part of an Amorite composition:—

"Wherefore they that speak in proverbs say,
Come into Heshbon, let the city of Sihon be built and established:
For there is a fire gone out of Heshbon,
A flame from the city of Sihon:
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
Woe to thee, Moab! thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
We have shot at them;
Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,
Which reached unto Medeba."

Some believe this to be of Israelitish origin, and that the last five lines record the victory over Sihon's kingdom. The chief difficulties in the way of this opinion are, the expression with which the writer introduces the quotation, the general tone of the passage, and the absence of all recognition of Israel's God.

A remark upon the fourteenth verse of this chapter seems to be required. The words are confessedly obscure, and various explanations have been offered. What was "The book of the wars of the Lord?" We have no certain answer to that question. The ancient versions do not all recognise it: the Greek, for example, runs to this effect:—"Wherefore it is said in a book, The war of the Lord set on fire Zoob and the torrents of Arnon, and made Er inhabit the torrents; and it is

adjacent to the borders of Moab," &c. All the versions recognise "a book," but no two of them agree in their rendering of these two verses. The English translation of the Latin Vulgate runs thus:—"Wherefore it is said in the book of the wars of the Lord, As he did in the Red Sea, so will he do in the streams of Arnon. The rocks of the torrents were bowed down, that they might rest in Ar, and lie down in the borders of the Moabites." The Syriac is:—"Therefore it is said in the book of the wars of the Lord, A flame in a whirlwind, and in the valley of Arnon! And he restored the valleys which had bowed down to the dwelling of Ad, and leaned upon the border of the Moabites." To these we add the Targum of Onkelos, as rendered by Mr. Etheridge:—"Wherefore it is said in the book of the wars, That which the Lord did by the Sea of Suph, and the great deeds which (he wrought) by the torrents of Arnon, and at the flowing of the streams which lead towards Lechayath, and are joined at the confine of Moab" ["Targums on Pent.," ii., p. 300]. The Targum of Jonathan and that of Jerusalem make a very wonderful story out of this passage, but we only notice them because they say the book of the wars of the Lord was the Law. We must not now stay to criticise the renderings of this remarkable passage, and will simply quote a sentence from Ainsworth:—"What book this was, is uncertain; whether some writing of Israel not now extant; or some writing of the Amorites which contained songs and triumphs of their king Sihon's victories, out of which Moses may cite this testimony, as Paul sometimes doth out of heathen poets [Acts xvii. 28; Titus i. 12]" ["On the Pent."].

There are other literary peculiarities in this book which deserve very particular attention; such, for example, is the extraordinary history of Balaam, forming one long parenthesis, commencing at chap. xxii. 2 and ending at chap. xxiv. 25, but inwrought into the texture of the book as shown by xxxi. 8. It is also observable that Balaam is thrice named in the New Testament [2 Peter ii. 15; Jude 11; Rev. ii. 14], and that his famous prediction of the Star out of Jacob is illustrated, in its Messianic bearings, in Matt. ii. 2. More or less direct allusions to this book are numerous in the New Testament, and, according to Gough, appear in every portion of it ["Quotations from Old Test.," pp. 65—70]. Robert Stephens gives a list of eighteen such passages, viz.:—

Numb. viii. 17	In Luko ii. 23	Numb. xxi. 5, 6	In 1 Cor. x. 9
" ix. 12	" John xix. 36	" xxi. 8, 9	" Jno. iii. 14, 15
" ix. 18	" 1 Cor. x. 1	" xxii. 28	" 2 Pet. ii. 15
" xi. 7—9	" John vi. 31	" xxii. 7	" 2 Pet. ii. 15
" xii. 7	" Heb. iii. 2	" xxii. 7	" Jude 11
" xiv. 37	" Heb. iii. 17	" xxiv. 14	" Rev. ii. 14
" xiv. 36	" 1 Cor. x. 5	" xxv. 1—9	" 1 Cor. x. 8
" xvi. 1	" Jude 11	" xxvi. 64, 65	" 1 Cor. x. 5, 6
" xix. 3	" Heb. xiii. 11	" xxviii. 9	" Matt. xii. 5.
" xx. 11	" 1 Cor. x. 4		

It is almost unnecessary to add that the Book of Numbers forms an integral portion of the Pentateuch, and in its style and structure partakes of the features which are common to the whole of that venerable document.

NUN (נ), the fourteenth letter of the Hebrew alphabet, usually supposed to signify a *fish*. As a numeral, it was equivalent to 50. [See ALPHABET.]

NUN, the father of Joshua [Exod. xxxiii. 11, &c.]. Beyond this fact nothing further is known concerning him.

NUTS. Nuts and almonds were among the presents sent by Israel into Egypt to conciliate Joseph, probably because such fruits were rare in the hot valley of the Nile [Gen. xliii. 11]. In Song of Sol. vi. 11, the word "nuts" is supposed by some to mean walnuts.



Pistachia Nuts (Pistacia Vera).

But if the version given is correct, nuts would appear to grow where the vine flourishes and pomegranates budded—an association appropriate only in regard to the *Corylus coturna*; and therefore it is to be suspected that the word is used generically. The nut was originally called *Nux Pontica*, from its country, and then *Avellana*, from a valley in Naples, where it flourished. The term *corylus* came from *χορυς* (*chorus*), "a bonnet," to which the unwrapping calyx may be well compared. Our word "hazel" is in like manner derived from the Anglo-Saxon *hesel*, which signifies "a head-dress."

NYMPHIAS, *nymph*; a member of the church at Laodicea, saluted by St. Paul at the close of his Epistle to the Colossians [Col. iv. 15].

O

OAK. The oak, a great feature in the English landscape and scenery, stands out in no less grandeur in its Biblical associations. Unfortunately, as is too often the case, there is a laxity in the original Hebrew with regard to the use of the terms *el*, *elāh*, *elōn*, and *ulan* (from *אל*, *u*, "to be strong"), and *allāh* and *allōn*, (from *אלל*, *ālāl*, with the same meaning, "a strong tree"). [See Stanley, "Sinai and Palestine," App. 78.] *Allōn* alone is rendered uniformly "oak" in

the authorised version. There are in Syria many kinds of oak, some dwarfish, prickly, evergreen, ilex, covering the hill sides; others tall and spreading in forests, as the valonia and gallnut-bearing oaks on Amanus, Rhodus, Casius, and to a minor extent on Mount Gilead; and lastly, the "Turkish Oak," of which fine specimens may be seen in Kew Gardens, and which delights, like the plane and the carob-tree, in isolation. The Holy Land has not, it has been said, the *Quercus robur*, which forms the glory of our forests; but it has its "tree," its "oak" *par excellence* (*el balūt*), which, as Schwarz justly remarks, is larger than the oak of Europe.

The tree to which the Hebrews in Palestine (says Dean Stanley) emphatically gave the name of "the tree," or "the strong tree," is the "Turkish oak;" and probably the most remarkable specimen of this tree is that called the "oak of Abraham," near Hebron, of which an elaborate account is given by Robinson [ii. 443]. In a less degree than the cedars of Lebanon, but more frequently from their being brought into closer contact with the history of Israel, they are described as invested with a kind of religious sanctity, and as landmarks of the country, to a degree which would not be possible in more thickly wooded regions. Each successive step of the first patriarchal migration is marked by a halt under one or more of these towering trees—e.g., Gen. xii. 6. Under the oak of Moreh at Shechem, and the oak of Mamre at Hebron, was built the altar and pitched the tent of Abraham: and each of these trees became the centre of a long succession of historical recollections. Underneath the oak of Moreh or its successor [Gen. xxxv. 4], Jacob buried, as in a consecrated spot, the images and the ornaments of his Mesopotamian retainers. In the same place, as it would seem, did Joshua set up the "great stone" that was "by the sanctuary of the Lord" [Joah. xxiv. 26];



The Oak.

and the tree, or the spot, appears to have been known in the time of the judges, as the traditional site of these two events, by the double name of the "oak of the enchantments" and "the oak of the pillar" [Judg. ix. 6, 37]. Still more remarkable was the history of the oak of Mamre, although the conditions connected with

it have varied, and it was stated in Josephus' time to have been a terebinth ["Wars," iv. 9, 7].

These are the two most remarkable oaks mentioned. But there are also others: the "oak of Bethel," under which Deborah, the nurse of Jacob, were interred, known by the name of the "oak of tears" [Gen. xxxv. 9]; and the "oak of the wanderers," under which the nomad tribes of the Kenites were encamped [Judg. iv. 11, where our version has "unto the plain of Zaanaim," but it should be "at the oak of the wanderers"]. And in all these cases, as they had at first been marked out as natural resting-places for the patriarchal or Arab encampments, so they were afterwards, in all probability, the sacred groves under which altars were raised, partly to the true God, partly to Astarte. One such grove, apparently with the remains of a sacred edifice, exists at Hazor, near Banias; another of singular beauty, on the hill of the lesser sources of the Jordan, at the ancient sanctuary of Dan.

These instances are all more or less isolated. There is one district, however, noticed from the times of Burekhardt to those of Dean Stanley, where the oaks flourished and still flourish in such abundance as to constitute almost a forest. On the table-lands of Gilead are the thick oak-woods of Bashan, often alluded to in the Prophets [Isa. ii. 13; Ezek. xxvii. 6], as presenting the most familiar image of forest scenery; and famous in history, as the scene of the capture and death of Absalom, when he was caught amongst their tangled branches [2 Sam. xviii. 8, 9].

OATH, a solemn appeal to Almighty God as a witness to a statement or a transaction. As such, it was either direct or indirect. A direct appeal to God is permitted [Deut. vi. 13], and the forms it took are numerous. Thus, "The Lord judge" [Gen. xvi. 5]; "As the Lord liveth" [2 Sam. xii. 5]; "So do God to me" [Ruth i. 17; 2 Sam. iii. 35]; "The Lord liveth" [Hos. iv. 15]; "God is my witness" [Rom. i. 9]. Oaths constituting an indirect appeal to God, though his name was not used, are known to be such from Matt. v. 34: "Swear not at all; neither by heaven; for it is God's throne," &c. For example, we read of oaths by the life of a king [Gen. xlii. 16; 2 Sam. xi. 11]; by the life of a person [1 Sam. i. 26]; by the beasts of the field [Song of Sol. ii. 7]; by the Temple, altar, sacrifices [Matt. xxiii. 16—22]. They were generally made (1) with the hand uplifted [Gen. xiv. 22]—so God is represented as swearing [Deut. xxxii. 40; Ezek. xx. 5, 6]; (2) or with the face towards the altar [implied in 1 Kings viii. 31; 2 Chron. vi. 22]; (3) with the hand of one, or, according to Josephus, both the persons concerned under the thigh [Gen. xxiv. 2]. The first was the more common method. The occasions on which they were made were—(1) when exacted of a witness [Lev. v. 1; 1 Kings xxii. 16], or (2) of a supposed criminal [Numb. v. 21], in which case some form of adjuration was used, the exactor of the oath saying, "I adjure thee in the name of the Lord," or like words [1 Kings xxii. 16; Matt. xxvi. 63], and the person answering "Amen," or "Thou sayest it" [Numb. v. 22]; (3) when a covenant was made between man and man [Gen. xiv. 22; xxiv. 2—9; Acts xxiii. 21], or (4) between the people and their prince, and *vice versa* [1 Sam. xiv. 24—28; 1 Kings xviii. 10; 2 Kings xxv. 24; Eccles. viii. 2]; and (5) sometimes on making a vow [Numb. xxx. 2]. God is represented in many texts as sealing his promises by an oath [Ps. cx. 4; comp. Gen. xxii. 16 and Heb. vi. 16—18], a form of expression which, though anthropomorphic, yet represents a reality—i.e., God

did that which in Him corresponds to an oath in man. Oaths were sinful when used on frivolous occasions [Exod. xx. 7]; when made on false gods—that being an idolatrous recognition of their (supposed) existence [Jer. v. 7; xii. 16]; when the assertion and denial sworn to was false, or the vow accompanied with an oath was not intended to be performed [Numb. xxx. 2; Deut. xix. 16—21]. [See LAWS OF MOSES.] In the purer times of Jewish history an oath was held sacred [Josh. ix. 20]; but in later times the Jewish rabbins taught that, if in an oath the name of God was not mentioned, it was scarcely, if at all, binding; and as a cause and consequence of this false teaching, profanity and perjury were common. Against this practice our Lord and his Apostle James level their denunciations [Matt. v. 33, 37; James v. 12]. A question has, indeed, been raised from the very earliest Christian times, whether these denunciations applied to all oaths whatsoever. Tertullian, Chrysostom, Clement of Alexandria, Lactantius, and the Pelagians amongst the early Christians, and the Anabaptists, Waldenses, and Quakers of modern times, have held that all oaths are unlawful. But Athanasius, Augustine, and the generality of Christians, have held them to be lawful. They were distinctly permitted under the Old Testament [Jer. iv. 2]. God himself is represented as taking an oath [Job. vi. 16—18], and also Christ [Matt. xxvi. 64] and St. Paul [Rom. ix. 1; Gal. i. 20; Phil. i. 8]. They cannot, therefore, be morally wrong; and the precepts, "Swear not at all," "Let your communication be, Yea, yea; nay, nay" [Matt. v. 34, 37], must refer to ordinary conversation, and not to solemn and important occasions. Still, so much can be said to the opposite of this, that it would be well if all who preferred a solemn affirmation to an oath were permitted to make the latter in our legal tribunals; and it would be better if all oaths, and especially frivolous ones, were unused in every-day life.

OBADIAH, *servant of the Lord*. 1. An Israelite, who occupied the high position of governor or chief in the royal household of Ahab [1 Kings xviii. 3]. From the brief description given of him in this place, it is evident that Obadiah was a man of eminent piety, a fact of no small significance when it is remembered that at this period Baal-worship was supreme throughout the land, and the prophets of Baal, through Jezebel, all-powerful at court. In the midst, however, of this national degeneracy, Obadiah maintained unsullied his allegiance to Jehovah, and was not afraid even to risk the vengeance of the ruthless queen by concealing in two caves a hundred of the Lord's prophets whom, in common with others, she had devoted to destruction [vs. 4, 13]. Notwithstanding the impiety of the king and the godly fear of Obadiah, the relations between the two seem to have been of an intimate and even confidential character, if we may judge by the special commission which the latter received from his royal master in the extremity and distress caused by the three years' famine [vs. 5, 6]. Possibly Ahab honoured Obadiah's piety, however indisposed to imitate it, and felt that he could ill spare a servant whose trustworthiness and devotion would be all the more reliable because of his godliness. Simultaneously with Ahab, and in obedience to his commands, Obadiah started on his mission for the purpose of discovering, if possible, sufficient herbage and water to save the perishing cattle; but, apparently, had not proceeded far when Elijah met him [ver. 7], and instantly bade him return and

inform his master that Elijah, who had been long sought for by Ahab, but in vain, was at hand. Startled and terrified by so unexpected an announcement, and fearful of the consequences if, from any cause, he should be unable to find the prophet again, it was only after his positive and solemn assurance that he would meet Ahab that very day, that Obadiah consented to deliver his message to the king [vs. 9—16]. At this point Obadiah retires from the scene, and we have no certain information in regard to his subsequent history, the traditions that have come down to us in connection with his name being of very doubtful value.

2. The father of certain persons mentioned in the genealogy of Judah [1 Chron. iii. 21]. 3. A man of the tribe of Issachar, one of the five (or, according to the Syriac version, four) sons of Izrahiah [1 Chron. vii. 3], and a chief in the tribe. 4. A descendant of Saul, and one of the sons of Azel [1 Chron. viii. 38]. 5. A Levite, son of Shemaiah, one of those who dwelt in Jerusalem after the captivity, and assisted in the Temple services [1 Chron. ix. 16]; he may be the same as the one named in Neh. xii. 25. 6. A Gadite captain, who joined David at Ziklag [1 Chron. xii. 9]. 7. Father of Ishmaiah, a Zebulunite, and prince of the tribe in the reign of David [1 Chron. xxvii. 19]. 8. One of the princes of the land whom, with several Levites, Jehoshaphat appointed to visit the cities of Judah for the purpose of instructing the people in the Law [2 Chron. xvii. 7]. 9. A Levite, and one of the overseers who superintended the repairs of the Temple in the reign of Josiah [2 Chron. xxxiv. 12]. 10. Son of Jehiel, who, with 218 of his kinsmen, accompanied Ezra to Jerusalem from the place of their captivity [Ezra viii. 9]. 11. One of the priests who sealed the covenant with Nehemiah [Neh. x. 5].

12. One of the minor prophets. In the absence of any positive information in the Bible as to either the prophet himself or the time at which he lived, an ample margin is left for speculation, of which Biblical critics and commentators have availed themselves to the utmost. By some of these—Jerome, for example—following in this respect Jewish tradition, the prophet is affirmed to be identical with the Obadiah of Ahab's reign. By others, he is supposed to have fulfilled his mission at periods varying from B.C. 587 to the destruction of Idumæa by Nebuchadnezzar about B.C. 583 or 584, the latter of which events followed shortly after the siege and capture of Jerusalem by the same monarch. The only clue to a solution of the question is that supplied by vs. 11, 20 of the prophecy; but even that leaves the point unsettled, in consequence of the disagreement which exists in regard to the particular events there described. In the former of these verses there is an undoubted reference to some occasion on which Judah had been vanquished by their enemies, the capital taken, and many of the people expropriated. So in the latter verse, the prophet as distinctly refers to these exiles, and even mentions the place of their captivity. No doubt, these references might hold good of any one of the occasions on which Jerusalem was attacked and plundered by her various enemies. Taking, however, the prophecy as a whole, we believe that we are justified in affirming that the allusions are to the final desolation of the holy city by the king of Babylon, in which case Obadiah would be contemporary with Jeremiah and Ezekiel, and the marginal date of the authorised version would be approximately correct,

which fixes the date at B.C. 587, that is, the period intervening between the commencement of the captivity and the conquest of Idumæa already mentioned. We attach no weight to the inference for an earlier date drawn from the position of the prophecy in the canon. Except as a matter of critical interest, the question is but of minor importance. If, however, our conclusion is a correct one, we know nothing more of the prophet than that he lived at the period suggested, and was the author of the prophecy which bears his name.

OBADIAH, BOOK OF. This prophecy, which consists of but a single chapter of twenty-one verses, is characterised by great poetic beauty. It is almost inclusively directed against the Edomites. The prideful spirit of Edom, and its fancied security against danger, are symbolised by the eagle making her nest in the clefts of the lofty mountains, or even among the stars; and the warning is uttered that all is in vain—even from thence the Lord would bring it down [vs. 3, 4]. In language now stern and now pathetic, Idumæa is upbraided for its insult and cruelty towards Jerusalem, in not only standing aloof from her in the day of her trial, and rejoicing in her calamity, but in assisting to despoil her, and also to cut off the feeble and helpless of her people [vs. 10—14]. Speedy retribution is denounced [vs. 15, 16], and with it the assurance that the despoiled and despoiled children of Jacob shall triumph over every foe, be restored to their own possessions, and also occupy those of Idumæa, Philistia, Ephraim, Samaria, and Gilead—a triumph, moreover, in which even the Israelites should participate, and the kingdom should be the Lord's [vs. 17—21]. The retributive vengeance denounced against Edom has long since been fulfilled; partially by the ravages of Nebuchadnezzar and the Maccabees, and entirely at a period subsequent to the Christian era. [See EDOM.] The closing predictions of Obadiah, which in their primary application pointed to the restoration of Jerusalem under Zerubbabel and Nehemiah, and the return of the people from the Babylonian captivity, are nevertheless charged, beyond all doubt, with a yet grander significance, and carry our thoughts and expectations onward to that glorious day yet to dawn upon the world, when Christ "shall reign from sea to sea and from the river unto the ends of the earth," and "the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever" [Rev. xi. 15].

O'BAL, stripped, bare of leaves; the eighth son of Joktan, ancestor of a family of Joktanite Arabs [Gen. x. 28]. The locality in which they settled is uncertain. Bochart supposed them to have been identical with the Avalites of Ethiopia, but on insufficient grounds [Gesenius]. Otherwise called Ebal [1 Chron. i. 22].

O'BED, serving, worshipping. 1. Son of Boaz and Ruth, and grandfather of David [Ruth iv. 21, 22]. He is mentioned in Matt. i. 5 and Luke iii. 32, as a direct ancestor of our Lord. 2. A descendant of Sheshan, one of the heads of a leading family of Judah, by Jarha, an Egyptian slave, and Sheshan's daughter [1 Chron. ii. 34—38]. 3. A valiant man of David's army. 4. Son of Shemaiah, grandson of Obed-edom, and a gatekeeper of the Temple [1 Chron. xxvi. 7]. 5. Father of that Azariah who united with Jehoiada in overthrowing Athaliah [2 Chron. xxiii. 1].

O'BED-EDOM, one serving Edom. 1. The Gittite, into whose house David took the ark after that Uzzah, for presuming to touch it, had been smitten

with death. His keeping charge of it for three months was the occasion of a great blessing upon himself and his household. At the end of that time it was removed by David [2 Sam. vi. 10—12; 1 Chron. xv. 25]. 2. A Merarite Levite, who was a porter of the Temple, and was also appointed to the Temple choir [1 Chron. xv. 18, 21, 24; xvi. 5]. His eight sons wore, with himself, selected to guard the south gate and the house of Asuppim [xxvi. 4, 8, 15]. 3. One who, in the reign of Amaziah, kept charge of the Temple treasures, and from whom they were taken by Joash [2 Chron. xxv. 24].

OBEISANCE, an act of reverence and homage [Gen. xxxvii. 7; xliii. 28, &c.].

O'BIL, a keeper of camels; an Ishmaelite. The meaning of his name indicates his employment [1 Chron. xxvii. 30].

OBLATION [Lev. ii. 12; iii. 1, &c.]. [See OFFERING, SACRIFICE.]

O'BOTH, bottles, or hollows; an encampment of the Israelites in the wilderness; the next after Punon [Numb. xxxiii. 43]. Its site is unknown.

O'CRAN, troubles; father of Pagiel, a prince of the tribe of Asher [Numb. i. 13; ii. 27; vii. 72, 77].

O'DED, restoring, setting up. 1. Father of Azariah the prophet [2 Chron. xv. 1, 8]. 2. A prophet of the Lord, contemporary with Ahaz and Pekah, who, appearing before the army of the ten tribes on their triumphant return from an invasion of Judah, persuaded them to give up the captives and the spoil they had taken, and return in peace to Samaria [2 Chron. xxviii. 9—15].

OFFENCE. This word in the authorised version bears two meanings. First, it is used in its present ordinary signification, of a wrong or injustice done by one person to another, or by man to God; and, secondly, of anything which, whether designedly or not, may prove a cause of temptation, or a stumbling-block. Instances of the former meaning will be found in 1 Sam. xxv. 31; Rom. v. 15, &c.; and of the latter, in Isa. viii. 14; Matt. xvi. 23; xviii. 7; Gal. v. 11, &c.

OFFERING. In the widest sense of this word, it would denote a gift of any kind, presented either to God or man. In Scripture, however, it is almost, if not entirely, restricted to oblations dedicated to God, either with or without an act of worship. Such offerings have, indeed, formed a part of all religions in all ages. The history of Cain and Abel supplies the earliest instance of the custom in the Bible [Gen. iv. 3, 4]. This consecration to God, in the one case, of the first-fruits of the earth, in the other, of the firstlings of the flock, could hardly have been the result of instinct, but must rather be ascribed to the direct command of God. Accordingly, from that time onward, long before the specific enactments of the Levitical ritual, we find that acts of devotion were always accompanied by offerings, in these cases of a sacrificial character. This is necessarily implied in the term "altar" [Gen. viii. 20; xii. 7; xxxv. 3, &c.], whether the offerings made thereon be mentioned or not. The word *minchâh*, which is used in the original of the offerings of Cain and Abel, is applied in Scripture, not only to gifts made to God, but also of man to man: for example, to the present which Jacob sent to Joseph [Gen. xliii. 11], and to the tribute from a conquered people to their conqueror [2 Sam. viii. 2]. In the Levitical

ceremonial, however, distinctive terms were applied to other special offerings: as *'ălâh* ("to ascend") to the burnt-offering; *shâlâm* ("to be or become whole") to the peace-offerings; *chattâth*, from *châtâ* ("to miss the mark," and hence "err," "sin"), to the sin-offerings; *âshâm* ("to fail in duty or become guilty") to the trespass-offering; and *minchâh* was, for the most part, restricted to what are called the unbloody sacrifices, or meat-offerings, which consisted solely of the produce of the earth, such as meal, bread, corn, oil, and frankincense. In addition to these and similar offerings, which were made at appointed times and on special occasions, there were others of various kinds expressly commanded or encouraged—such as the free-will offerings, tithes, first-fruits; so that the dedication to God of a portion of the substance occupied a prominent place in the ordinary religion of the Hebrews. The removal of ceremonial pollution, the deliverance from leprosy, the laws for the Nazarite, &c., all involved an offering to God, sacrificial or otherwise. It is evident, moreover, from the direct exhortations to this effect which abound in Scripture, that the Jews were expected to testify their gratitude to God for his goodness, not only by the expressly appointed gifts of the Law, but also by a generous and liberal consecration of their substance to his service. The precept to "honour the Lord" in this way was accompanied by promises full of encouragement [Prov. iii. 9]; while the sin of selfishness, and the withholding the appointed offerings from God, were denounced in the strongest terms [Hagg. i. 4—6; Mal. iii. 8—10]. In this respect as in others, the New Testament stands out in striking contrast to the Old, since no specific and precise rule is laid down for the offerings to be made to God. Principles are enunciated and motives abundantly supplied, the loftiest and most powerful of them all being the love and self-sacrifice of Jesus Christ; but it is left entirely to the disposition of the Christian as to what portion of his gifts he will dedicate to God. From the necessity of the case, in apostolic times the offerings of believers were largely devoted to the relief of the poor brethren, though not to the exclusion of other objects, such as the maintenance of the ministry [1 Cor. ix. 7—14; Gal. vi. 6]. The principle, however, under both dispensations, is the same—that God is the great proprietor of all that we possess; that money, &c., is a talent committed to man as God's steward; and that not only duty, but gratitude and love, will prompt the Christian cheerfully to honour God by a generous consecration to godly purposes of what God himself hath given.

An account of the several kinds of offerings enjoined by the Levitical law will be found under their distinctive names. [See **DRINK-OFFERING**, **FIRST-FRUIT**, **MEAT-OFFERING**, **PEACE-OFFERING**, **SIN-OFFERING**, **TITHE**, **TRESPASS-OFFERING**.]

OFFICER. This word represents any class of officials, and as such is applied to a considerable variety of persons in our version of Scripture. As a rule, it does not describe inferior, but rather superior ranks in the public service, whether civil or military [Gen. xl. 2; xli. 34; Exod. v. 15; Numb. xi. 16; 1 Kings iv. 5; 1 Chron. xxiii. 4; John vii. 32; Acts v. 22].

OG (Gesenius and Fürst think this word means *gigantic*, but this is doubtful), a king of Bashan, who, with his people, was overthrown by Moses [Numb. xxi. 32—35; Deut. iii. 1—11], and whose kingdom was divided between the Reubenites, Gadites, and half-tribe

of Manasseh [Deut. iii. 13]. He is represented as the last of a giant race, and his bedstead made of iron was nine cubits (about 15 ft. 9 in.) long and four cubits (about 7 ft.) wide. His overthrow was the cause of great exultation, being coupled with the miraculous deliverance of the Red Sea [Josh. ii. 10], and long afterwards was celebrated in the Psalmist's song [Ps. cxxxv. 11; cxxxvi. 20]. Marvellous tales are related of him in Eastern mythic lore. It is said that he walked beside the ark during the deluge, reigned 3,000 years, and that after his death one of his bones formed a bridge over a river. [See BASHAN.]

Og, LAND OF. [See BASHAN, GILEAD.]

O'HAD, *to love, to be joined together*; the third son of Simeon [Gen. xlvii. 10].

O'HEL, *a house*; the fourth son of Zerubbabel [1 Chron. iii. 20].

OIL, OIL-TREE. In hot countries, oil takes the place of butter, which will not keep except in a prepared state; oil is therefore much more in use there than in northern climates. It was used by the ancient Hebrews to anoint the body or hair for luxury or ceremony [Exod. xxix. 7; Ps. xxiii. 5]. [See ANOINT.] It was also in many cases taken as a meat-offering [Lev. ii. 1, 4, 5; Numb. xv. 14]; it was also used for burning; and in all these instances the oil of olives is meant, for no other oil appears to have been in use among the Hebrews, although they were acquainted with mineral oil or naphtha. Olive oil constituted, indeed, one of the most lucrative products of the country; it supplied an article of extensive and profitable traffic with the Tyrians [Ezek. xxvii. 17; comp. 1 Kings v. 11]; and presents of the finer sorts of olive oil were deemed suitable for kings. The Scriptural allusions to olive oil—whether in an ordinary, a legislative, a poetical, a holy, or a typical sense—are, in consequence, very numerous. The olive, however, only occurs once under the name of "oil tree," and that is in Isa. xli. 10.

OINTMENT, properly, something used for anointing, an unguent. The word is applied to various fragrant preparations of oil and perfumes, and also to a compound employed for medical purposes [Exod. xxx. 25; Ps. cxxxiii. 2; Isa. i. 6; Amos vi. 6; John xii. 3; Rev. xviii. 13].

OLD GATE, a gate at Jerusalem, restored after the captivity [Neh. iii. 6; xii. 39]. It was in the middle of the north wall, and so called because built by the Jebusites [Sutcliffe, "Commentary"].

OLIVE, the fruit of the olive-tree, which is oblong and plump, is at first green, then pale, and lastly black, when it is quite ripe, and it then begins to shrink. Olives were sometimes plucked, or carefully shaken off by the hand, before they were ripe [Deut. xxiv. 20; Isa. xvii. 6; xxiv. 13]. They yielded the best kind of oil if they were beaten or squeezed in this condition, instead of being thrown into the press. It was called *omphacinum*, or "the oil of unripe olives;" and also "beaten" or "fresh oil" [Exod. xxvii. 20]. There were presses of a peculiar kind for preparing

oil, called *gath-shemen*, whence the name *Gothsemane*, or "oil press" [Matt. xxvi. 36; John xviii. 1], in which the oil was trodden out by the feet [Micah vi. 15]. The first expression of oil was better than



Olives.

the second, and the second than the third. Ripe olives yielded the least valuable kind of oil, but the quantity was more abundant. The best sort of oil was prepared with fragrant spices, and was used in anointing; the



Ancient Oil Mill and Press.

inferior sorts were used with food, or for cookery, and for lamps. "Olive" occurs frequently in Scripture in the sense of the olive-tree, as in the passage, "Thine olive shall cast his fruit" [Deut. xxviii. 40]. The fruit is also alluded to as "olive berries" [James iii. 12]. The leaf, the flower, and the branches are also alluded to in Scripture, and particular mention is

likewise made of "olive yards" [Exod. xxiii. 11; Josh. xxiv. 13; 1 Sam. viii. 14; Neh. ix. 23, &c.].

OLIVE-TREE. No tree is more frequently mentioned by ancient authors than the olive, nor was any one more highly honoured by ancient nations. It is one of the earliest of the plants specifically mentioned in the Bible, the fig being the first. Thus, in Gen. viii. 11, the dove is described as bringing the olive-branch to Noah. It is always enumerated among the valued trees of Palestine, which Moses describes [Deut. vi. 11; viii. 8] as "a land of oil olive and honey."



Olive Trees (*Olea Europea*).

A distinction has been made between the wild olive-tree and the cultivated, as if they were varieties, but only the same difference exists between them as between other wild and cultivated fruit-trees, as the apple, the pear, and the vine. That they were "grafted" we learn in Rom. xi. 17, 24. The branches were employed at the Feast of Tabernacles. The wood also was used [1 Kings vi. 23] by Solomon for making the cherubim, and for doors and posts.

The olive-tree grows to a great age. Pliny mentions one which the Athenians of his time considered to be coeval with their city, and therefore 1,600 years old. Chateaubriand says: "Those in the garden of Olivet (or Gethsemane) are at least of the times of the Eastern empire, as is demonstrated by the following circumstance. In Turkey every olive-tree found standing by the Mussulmans, when they conquered Asia, pays one *medina* to the treasury, while each of those planted since the Conquest is taxed half its produce. The eight olives of Gethsemane are charged only eight *medinas*."

Some travellers do not admire the olive groves of the Holy Land. Even Dean Stanley says: "On the lower slopes of the hills, olives especially are more or less thickly scattered, with that peculiar colour and

form which they share in common with those of Greece and of Italy; to English eyes best represented by aged willows" ["Sinai and Pal.," p. 138]. The impression made upon others is very different. There is nothing dull in the character of the foliage, which is relieved by the silvery hue of the under side of the leaves, trembling in the slightest movement of the air; while both the foliage, and the twisted, knotty, and gnarled trunks, appear to harmonise well with the austerity of the surrounding scenery, grey, barren rocks, and sun-burnt slopes.

The olive, as an evergreen, is adduced in Scripture as an emblem of prosperity [Ps. lii. 8], and it has continued, from the earliest times, to be an emblem of peace among all civilised nations.

OLIVES, MOUNT OF, or OLIVET, an elevated ridge on the east of Jerusalem, from which it is divided by the valley of the Kidron. It doubtless owes its name to the olive trees which flourished about it in very ancient times, and which have not even yet disappeared, as some venerable specimens are to be seen on its western slope, in the garden of Gethsemane. [See GETHSEMANE.] The first mention of it is in the affecting narrative of David's retirement from Jerusalem, through the insurrection of Absalom [2 Sam. xv. 30], and it is clearly named only once besides in the Old Testament [Zech. xiv. 4]. There are, however, other places where it is alluded to—e.g., 1 Kings xi. 7, "the hill that is before (or facing) Jerusalem;" 2 Kings xxiii. 13, "the Mount of Corruption;" Neh. viii. 15, "Go forth unto the mount, and fetch olive branches;" Ezek. xi. 23, "the mountain which is on the east side of the city." We read of it more frequently in the New Testament [Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37; xxi. 37; xxii. 39; John viii. 1; Acts i. 12]. The present name is *Jebel et-Tur*, and a small village or hamlet called *Tur* stands upon it. It is a very conspicuous object from the city, above which it rises well nigh 200 feet; it may therefore be said to command the city; and, indeed, Jerusalem lies spread out before the sight of the spectator upon Olivet. At the foot of the hill is the Kidron, with its Mohammedan tombs on the west, and its Jewish graves on the east. Nearly opposite St. Stephen's Gate is the Church of the Virgin's Tomb, and a little further to the south lies Gethsemane. A path leads up the hill to the Tombs of the Prophets, towards the south, then turns northward to the village of *Tur* and the Church of the Ascension, by which is a minaret, from which a grand panorama is to be seen: to the west, Kidron, Jerusalem, &c.; to the north and south there is less to arrest attention; but towards the east it is most extensive. This eastern view, as Mr. Porter says, is best taken from "the Dome of the Witnesses;" it reaches right away across the wilderness, down to the Jordan and the Dead Sea, beyond which rise in a dark line the mountains of Moab. Under certain circumstances, the effect is very powerful. The road to Bethany still runs over Olivet. The solemn and sacred associations connected with this hill in our Lord's life will always endear the thought of it to the Christian. Superstition has covered it with supposed memorials of Christ and his mother, the apostles, &c., but we have no need of idle traditions; the Mount of Olives tells its own story best, and the visitor realises the graphic truth of the Gospel narrative which records how Jesus wept over Jerusalem when he beheld it from this elevation. Among the many who have described this interesting locality, we may mention Robinson ["Pal.," i. 274], Porter



MOUNT OF OLIVET.

[“Hand-book,” 102], Stewart [“Tent and Khan,” 328], Thomson [“Land and Book”], Sepp [“Jerusalem,” ii.], and Stanley [“Sinnai and Palestine”].

Mr. Porter very appropriately says: “No name in Scripture calls up associations at once so sacred and so pleasing as that of Olivet. The ‘Mount’ is so intimately connected with the private, the devotional life of the Saviour, that we read of it and look at it with feelings of deepest interest and affection. Here he often sat with his disciples, telling them of wondrous events yet to come; of the destruction of the holy city; of the sufferings, the persecutions, and the final triumph of his followers [Matt. xxiv.]. Here he gave them the beautiful parables of the ‘ten virgins’ and the ‘five talents’ [Matt. xxv.]. Here he was wont to retire on each evening for meditation and prayer, and rest of body, when weary and harassed by the labours and trials of the day [Luke xxi. 37]; and here he came on the night of his betrayal to utter that wonderful prayer, ‘O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt’ [Matt. xxvi. 39]. And when the cup of God’s wrath had been drunk, and death and the grave conquered, he led his disciples out again over Olivet, as far as to Bethany, and after a parting blessing ascended to heaven [Luke xxiv. 50, 51; Acts i. 12].” [“Hand-book,” p. 104.]

OLIVET. [See OLIVES, MOUNT OF.]

OLYM’PAS, one of the Roman Christians to whom St. Paul sent a salutation [Rom. xvi. 15]; possibly the

leader of a number of Christians who were united for worship, or for missionary purposes.

O’MAR, *eloquent*, but this is uncertain; the second son of Eliphaz, and grandson of Esau [Gen. xxxvi. 10, 11].

OMEGA, Ω, the last letter of the Greek alphabet, of which the equivalent is ω [Rev. i. 8, 11, &c.]. [See ALPHA.]

O’MER, perhaps *heap* or *mound*; a measure for things dry, which contained the tenth part of an ephah, or about $5\frac{1}{8}$ pints, used for measuring the daily allowance of manna for each person [Exod. xvi. 18, 22, 32, 36]. [See MEASURES.]

OMRI, a doubtful word; it may mean *learner* of *Schovah*. 1. A man of the tribe of Benjamin, captain of the Israelite army, who, when Zimri had slain Elah, king of Israel, was elected king in his room. After prevailing against Zimri and his adherents, and after a four years’ civil war with Tibni, whom half the people had set up, he established himself in the kingdom. He reigned at Tirzah [see TIRZAH] six years, and then removed to Samaria, which he had built [see SAMARIA], and where he reigned another six years [1 Kings xvi. 9–29]. He married his son to Jezebel, daughter of the king of the Zidonians, and thus left his kingdom and family in apparent prosperity. But [1 Kings xvi. 25] he did more wickedly than any that were before him, and the prophet Micah records his infamy [vi. 16]. 2. A man

of the tribe of Benjamin [1 Chron. vii. 8]. 3. One of the tribe of Judah, descended from Pharez, named in the genealogical list of 1 Chron. ix. 4. 4. Son of Michael, ruler of Issachar in the time of David [1 Chron. xxvii. 18].

ON, an Egyptian city identified with Aven and Heliopolis, also called Beth-shemesh. [See AVEN (2), BETH-SHEMESH (4).] It may also be intended by Heres, or Ir-ha-heres, in Isa. xix. 18. [See HERES.] The father-in-law of Joseph was "priest of On" [Gen. xli. 45, 50]. In the Coptic version the city is also called On, a word which signifies *light*, especially *the sun* [Gesenius]. The Greek and Latin versions have Heliopolis instead of On in Genesis and in Ezek. xxx. 17. In the text last mentioned, our version has Heliopolis in the margin. By this name the city was known to the Greeks and Romans. It stood a few miles to the north-east of Cairo, and its ruins or mounds are to be seen near a village called Matareh. It was famous for its great temple of the Sun or Ra, the traces of which still remain. Sir J. G. Wilkinson says the name of Osirtasen, who reigned from the year 1740 to 1696 B.C., is found there, carrying us back at once to the Biblical date of Joseph's residence in Egypt. Here Moses is reported to have studied the wisdom of the Egyptians, while, among other Greek sages, Pythagoras is said to have perhaps come here to learn the mysteries of its famous college of priests. A solitary obelisk still stands with Osirtasen's name upon it. Another, yet larger, was removed long ago, and is now at Rome. The sacred bull called Mnevis was kept at On. The city is more or less fully described by Herodotus [bk. ii.], Diodorus Siculus [bk. i.], Strabo [bk. xvii.], and other ancient authors. Many moderns give accounts of it. [For a good popular summary, see Sir J. G. Wilkinson's "Hand-book for Egypt;" Trevor's "Ancient Egypt," and Robinson's "Palestine," i. 24, also may be referred to.] The writer last named says: "The site of Heliopolis is marked by low mounds, enclosing a space about three quarters of a mile in length, by half a mile in breadth, which was once occupied partly by houses, and partly by the celebrated Temple of the Sun. This area is now a ploughed field, a garden of herbs; and the solitary obelisk which still rises in the midst is the sole remnant of the former splendours of the place."

ON, probable meaning *light*; son of Peleth, of the tribe of Reuben. He is mentioned in the first verse of the chapter [Numb. xvi.] which narrates the conspiracy of Korah, Dathan, and Abiram, but his name does not subsequently appear; wherefore it is probable that, either on account of penitence or prudence, he withdrew from the conspiracy.

ONAM, *strong*. 1. Son of Shobal, and grandson of Seir the Horite, a descendant of Esau [Gen. xxxvi. 23; 1 Chron. i. 40]. 2. Son of Atarah, the wife of Jerahmeel [1 Chron. ii. 26].

ONAN, *strong*; son of Judah. Wickedly contriving to evade the duty of the next surviving brother to marry the wife of a childless and deceased brother [compare Deut. xxv. 5; Matt. xxii. 24], he was punished by God with death [Gen. xxxviii. 4-10]. His conduct was also a soul and body-destroying breach of the principle of the seventh commandment [Jeremy Taylor, "Holy Living," sec. iii.].

ONESIMUS, *useful*; a fugitive slave of Colossæ, who, either to gain his liberty, or possibly to avoid the punishment of dishonesty [Philem. 18], fled

from his master Philemon, and took refuge in Rome. There he was converted by the Apostle Paul [ver. 10], and became very dear to him [ver. 16]. St. Paul, however, sent him back to Philemon, but not without a letter which, keeping in the background his apostolic authority, with dignified and persuasive entreaty besought that he should be received as above a slave—a "brother beloved" [ver. 16]. In his journey he was accompanied by Tychicus, and the two bore the Epistle to the Colossians [Col. iv. 7-9]. We have no trustworthy account of what afterwards became of him. He is said ["Apostolic Canons," 73] to have been set free, and to have been ordained by St. Paul bishop of Berea, in Macedonia ["Apostolic Constitutions," vii. 46], and to have suffered martyrdom under Nero [Nicephorus, "Hist. Eccles.," iii. 11]. Ignatius mentions an Onesimus in his epistle to the Ephesians, who may have been the same person. [See PHILEMON, SLAVE.]

ONESIPHORUS, *bringing profit*; a Christian of Ephesus, who seems for a time to have sojourned at Rome, and who showed Paul great kindness when a prisoner in that city. For his final salvation an earnest desire is expressed [2 Tim. i. 15-18], and to his household a salutation is sent [iv. 19]. From the circumstance of his household only being named in the latter passage, it is inferred (so Grotius, Alford, and many others) that he himself was "probably deceased," and therefore the former text is quoted by Romanists as an apostolic example of prayer for the dead. To this it is answered that, even if he were dead, the words of St. Paul are only expressive of a pious aspiration, and not of a prayer. But it is by no means clear that he was dead. He might have been away from his family at the time; or the Apostle may have included him in the mention of his household; or, having spoken of him so strongly before, may not have thought it necessary to name him again.

ONIONS. When the Israelites in the wilderness grew tired of manna, they longed for the flesh, the fish,



The Onion (*Allium Ccpe*).

the cucumbers, the melons, the leeks, the *onions*, and the garlic of Egypt [Numb. xi. 5]. Most probably

the common onion is here meant. We find in the Egyptian monuments a representation of the mode in which onions were tied. Some writers, however, do



Ancient Egyptian Mode of Tying Onions. (Wilkinson.)

not think that leeks were meant [see *LEEK*], although leeks, onions, and garlick grow more plentifully, to a larger size, are milder to the taste, and more generally used in hot countries than in temperate climates. That the true onion is meant by the *betsel* and *betsaltm* of the Hebrews, is proved, however, by its Arabic name *basil*, or *bassal*. The wild varieties are so common that no region is too desert not to produce them; and, when otherwise supperless on the arid wastes of Mesopotamia, travellers have rejoiced in these native succulent roots. Michie, in his "Overland Siberian Route," describes certain parts of the "Desert of Gobi" as being covered with leeks and onions to the exclusion of all other vegetation, and says that sheep and camels thrived upon them [p. 105].

O'NO, *strong*; a town of Benjamin, built by the sons of Elpaal [1 Chron. viii. 12], and probably near Lod or Lydda. It is mentioned by Ezra [ii. 33] and Nehemiah [vii. 37; xi. 35], and seems to have been in or near a plain called "the plain of Ono" [Neh. vi. 2]. Its distance from Lydda is said to have been three miles [Reland, "Pal.," 912], but it has not been certainly identified. Perhaps it was at K. Auna, north by west of Lydda, but this is more nearly five than three miles from Lydda.

ONYCHA (from *onyx*), a *nail*, *claw*, or *hoof*. This word occurs in the Greek and English versions of Exod. xxx. 34, for the Hebrew *shéchéleth*, which is understood to be the horny operculum of a species of shell-fish. With this the Chaldee and Arabic agree. Ainsworth says, "In Latin it is called *ungula aromatica*, or *unguis odoratus*, or *Blatta Byzantia*; of which Dioscorides, in his 2nd book, cap. vii., saith, 'It is the cover of a shell-fish, like the purple, and it is found in the spikenard-lakes of India, and doth give a sweet odour, for that the shell-fishes there do feed upon spikenard. The best is brought from the Red Sea, white and fat. Some out of Babylon, which is blackish, is burnt for sweet savour.'" The same author quotes Maimonides as saying it is a nail or shell which men use to put in perfume. Keil and Delitzsch simply say that it is the shell of a shell-fish resembling the *purpura*, of an agreeable odour. The substance in question is still sometimes used in the East as an ingredient in incense.

ON'YX, a *nail*, *claw*, or *hoof*. The Hebrew word *shoham*, thus translated in our version, is understood by most modern authorities to denote a kind of precious stone called *onyx*, or *sardonyx*. That a precious stone is meant is manifest from such passages as Gen. ii. 12; Exod. xxviii. 9, 20; xxxv. 27; Job xxviii. 16. What particular species is meant is uncertain, but Michaelis supposed it to be the *onyx* with whitish lines. It has been thought by some, however, that a greenish-coloured beryl was intended; other explanations have been proposed, but we see no sufficient reason for abandoning the customary one. If this must be given up, we should regard the beryl as having the next best claim. The other theories need not be specified.

OPHEL (in Hebrew *ha-Ophel*), a *hill*; a portion of Jerusalem. The word is translated "tower" in 2 Kings v. 24, and seems to have been used of various elevated spots. Ophel, properly so called, is mentioned in 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26; xi. 21. It appears to have been on the east of Zion, and was inhabited by the Nethinims in Nehemiah's time. We may adopt as most probable the opinion which places Ophel to the south of the present Temple area. [The question is discussed in most works on the topography of Jerusalem.]

OPHIR. 1. One of the sons of Joktan [Gen. x. 29]. 2. The name of a country or region frequently mentioned in the Old Testament. It most likely derived its appellation from Ophir, son of Joktan [Gen. x. 29]. Usually, it is referred to in connection with the gold for which it was celebrated [1 Kings ix. 28; x. 21; xxii. 48; Job xxii. 24; xxviii. 16; Ps. xlv. 9; Isa. xlii. 12]. Volumes have been written concerning the true site of Ophir, and almost every known gold-producing country has in turn been suggested. The east and west coasts of Africa, Arabia, India, &c., have all had their advocates. The form of the word, or rather its sound, naturally reminds us of Africa (*Afr*=African); but it has been said that the names of the rarities brought home by Solomon's fleet compel us to look to Asia. What part of Asia? This is a question which we cannot answer, because we know that precious commodities were carried great distances in ancient times, and shipped at ports far from the place of production. Ophir may therefore either have been a seaport or some inland region. The subject is considered at greater or less length in all critical works upon the Scriptures where the name occurs, and by such learned authors as Bochart. Our own impression is that it was in Asia, but whether in Arabia, India, or the Malay region, it is impossible to decide. If the Ophir of Gen. x. 29 gave name to the country, we are almost compelled to believe it was somewhere between the Persian Gulf and the Red Sea.

OPH'NI, *mouldy*; a city of Benjamin [Josh. xviii. 24], not elsewhere mentioned in the Bible.

OPH'RAH, a *fawn*; son of Meonothai, and probably (if, as in the margin, we read "Meonothai, who begat") grandson of Othniel [1 Chron. iv. 14].

OPH'RAH, *dusty*. 1. A city of Benjamin [Josh. xviii. 23; 1 Sam. xiii. 17], supposed to be the Aphrah of Micah i. 10. It is placed by Eusebius and Jerome five miles from Bethel, on the east [Reland, "Pal.," 913]. Robinson and others suppose it was at the modern et-Taiyibeh ["Pal.," iii. 290; Van de Velde, "Memoir," 338]. 2. A city of Manasseh, on

this side the Jordan. Here Gideon dwelt [Judg. vi. 11, 24; viii. 27, 32]. It is called "Ophrah of the Abi-ezrites," probably with the view of distinguishing it from the other town of the same name. After the death of Gideon, his relatives continued to reside there till their massacre by Abimelech [Judg. ix. 5]. This is thought to be the same as Ephraim, or Ephraim (2). [See EPHRAIM (2).]

ORACLE. In the Old Testament this word is employed, in the authorised version, to signify the shrine of the Temple, or the sanctuary [1 Kings vi. 16; viii. 6; Ps. xxviii. 2, &c.]. In the New Testament, it is uniformly met with in the plural number, and denotes in every instance the Word or Law of God [Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Peter iv. 11]. Among the heathen, the word was used either of the supposed response of the deity, or of the priest, or other person, through whom the response was given, and hence was applied also to the place where the responses were obtained. It may be observed, in passing, that hardly any word could have been used which denotes so expressively the conviction of the apostles as to the Divine origin of the Scriptures, to which it was applied.

O'REB, a prince of the Midianites, who was defeated by Gideon, and fled to a place where he was hemmed in by the Jordan on the one side, and by his foes on the other, and so, being unable to escape, was taken and slain with Zeeb, his associate [Judg. vii. 20—25]. From the vivid description following his name in Ps. lxxxiii. 9, &c., and from the language employed in Isa. x. 26 ("the slaughter of Midian at the rock of Oreb"), we infer that, on the same occasion, a great number of the Midianites shared his fate. Josephus informs us that the Arabs were auxiliaries of the Midianites, and that in these contests and that which followed [see ZEBAB and ZALMUNNA]. "about one hundred and twenty thousand were killed" ["Antiq.," v. 6, 5].

O'REB, THE ROCK; perhaps "rock of Oreb," from the prince of that name, or literally, "rock of the raven" [Judg. vii. 25; Isa. x. 26]: the place where Gideon slew Oreb after overcoming the Midianites. It was most likely beyond the Jordan, but it is hopeless to attempt to fix the spot [Reland "Pal.," 913].

O'REN, name of a tree, *ash* or *pine*; a son of Jerahmeel, of the tribe of Judah [1 Chron. ii. 25].

OR'GAN, אֵפוֹ ('*aghābh*), "pipe." This musical instrument is mentioned several times in Scripture [Gen. iv. 21; Job xxi. 12; Ps. cl. 4]. Its exact form cannot now be positively ascertained, but there is little doubt that it was a wind instrument of some kind or other, probably not very dissimilar to the pipe of Pan, with

which the Greeks were so familiar. The invention of it is ascribed to Jubal in the first of the passages above referred to.

ORION, the name of a constellation, also called "the Giant;" in Hebrew, *Cecil* [Job xxxviii. 31, (marg.)], or rather *Chesil*, although this explanation of the Hebrew term has been questioned. This constellation is one of the most remarkable in our hemisphere, and one of the most famous in ancient mythologies. [Barnes on Job ix. 9, and authorities there collected.]



OSPRAY (*Pandion Haliaetus*).

OR'NAN, THRESHING-FLOOR OF. [See AREAUNAH.]

ORPAH, *forelock*; a Moabitess, wife of Chilion [Ruth i. 4, compared with iv. 10], one of the sons of Naomi and Elimelech. On the death of her husband, she accompanied Naomi part of the way to Bethlehem, but, unlike Ruth, left her, and returned to Moab.

OSE'E [Rom. ix. 25]. [See HOSEA.]

O'SHEA, the same as JOSHUA [Numb. xiii. 8]. Moses, when he selected him as one of the spies, changed his name [ver. 16].

OSPRAY. The osprey is one of the birds declared unclean by the Mosaic law [Lev. xi. 13; Deut. xiv. 12]. This bird (the *Falco haliaetus* of Linnaeus, is strictly piscivorous, and is found only in the vicinity of the sea, lakes, rivers, or such pools as abound in fish. Species of the *haliaetus*, or "sea-eagle," as it

has also been called, occur in Europe, Asia, Africa, America, and Australia. The American species is distinguished by some naturalists from the *Pandion haliaetus*, as they call the ospray, as a variety of the *Haliaetus leucocephalus*. Benjamin Franklin gives an amusing account of this latter bird, which lives chiefly by pilfering others of their prey, and says it is not a fit emblem of the United States.

It has been open to question if "ospray" is a correct translation of the Hebrew word 'āzūyāh, but there is every reason to believe that it is so, for the name of *haliaetus* has been handed down traditionally by Aristotle, Pliny, Gesner, Aldrovandus, Linnæus, and modern ornithologists. About the time of Aristotle, the ablest of all the Septuagint translators renders the Hebrew word 'āzūyāh by *haliaetus*; and the same word is adopted by Jerome, and has scarcely been disputed, except by Bochart, who supposes the black eagle to be meant. In the present day the *Pandion haliaetus* is identified with the ospray, and the ossifrage with the *Haliaetus leucocephalus*, albeit the Roman ossifrage was the *lämmer-geyer*. [See OSSIFRAGE.]

OSSIFRAGE. The ossifrage, like the ospray, is one of the birds declared unclean by the Mosaic law [Lev. xi. 13; Deut. xiv. 12]. The original word is פֶּרֶס (*peres*), a name derived from a root denoting "to crush," or "break;" and it has been identified with the *Gypsetos barbatus*, the griffon of Cuvier, and the *abu duck'n* of the Arabs. It has been justly observed that sea-eagles do not break bones except accidentally, whereas the larger vultures, as the condor and the *lämmer-geyer*, pursue their game over precipices, to be dashed to pieces below, and thus have deservedly obtained the name of "bone-breakers." According to Savigny, the *lämmer-geyer* was the ossifrage of the Romans, and the *abu duck'n* is allied to the same family. With Brisson, the great sea-eagle of Pennant was the *Aquila ossifraga*. Savigny, however, called this bird *Haliaetus leucocephalus*, and F. Cuvier first showed that the so-called *Falco ossifragus*, *F. albicandus*, and *F. albicilla* of Gmelin, were different ages of the same white or bald-headed eagle. A specimen was shot in North Syria at the time of the Euphrates expedition [vol. i., p. 730]. As far as the Hebrew word is concerned, it would apply to any powerful bird of the eagle or vulture tribe, and it is difficult to say if the ossifrage of the Romans or the great sea-eagle is meant. The difficulty is increased by the circumstance that ospray is itself derived from the old French *orfray*, which is again a mere euphonic pronunciation of ossifrage, introduced during the transition of Gallo-Frankish into the modern idiom. Hence, whilst there is every probability that 'āzūyāh means the ospray, it is doubtful if *peres* is an ossifrage, except in the sense as corrected above.

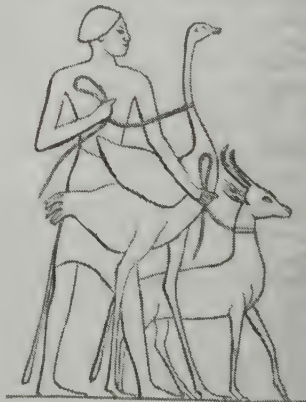
OSTRICH. The ostrich has been considered as one of the birds deemed unclean in the Mosaic law [Lev. xi. 16; Deut. xiv. 15]; that is, supposing the "owl" of the authorised version to be a mistranslation. As to the passages in which owls are mentioned, in connection with deserts and the presence of serpents, little importance can be attached to them as proofs that ostriches were meant, for some owls dwell with serpents and jerboas in the wilderness. [See OWL.] The ostrich has been said to be described as "cruel" [Lam. iv. 3], because it lays its eggs upon the ground and leaves the sun to hatch them; but the desert-grouse (*Pterocles arenaria*) does this to a far greater extent, and it is

sometimes difficult to ride without crushing them. One of the poetical appellations of the ostrich, *bath-hu-yu'anah*, the "daughter of vociferation," is very



The Ostrich (*Struthio*).

figurative, as is also the Arab expression, "camel-bird." The ostrich is represented in the Egyptian monuments. As it is frequently found introduced on Babylonian and Assyrian cylinders, accompanied by



The Ostrich. (From the Egyptian Monuments.)

the emblematic flower, Layard infers that it was a sacred bird. It was common in Mesopotamia in the time of Xenophon, but is now rare. It has recently been found in the Belka, east of the Dead Sea.

OTH'NI, a lion; a son of Shemaiah, grandson of Obed-edom, and one of the Temple porters in David's time [1 Chron. xxvi. 7].

OTH'NIEL, *lion of God*; the first of the judges, "son of Kenaz, the brother of Caleb." He took Kirjath-sepher, and received, as a reward, the daughter of Caleb to wife [Josh. xv. 16, 17; Judg. i. 13]. After the death of Joshua, probably about thirty years, when the Israelites intermarried with the Canaanites, and falling into idolatry were punished by subjugation to the king of Mesopotamia, Othniel was inspired to be their judge and deliverer [Judg. iii. 6, 9—11]. Two difficulties are raised respecting him: the one, as to his relationship to Caleb; and the other, as to the date of his judgeship, and the length of his life. It is said that the words "son of Kenaz, brother of Caleb," indicate that he was Caleb's brother, and if so, that he married his niece, contrary to Lev. xviii. 6, and to the general sentiments of the Jewish nation. Now, the whole conduct of Caleb's family indicates that they strictly conformed to the Jewish law, and it is *a priori* unlikely that one of them should commit, and the other countenance, an incestuous marriage. Does it not, therefore, seem most probable that Kenaz, and not Othniel, was Caleb's brother? Besides, Caleb is called "the son of Jephunneh" [Numb. xiii. 6], and this strengthens the argument that Othniel was his nephew; although, since Caleb is called "the Kenezite," it is likely that there was a Kenaz, who was his more remote ancestor [Gen. xv. 19]. [See KENAZ (2)]. The second difficulty is less easy of solution. Joshua lived some twenty-five years after Othniel's marriage; the children of Israel continued faithful some thirty years after his death; they were subjected to the king of Mesopotamia eight years; and in Judg. iii. 11 we read, "The land had rest forty years. And Othniel the son of Kenaz died." Supposing Othniel to have been twenty-five years old at the time of his marriage, and adding to that age twenty-five, eight, and forty years, we find him ninety-eight years old at the time of his death, *plus* the years, say thirty-five, between his marriage and Joshua's death, i.e., one hundred and thirty-three years of age, which seems rather improbable. Here, then, the question arises, Do the words cited above [Judg. iii. 11] signify that he lived the whole of the forty years? We think not, and conclude, with Bishop Patrick, that it is equally consistent with the plain meaning of the passage to place his death at the beginning, middle, or end of them. [See JUDGES.] In 1 Chron. iv. 13, 14, he is said to have had sons, of whom Hathath was one, and Meonothai may have been another. [See OPHRAH.]

OUCH'ES, an old English word, denoting the cavities in which gems were set or fitted [Exod. xxviii. 11, &c.].

OWL. The owl, when alluded to, except as an unclean bird, in the authorised version of the Scriptures, is described in terms of beauty and precision. The "little owl," *va (kōs)* [Lev. xi. 17; Deut. xiv. 16; Ps. cii. 6], has not been questioned; but the "owl," it has been argued, should be read in the previous notices in Leviticus and Deuteronomy as the "ostrich." The "little owl," which is neither the *Strix passerina*, nor, as some have supposed, the white or barn owl (*S. flammea*), escapes persecution through its habit of frequenting cemeteries, and may hence be seen in the midst of towns, or sitting on a tombstone by the wayside in broad daylight. It thus constitutes a characteristic object in the East; and the figurative

expression of the "mourning owl" [Micah i. 8] is peculiarly applicable to this species, while the "owl of the desert" will apply to a species, the habits of which are similar to those so oft described of the owls of the American prairies, living on the snakes which devour the young of burrowing animals. The owls frequenting ruins are again of another species, probably *Strix bubo* or *S. otus*. Of the Hebrew names assigned in



The Owl (*Strix*).

our version to presumed species of owls, *yanshūph* has been referred to the night-heron; and another (*kippōz*, or *kippōdh*) to the bittern. [See BITTERN.] *Yanshūph*, to which is attributed the habit of entering open windows at night, and tearing the faces of unguarded children, can scarcely, however, be a night-heron. Bats are known to intrude in this manner, and possibly *yanshūph* was used more or less generically for night-birds.

OX, OX'EN, or *בָּקָר (bākār)*, in a collective sense, "cattle," "neat cattle," constitute a marked figure in the pastoral and patriarchal life of the Israelites. Abraham had sheep and oxen and asses in the fertile pastures of the Balik, ere he crossed the Euphrates on his way to the promised land. The substance of Job was 3,000 camels and 500 yoke of oxen, and Solomon offered to the Lord a sacrifice of 22,000 oxen and 120,000 sheep. The Mosaic law provided with care for the kind treatment of cattle, and it was enjoined that the ox should not be muzzled in treading out corn [Deut. xxv. 4]. The old cattle that had long served in tillage were often suffered to wander at large till their death. The ox was subjected to numerous legislative enactments: the fat was forbidden, the first-

lings were the priests' due, and oxen were sacrificed at the altar, till our Saviour "drove them all out, the sheep and the oxen" [John ii. 15]; and twice the ox serves as a figure of speech to Jesus, with which to rebuke the Pharisees for their hypocritical strictness in the observance of the Sabbath [Luke xiii. 15; xiv. 5].

The domestic cattle of Palestine and Syria appear in the present day to be of at least two forms, both with short-horns and both used to the plough, as also to transport movables on their backs, especially among the Turkomans, Kurds, and Arabs—one being tall and lanky, the other more compact; and we possess figures of Assyrian bulls with curved horns, and of Egyptian oxen with straight horns. It is well known how much was made of the bull in the monumental religion of the Assyrians, among whom the wild bull or ox, noticed in Deut. xiv. 5, was an object of chase.



Wild Bull (*Bos Gaurus*).

Wild cattle, as they are designated, are still to be met with on the plains of the Cydnus and Pyramus in Cilicia, as well as in those of the Iris and Thermodon in Pontus.

O'ZEM, *strong*. 1. The brother of David, and sixth son of Jesse [1 Chron. ii. 15]. 2. A son of Jerahmeel [1 Chron. ii. 25].

OZIAS, son of Joram, and an ancestor of our Lord [Matt. i. 8], otherwise called Uzziah [2 Kings xv. 32, 34]. [See **UZZIAH**.]

OZNI, *hearing*; the fourth son of Gad, otherwise called Ezbon [Gen. xlvi. 16; Numb. xxvi. 16]. [See **EZBON** (1).]

OZ'NITES, the family of Ozni [Numb. xxvi. 12].

P

PA'ARAI, *opening of the Lord*; one of David's heroes [2 Sam. xxiii. 33]. He is also called Naarai [1 Chron. xi. 37].

PA'DAN, a *plain*; a word usually allied with Aram in the combination Padan-aram, but once found separately with the same meaning [Gen. xlviii. 7].

PA'DAN-A'RAM, the *plain of Aram*, or *plain of the upland*; a geographical term, the precise limitation of which it would be difficult, if not impossible, to fix. The two words are regularly united, the only exceptions in our version being Padan in Gen. xlviii. 7, and Aram in Numb. xxiii. 7. [See **ARAM**.] It is probable that the original application of the name Padan-aram was less extensive than that in which we commonly meet with it, and that it denoted the upper or more northern region of Mesopotamia, watered by the Tigris and Euphrates. [See **ARAM** (5), **MESOPOTAMIA**.]

PADON, *redemption*; head of a family of Nethinims who returned from the captivity with Zerubbabel [Ezra ii. 44; Neh. vii. 47].

PAG'IEL, *prayer of God*; prince of the tribe of Ashur when the Israelites were numbered at Sinai [Numb. i. 13; ii. 27, &c.].

PA'HATH-MO'AB, *governor of Moab* (a name probably commemorative of some circumstance now unknown); a person who is frequently mentioned by Ezra and Nehemiah. His descendants returned from Babylon, and assisted in rebuilding the wall of Jerusalem [Ezra ii. 6; viii. 4; x. 30; Neh. iii. 11; vii. 11; x. 14].

PAI. [See **PAU**.]

PAINT. Although painting was extensively used in Egypt, Assyria, and other ancient countries, it is seldom mentioned in our version of the Bible, except indirectly. Colouring matter, or paint, was employed by ladies for ornamental purposes. Thus, Jezebel is said to have "painted her face" [2 Kings ix. 30]. Jeremiah also says, "Though thou rentest thy face with painting" [iv. 30], in allusion to the habit of colouring the eyelids to make the eyes look full and large. To this painting of the eyes Ezekiel refers [xxiii. 40]. The same usage prevailed in other countries, and probably to a much greater extent than in Israel and Judah. The monuments bear indubitable evidence to the fact, and the testimony of ancient writers agrees with them. In modern times the custom is well known, and has been frequently alluded to and described. Mr. Lane calls it "a practice universal among the females of the higher and middle classes, and very common among those of the lower orders" in Egypt, and represents it as a "blackening the edge of the eyelids, both above and below the eye, with a black powder called *kohl*." "This," he adds, "is a collyrium commonly composed of the smoke-black, which is produced by burning a kind of *liban*—an aromatic resin—a species of frankincense, used, I am told, in preference to the better kind of frankincense, as being cheaper and equally good for this purpose, *kohl* is also prepared of the smoke-black produced by burning the shells of almonds" ["Mod. Egyptians," vol. i.]. The same author proceeds to give an account of other ingredients used for the like purpose. The *kohl* is applied with a small instrument like a probe, and in this, as in other details, the modern practice resembles the ancient. But not only do the women paint their eyes—they stain their fingers and toes of different colours. There are cases in Lower Egypt, as well as in Upper Egypt, where positive tattooing of hands, feet, face, &c., is resorted to. It appears that

in all ages, and in all parts of the world, recourse has been had to painting, dyeing, or tattooing the human skin, as a personal decoration. An allusion to the painting of the eyes is recognised in the name of Keren-happuch, one of Job's daughters [Job xlii. 14].

In its wider sense, painting was very early known and practised. The use of pigments prevailed in all ancient nations. Paint was applied to articles of wood and stone, and statues and other figures were coloured in imitation of nature. Decorative painting, involving actual representation and design, was extensively carried on in Assyria, Egypt, Greece, and Rome. Egypt alone furnishes an immense number of examples, from which we may infer that next to a minute adherence to conventional forms, the artist was supremely anxious for exact imitation. As a rule, however, ancient paintings rather represent mythologies and histories, than poems, and occupy ground quite different from that of the moderns. Their merits are often very considerable, and their study is exceedingly instructive and interesting. The reader should consult the following passages:—Jer. xxii. 14; Ezek. iv. 1; viii. 10; xxiii. 14. It must be remembered that painting, in the sense of depicting real or imaginary living creatures, was not practised nor even allowed among the Hebrews. Whatever skill they may have possessed, therefore, in the arts of design, would show itself in representations from the vegetable world, and in geometrical figures. But in the account of the Temple of Solomon, where, if anywhere, we should expect to find traces of pictorial decorative art, we meet with nothing which fairly implies that recourse was had to it.

PALACE. The Latin word from which ours is derived seems originally to have been applied to a building fenced or surrounded by palings; and we can imagine the time when this was a distinction reserved for the chief. Subsequently, and among ourselves, the word is only used of royal and princely residences, or of such as may be compared with them. In our version of the Bible we do not meet with the word till we come to the books of Kings and Chronicles, after which it is frequent. It represents a number of Hebrew and Chaldean terms, as will be seen by the following summary:—1. *Appeden*, an elevated castle or citadel, and hence a palace [Dan. xi. 45]. 2. *Almā-nāh* in Isa. xiii. 22, taken by some to mean "desolate palaces," but by others regarded as a variation of the following term. 3. *Armōn*, a lofty fortress or citadel, and hence a palace, or rather its highest and innermost portion [1 Kings xvi. 18]. 4. *Harmōn*, another form of the preceding [Amos iv. 3]. 5. *Bitrah*, a word which first appears in the later Hebrew and Chaldean, and is applied to a royal residence [Neh. i. 1; Dan. viii. 2]; to the Temple fortress [Neh. ii. 8]; and to the Temple [1 Chron. xxix. 1]; in all cases, however, it may be understood of a kingly seat. 6. *Bitan*, properly a great house or mansion, and hence a palace [Esth. i. 5; vii. 7, 8]. 7. *Hekhal* also means a spacious building, and is used of a temple and of a palace [2 Kings xiv. 13; Dan. i. 4; iv. 4, 29]. 8. *Tirah*, literally, "an enclosure," whence a place fenced or fortified, and then a palace [Ezek. xxv. 4]. It must be admitted, however, that *tirah* is only rendered "palace" by accommodation. The foregoing enumeration is interesting as showing the ideas which presided over the application of the different words; but it throws little light upon the character and structure of ancient palaces. Apparently, however, the palace was only distinguished from other houses by its superior magni-

tude, elevation, strength, and the like; and, indeed, not seldom the palace is simply called "The house of the king," or "the king's house" [2 Sam. xi. 2; 1 Kings ix. 1; xiv. 26; xvi. 18; 2 Kings xxv. 9; 2 Chron. xxviii. 21; Matt. xi. 8].

The word "palace," in our version of the New Testament, generally represents the Greek term *aule*, which was a court or hall, or other inclosed place. In all cases but one in which *aule* is translated "palace," it refers either to the official residence of Pilate, or that of the high priest [Matt. xxvi. 3, 58, 69; Mark xiv. 54, 66; John xviii. 15]. In Luke xi. 21, it is applied to the mansion of any person of rank. St. Paul uses the word *praitōrion* (praetorium) in Phil. i. 13, where our translation has "palace," but the reference here appears to be to the praetorian camp, or the quarters of the praetorian cohorts. [See PRÆTORIUM.]

With regard to the structure of the Jewish palaces mentioned in the Old Testament, we know but little. The palace built by Solomon, and called "the house of the forest of Lebanon," is described in 1 Kings vii. 1—12. [See HOUSE.] A few details concerning the palace at Shushan are given in Esth. i. 5—7. The site of this palace was discovered and explored by Mr. Loftus, whose account of it harmonises with that in the Book of Esther. It was a large, square hall, supported by pillars, flanked on three sides by colonnades, and apparently having private apartments in the rear. A palace closely resembling this, as its ruins show, stood at Persepolis ["Chaldea and Susiana," by W. K. Loftus, chap. xxviii.]. Other plans of palaces have been recovered at Nineveh, and elsewhere in Assyria [Layard's "Nineveh and its Remains," and "Nineveh and Babylon"]. There are also considerable remains of some of the palaces of Egypt. From all these evidences we infer that ancient palaces were often both large and magnificent, every way corresponding with the pomp and splendour of the kings for whom they were erected. The account which Josephus gives of Solomon's palace seems to deserve attention ["Antiq.," viii. 5]; and we may also refer to what the same writer says of the palace of Herod, with which he must have been acquainted ["Wars," v. 4]. When the Temple at Jerusalem is called a palace, it is doubtless in reference to the Great King who there manifested his presence, and received peculiar honour [1 Chron. xxix. 1, 19]. In Ps. lxxviii. 3, 13, the word seems to be used as a symbol for the Church of God.

PALAL, *judge*; a man who repaired a portion of the wall of Jerusalem under Nehemiah [Neh. iii. 25].

PALESTINE is the general designation of the "land of the Hebrews" [Gen. xl. 15]; called also the "land of Jehovah" [Hos. ix. 3], the "holy land" [Zech. ii. 12], the "land of Israel" [Ezek. vii. 2], and the "land of promise" [Heb. xi. 9]. Originally, the name was only used to designate the sea-coast territory, which was occupied by the Philistines [Exod. xv. 14; Isa. xiv. 29, 31; Joel iii. 4]; and in this sense alone the Hebrew word *Pelesheth*, to which Palestine corresponds, and which is translated "Philistia" in Ps. lxx. 8; lxxxiii. 7; lxxxvii. 4; cviii. 9, occurs in the Old Testament. In this same restricted application the word was employed by the Assyrians [Rawlinson's "Herodotus" i. 467] and Greeks [Herod. i. 105], and probably also by the Egyptians. Not till a late period in the Jewish history did it obtain its present wider acceptance; and it has been well remarked, as worthy of notice, "how much the feeling

of the nation must have degenerated before the Jews could have applied to the 'promised land' the name of their bitterest enemies, 'the uncircumcised Philistines.'" We first find traces of its enlarged application in Josephus ["Antiq." i. 6] and Philo ["De Vita Moisis"]; but it was not till about the end of the apostolic age that, in the usage of both Christian and heathen writers, Palestine became the common designation of the Jewish territory on both sides of the Jordan.

We should, however, carefully observe that, although this territory is often spoken of by us as the "promised land," or "covenantal inheritance" of Israel, it falls far within the limits of that region, as we find it originally described in the "covenant," or "promise," received by the fathers of the people. The limits of the promised territory are distinctly given in Gen. xv. 18—21, and Numb. xxxiv. 1—12; and they coincide with the extent of the empire which David actually conquered, and which Solomon received from him [comp. the above passages with 2 Sam. viii. and 1 Chron. xviii.; 1 Kings iv. 1—21; 2 Chron. ix.]. Corresponding with the accounts of David's conquests, the Euphrates and the Mediterranean are named in the original promise as the eastern and western boundaries of the "inheritance" of Israel, while the "entrance of Hamath" and the "river of Egypt" are given as its limits on the north and south. The last-mentioned boundary is identified with the Wady El-Arish, the great drain of the Paran wilderness; while the "entrance of Hamath" denotes the opening into the country at the northern extremity of Lebanon [Porter's "Damascus," vol. ii., pp. 354—359]. These limits included a surface of 60,000 square geographical miles, of which, however, about three-fourths were desert. Such was the "promised land;" but Palestine lay far within the territory which is thus defined. The southern extremity of the Lebanon ranges must be taken as its northern boundary, and it was shut in by the Paran wilderness upon the south; on the west it was bounded by the Mediterranean, and eastwards it cannot be extended beyond the wilderness which may almost be seen on the heights above Jordan—if, indeed, that river itself should not be taken as its boundary upon this side. At most, it did not in length extend above 140 miles; while its greatest average breadth was not more than 60. In respect of its extent it has been usual to liken it to Wales, but it is better represented by that part of England which lies north of a line drawn from the Mersey to the Humber. This is the country which comes into view when Palestine is spoken of, being, in fact, little more than one-tenth of the land which was promised to Israel, and which should have been held by the people, as that on which their great mission in the world was to be accomplished. Limited, however, as it was in its range, we shall see that, in its position and form, and in its manifold physical peculiarities, it is one of the most remarkable countries on the earth: "set in the midst" of all other lands [Ezek. v. 5; comp. Reland, "Pal," p. 52], and presenting also an epitome and sample pattern of them all.

We immediately recognise the central character of its position. Midway between the hemispheres, at the very "confluence of the east and west," and of the north and south, it stands where it can be most easily approached from every country in the world. And that the climate, the productions, the geographical features of every other country are represented in Palestine, will be seen at once, if we now survey it

from north to south, and from its Mediterranean coastline on towards that uncertain eastern limit where it melts away into the desert which stretches on to the Euphrates.

We enter on our survey from the north. About four miles west of Banias [Robinson, "Bibl. Res.," vol. ii.], and on a hill, thickly covered with shrubs and flowers, the site of Dan—originally called Laish [Judg. xviii. 29]—which marked the northern extremity of Palestine, has been discovered. We are here at the southern end of a long valley, called Coele-Syria, which is inclosed by the parallel ranges of eastern and western Lebanon. When the writer visited this place in the early summer, the ground was thickly covered by rich masses of flowering vegetation. Its aspect well explained the earliest notice which has been given of it. In its fertility and loveliness it indeed looked "like a place large and secure and very good, where there is no want of any thing that is in the earth" [Judg. xviii. 9, 10]. At this point the anti-Lebanon divides into two ranges—stretching southwards, and almost parallel to one another, for more than one hundred miles—between which the valley of the Jordan is included. And going over the surface of the westernmost of these, upon the high table-land which extends far away on the right hand, until it overhangs the Phœnician plain on the Mediterranean coast, we are traversing the "Upper" portion of the province of Galilee. This, as distinguished from the "Lower" Galilee, was known also as "Galilee of the Gentiles" [Isa. ix. 1; Matt. iv. 15]. The whole of this territory, which comes into the view of one looking southward from the high ground around Dan, is richly varied and picturesque, like the scenes immediately around him. Oaks and myrtles, and olive trees, the tamarisk, and the oleander, throw over the landscape an aspect of luxuriant beauty which is seen in no other part of Palestine. The effect is much heightened by the ruins crowning the frequent summits which here come into our prospect. Wild, romantic gorges lead down from the high ground to the Phœnician plain, while on the eastern side of our direct course southward the mountain surface declines gradually towards the already deepening valley of the Jordan. Through the twenty-five miles, or thereabouts, over which Upper Galilee extends, in the direction of our progress—that is, as far as the hilly country in the neighbourhood of Tiberias and Nazareth—the plains are continually broken by romantic glades, and by densely wooded eminences, while on all sides are innumerable flocks of sheep, with frequent herds of the "fat bulls of Baahan," of which the northern province is close to us on the east. We are everywhere reminded of the "royal dainties," the "bread," the "fatness of Asher" [Gen. xlix. 20; Deut. xxxiii. 24, 25], to whose tribe this part of Palestine belonged, until, at length, we reach the hills which overhang the plain of Esdraelon. Here, descending on the plain into Lower Galilee, we find ourselves on ground which, if less beautiful, is even more fertile and luxuriant than that we have just left in the upper portion of the province. It was assigned to Zebulun, who dwelt here at the "haven of the sea," and to Issachar, his neighbour; and it is, indeed, a "pleasant land," in which those tribes might have well "rejoiced" [Gen. xlix. 13—15; Deut. xxxiii. 18, 19]. By covenant and inheritance, as by position, the sea-coast plains lying on the west of our line of survey were included in the "promised land;" and though, like the larger part of their covenanted territory, these plains were never occupied by the Jews, they must be



reckoned as forming part of Galilee. We must also include in it the first twenty miles (in a direct line) of the Jordan, as well as some portion of the country beyond. Issuing from its source near Dan, the river, as it flows through the province, is only an inconsiderable stream, easily fordable at almost every point, excepting its two openings in the Lakes of Merom (the Semechonitis of the Greeks, the Huleh of the Arabs) and of Tiberias. For a large part of the year the upper part of the former lake is little better than a morass [Thomson's "Land and Book," p. 214]; but the other, lying deep amidst the bare hills which almost surround it on all sides except the west, and being about thirteen by six miles in extent, always formed a distinctly marked feature in this part of Palestine, although, strangely enough, it is barely alluded to in the earlier history of the country: the interest which attaches to the Sea of Galilee is almost wholly derived from the mention of it in the New Testament [Stanley's "Sin. and Pal.," chap. x.].

Having crossed the upper part of the valley of Jezreel, which slopes from the plain of Esdraelon towards the Jordan, and then passed, on the same side of the plain, the low "mountains of Gilboa," we proceed through the winding, hilly passes which lead into the western province of the inheritance of Manasseh, and then find ourselves in Samaria, which is the middle of the three divisions of Palestine, and the chief city of which stood upon a hill, from which an extensive prospect is visible, the Mediterranean itself coming within view in the far west. The plains of Sharon, bordering on the sea-coast in this direction, are included in Samaria; while on the east, the valley of the Jordan, here rapidly descending, and, beyond, the rich table-lands of Bashan and Gilead, are contained in it. But the most valuable and important portions of this province are found on the surface of the high-land country which rises from the side of the plain of Esdraelon, and over which we pass continuously in our direct progress, "journeying still towards the south." In the richly wooded heights and the luxuriant valleys, and in the wide-spreading and exuberantly productive plains that lie between them, all of which we continually meet with as we advance, we find what may be truly spoken of as the "fatness of Samaria." We cannot, indeed, ascribe to it any of the grand, large-featured beauty which we have seen in Galilee: for example, none of the romantic gorges which there break down towards the sea-coast are found here in our descents towards the Sharon plains, or on the other side towards the continually deepening chasm along which, in its ever-winding channels, the Jordan pours itself. But in its fertility and verdure, and in its soft, mellowed picturesqueness, Samaria far surpasses Galilee; and here, accordingly, we find the earliest settlements which were made in Palestine. The first tribes that migrated from the far east, and came, as Abraham did, in this direction, established themselves at once on this ground, which must have seemed to them so desirable, not only on account of its exuberant productiveness, but also because of the protection that was furnished by the hilly barriers around it. For the same reasons, too, it was naturally claimed by the ruling tribes, Ephraim and Manasseh, for their posterity. It perfectly realises the description of the land which it was promised the descendants of Joseph should inherit: the "precious things of the earth, and the fulness thereof" [Deut. xxxiii. 16], are found in it. They are found not only on its central highlands, but, in even richer abundance, in the vast

pasture-grounds and corn-fields lying close on "the deep that coucheth beneath," which make up the "excellency of Sharon" [ver. 13]; and in an abundance not less profuse they are also found in those Gilead provinces on the east of Jordan which were comprised in the territory of Gad, and in part of that of Reuben. Shechem, the chief city of Samaria, was the capital of Palestine for more than 400 years; in Shiloh—now called Seilûn, which Robinson ["Bibl. Res.," vol. ii., pp. 269—276] discovered in one of the plains inclosed among its central hills, and closely bordering on the main highway through the country [Judg. xxi. 19]—the tabernacle was set up; and again, after the division of the kingdom—which appears, in large measure, to have been caused by the establishment of the capital in a province far inferior in resources to itself—the revolted tribes placed their chief seat of government in the town which lies in the centre of this richest of the three provinces of Palestine.

Still pursuing our course southwards, we now pass from Samaria into Judæa. As in the case of other divisions of the country, this province comprised a large extent of territory on the Mediterranean coast. In distinction from Sharon, out of which we pass into it along the main highway leading from Egypt to Assyria, this part of Judæa was known as the *shēphēlāh* [Deut. i. 7, authorised version, "the vale"]; and, if less fertile than Sharon, it was broader and more extensive. Eastwards, too, this province of the country included the oases of the Jordan valley, which here opens out into wide plains, and is distinguished by an almost tropical exuberance. As, again, that part of Reuben's territory on the high table-land beyond the Jordan which did not belong to Samaria, must be reckoned in our estimate of the Judæan territory. There, also, it included arable and pasture-grounds of large productiveness; but the middle high-land district of this part of Palestine, lying around the direct route through it, was, for the most part, barren and ungenial; and this is strongly felt by every observer as soon as he crosses the boundary line by which it is separated from Samaria [Drew's "Scripture Lands, &c.," p. 95].

The signs of cultivation and rural wealth, the fields and gardens filled with abundant crops, by which the traveller had just before been on all sides surrounded, he now sees exchanged for a country which is bleak and rocky in its aspect, continuing in this respect almost unchanged until he reaches Jerusalem, on the east side of which, and as far as the Jordan valley, the region truly called the "wilderness of Judæa" extends for, at least, thirty-five miles—in fact, as far as the south of the Dead Sea. On the west of the main line from Jerusalem to Hebron, the country is richer, and it has occasionally an aspect not unlike that of the northern portion of Samaria, which becomes more striking as Hebron is approached. In the neighbourhood of this town, surrounded as it is by fields and vineyards, and in the corn and pasture-grounds that lie among the low, rounded hills beyond it, we pass through the richest portions of the high-land country of Judæa. For more than ten miles we are travelling over the estates of the only wealthy proprietors in the south of Palestine, until, at length, through numerous intricate and entangled passes, we descend into the moorlands that stretch on as far as the borders of the wilderness.

Proceeding over these moorlands until we reach what may be called the shore line, where the wilderness gradually and gently flows in upon the pastures, we

at length arrive at Beer-sheba, the position of which is marked by the ruins of a considerable town built around the well which bore that memorable name. [See BEER-SHEBA.] Here we are at the southern boundary of Palestine, and about 140 miles from Dan, where our survey was commenced. And now recalling the main features of the country, and collecting them into one view, we may represent them most conveniently in the very words of the earliest description which has been given of it [Numb. xiii. 29]. We find "the land of the south," which is still "dwelt in by the Amalekites," or Bedouin [see A-**TALEKITES**]; "the mountains" along the central district of the country, with their "Amorites," or highland occupants [see **AMORITES**]; and the "sea" plains, with the "side" (authorised version, "coast") of Jordan, where the Canaanites, or "lowlanders" [see **CANAANITES**], are still living. In this enumeration we have the chief features of Palestine presented; and if to them we add such portions of the widely extended, and for the most part fertile, country on the table-lands east of Jordan that were at various times contained in it, we see that this territory, prepared as it was for the world's representative people, does indeed contain the features of every country on the globe. "It has its counterpart in Greece, in Italy, in France, in England, as to what is the most peculiar to each; and so it is that the Scriptures of the Old Testament are intelligible (in those allusions to Nature with which they abound) to the greatest number of the dwellers on earth, and that the countries in which these allusions might not be understood, are as few as they could be" [Taylor's "Hebrew Poetry," p. 82].

In view of the destination of Palestine to such great purposes, we may well recognise the working of Divine forethought in those processes of submergence and upheaval which the geologist sees in the conformation of the country, and which make it, in his view also, one of the most remarkable regions of the world. None of the changes of which he takes account have occurred since that great convulsion, when the mountain chain which was thrown up from China to Asia Minor, sent off, at right angles to its course, the parallel ranges of Lebanon, of which that on the east prolongs itself in the highlands, over which we passed in our survey, and which, it will be remembered, are unbroken in the direction of the coast line, except where they are interrupted by the plain of Esdraelon. Since the convulsion in which this formation originated, and which must have taken place long before the historic period, there have been no changes in the shape of Palestine, or in its aspect, except such as may be explained by the action of the rains and of the atmosphere. No encroachment of the sea has perceptibly affected the extent of the maritime plain, which lies underneath the central highlands, and which, from its first openings in the north, furnished ample sites for the colonies established on it. But far more remarkable than this western depression, is that found in the cleft, or fissure, beginning on the south of Dan, and constantly deepening as it goes forward, which forms the course of the only river Palestine contains. The formation of this chasm must be attributed to the agency of fire. The crater-like shapes of the Lake of Galilee, and of the Dead Sea; the hot springs of Tiberias; the allusions to earthquakes in the history of the country [1 Sam. xiv. 15; Amos i. 1; Zech. xiv. 5], and, indeed, their recent occurrence (as in Tiberias, 1837), are held by most geologists to indicate decisively that by the action of plutonic force the pecu-

liar shape and depression of the Jordan valley were occasioned; and, indeed, traces have been found of the igneous rocks that were protruded by the catastrophe which formed it [Robinson's "Bibl. Res., vol. ii.;" Lynch's "Official Report," &c., p. 94].

Limestone, however, is the characteristic formation of Palestine, and this is everywhere found perforated, as in the large caverns which form one of the marked features of the country [Stanley, "Sin. and Pal.," chap. ii.], while the level strata in which it lies are helpful to the formation of those hill-side terraces on which much of its cultivation, especially in the southern provinces, was dependent. In no part did Palestine proper furnish any mineral treasures to the Hebrews, nor were mining operations of any kind carried on by them. Of the "land promised" to them, it was indeed said, that "its stones were iron, and that out of its hills they might dig brass;" the "chief things of the ancient mountains, and the precious things of the lasting hills," were included in their "covenanted" heritage [Deut. viii. 9; xxxiii. 15]; and, accordingly, those things are found within its limits. Coal, iron, and copper are said to abound in Lebanon [Elliott, ii. 257; Burckhardt, 27; Volney, i. 281; quoted by Kitto in "Physical History of Palestine," chap. iii.; see **MINES AND METALS**, and authors there referred to]; but they are not found in any part of the country on which the Israelites actually entered, and which, as was before observed, was only part of the territory that had been promised to them. The iron and precious metals which are so often spoken of as having been possessed by them in such large quantities, were chiefly imported from Egypt, or from the colonies of the Phœnicians. In exchange for them the Hebrews bartered the "precious things" which they gathered from the surface of their land—the "corn, and wine, and oil" which their strenuous industry and their skill in husbandry obtained for them in such abundance, and which, even now, in the impoverished state of the country, excite the astonishment of every one who has visited it. [Comp. Dr. Bowring's "Report on Syria," pp. 9, 19, 29; Osborne's "Palestine Past and Present," cxxvi.; and especially four remarkable papers by the Abbé Guénée in his "Mémoires de l'Académie des Inscriptions" (Paris, 1806), vol. i., pp. 142—246, entitled "Recherches sur la Judée, considérée principalement par rapport à la fertilité de son terroir."] The richness of the soil in large portions of the northern and midland provinces, and in the neighbourhood of Hebron, on the south, and an assiduous use of the terrace cultivation to which, as above remarked, the stratification is so favourable, secured for the Hebrews abundant crops and the richest vintages; while the "flocks which clothed their pastures" even on the borders of the wilderness, their "fat kine," their "cattle upon a thousand hills," all "found their meat in due season," and were "filled with good."

But the variety of the products of Palestine was even more remarkable than their exuberance. This was the natural consequence of the singular variety of levels which we have remarked in the structure of the country, and which caused a corresponding variety of climate. "The Arabian poet's observation that 'Lebanon bears winter on his head, spring on his shoulders, autumn on his bosom, while summer lies sleeping at his feet,' is applicable to the climate of Palestine generally; for such is the diversity of levels in its configuration, that four regions are marked out by nature, strikingly distinguished by climate and vegetation, viz.: (1) Region of Ghor and el-Arabah, of

which the depression (below the Mediterranean) is 1 to 1,300 feet, and its mean temperature 70° to 68°; (2) maritime plains, having mean elevation 1 to 500 feet, and mean temperature 63° to 60°; (3) table lands, with mean elevation of 2,000 to 3,000 feet, and mean temperature 63° to 60°; and (4) Lebanon, whose mean elevation is 4,000 to 10,000 feet, and mean temperature 35° [Petermann's "Physical Atlas," p. 135]. Accordingly, "we may here find the date, the sugarcane, the orange and citron, the banana, the olive, the Indian tamarind, with almost all the forest trees of Greece and Italy, and all the fruit trees of Europe." Nor, in respect of variety, were its animal less remarkable than its vegetable productions. "In no other district," says Mr. Tristram, who is the latest and the most careful investigator into the zoology of the country, "not even on the southern slopes of the Himalayah, are the typical fauna of so many distinct regions and zones brought into such close juxtaposition. The bear of the snowy heights of Lebanon, the gazelle of the desert, may be hunted within two days' journey of each other; sometimes even the ostrich approaches the southern border of the land; the wolf of the north and the leopard of the tropics howl within hearing of the same bivouac; and while the falcons, the linets, and buntings recall the familiar inhabitants of our English fields, the sparkling little sun-bird and the grackle of the glen introduce us at once to the most brilliant types of bird-life of Asia and South Africa." In its fauna, as well as in its flora, Palestine has been justly designated as a "sampler of the world, a museum country, many lands in one." Then, its facilities for commerce enabled its inhabitants to exchange their staple products for those of every other region; their position gave them the command of all the resources of the earth; for the great lines of communication, both by sea and land, which connected the three parts of the ancient world, passed through it [Kurtz, "History of Old Covenant," vol. i., p. 148]. When all these advantages in the position of the country, as well as its large resources, are borne in mind, we are prepared for those remarkable testimonies as to the immense population that formerly occupied it, and which may be found in the extensive ruins now covering its surface, as well as in the direct statements of its history. The remains of magnificent temples and colonnades, of vast theatres, of bridges and aqueducts, and of extensive cemeteries, may still be traced from Dan even to the very borders of the wilderness in the south [Drew's "Scripture Lands, &c.," p. 22]. Dr. Eli Smith [Robinson, "Bib. Res.," vol. ii., Appendix] gives the names of 446 places in ruins on the east of Jordan, and their populousness is significantly betokened by the remains of the vast theatres found in each of the chief cities [Traill's "Josephus," vol. i., p. xxxix.]. In the present impoverished condition of Palestine, blighted as it is by long years of misrule and of neglect, it probably does not contain more than 200,000 inhabitants; but, in its prosperous days, more than ten times that number were contained in it. And all observers agree in expressing their belief that, if the cruel oppression which has so long spoiled the country were lifted from it, its former prosperity might be soon restored. "It is a question," says Mr. Porter (than whom no one has a more intimate knowledge both of the condition of Palestine and of its capabilities), "whether the nations of Europe . . . are justified in leaving such a noble country to the unlimited control of such a set of wasteful, unprincipled tyrants. . . . Let them make Syria

like Egypt, or like the Danubian Provinces, with an hereditary ruler, and an army of its own under an enlightened commander; let them encourage the growth of corn, of oil, of cotton, and of wheat; let them aid in the construction of roads and railways; let them foster commerce (for which it has such facilities, as we have seen), and it will soon become the garden of the Levant" [Porter's "Syria and Palestine," p. 528].

Our brief survey of Palestine justifies this expectation, while, still more remarkably, it vindicates the statements which the Bible gives of its past condition, by the events that have transpired in it. The Holy Land is in perfect correspondence with its inspired history; it is the fitting mould and framework of the memorable occurrences of which we read in the sacred pages. The ground, the climate, the aspect of the country, the levels and the configuration of its surface, its rivers and its coasts, its sky, its soil, its temperature, the form and scale on which all these are fashioned; and then, again, its domestic usages, the fixed costume of its social life [compare Miss Rogers' "Domestic Life in Palestine"]—all these are now found to be the very things of which the text of the Bible history gives us the symbols and the representations. As an example of this marked agreement between the narrative and the physical characteristics and relations of its framework, we may recall the contrast above noticed between the northern and southern provinces of Palestine, and compare it with the record of the fortunes of Israel and Judah after the disruption. It might almost be said that any one, considering the nature of the two countries, their local relations and neighbourhood, the different influences that were working on their respective occupants, might have predicted the general course of events given in the history in the Books of Kings, as each of them went on directly in its own path, and as they affected one another. And instances, not less remarkable, may be found in every page of those recent works which now give in coloured stereographic views, rather than, as formerly, in surface pictures, the result of travel through Palestine, and of investigations carried on in it [see especially Porter's "Handbook to Syria and Palestine;" Stanley's "Sinai and Palestine;" Van de Velde's "Memoirs;" and Drew's "Scripture Lands in Connection with their History"]. In these works we not only witness, we almost share in, the life of Bible times and men: the vicissitudes of their climate, the changing aspects of their sky, the objects seen by them, the sounds they heard, are known to us. No one who has familiarised himself with the exact descriptions and the glowing illustrations found in the works named above, can fail to recall numerous examples in proof of these remarks. And, in each case, this vivid realisation of Scripture life has been effected by assuming the truth of the sacred record, and by reading it trustfully on the very scenes of the occurrences described in it. An "evidence of congruity" has hence arisen. The sense of agreement and conformity with facts has been so strongly felt, such an intense consciousness of the presence of truth has been awakened, that while a deeper insight into the meaning of the sacred writers has also been obtained, their historical veracity, and the literal accuracy of their statements, have been so established, that the myth professor, or the "philosophical historian," might as well attempt to vaporise the substantial facts around us, as to convert into the thin exhalations of his theory the narratives

of Scripture which have been so illustrated and confirmed.

Similar remarks may also be made in respect of the predictions in which the Bible speaks of this country as it will be in the future. Whatever may be our special interpretations of these prophecies of Scripture, we must, at all events, acknowledge that great destinies are yet in store for Palestine. And when we consider its central position and its representative character, we must feel that with this impression as to its future, the land itself is in wonderful accordance. Here also we have an "evidence of congruity," the force of which may be estimated by connecting with it for a moment those prefigurative statements which cannot be made to agree with any other country in the world. In all other instances they would be painfully unsuitable; so that, looking to the predictions of the Bible, as well as to its history, when it speaks to us of Palestine, we find an assurance that the men who wrote its pages were "holy men of God," and men "who spake as they were moved by the Holy Ghost."

PALIMPSEST. In former ages, when writing materials were scarce, and in consequence very costly, it was customary to re-use the vellum on which books had been written, when, in course of time, the former writing had faded so as to be illegible, or if some new purpose were deemed of more importance: this was often treated as a point merely connected with pecuniary profit. The vellum was washed so as to remove the traces of ink from the surface; it was then re-smoothed and pressed, so as to fit it for its new destination. The word "palimpsest" originated from terms describing such processes (from *παλιν*, "again," and *ψάω*, "I scrape out," "I wash out"); the same word had been used to denote any tablet re-prepared for writing. After the Mahometan conquest of Egypt, the supply of papyrus to other countries was checked; and thus there was all the stronger inducement to use the vellum of existing books for new purposes. This was, no doubt, done very frequently when there was a greater sale for new books than for old. To such an extent had this practice become prevalent before the end of the seventh century, that it was deemed needful to prohibit, by the sixty-eighth canon of the Quini-Sextum Council (A.D. 692), in the case of copies of the Holy Scriptures, or of approved ecclesiastical writings, their being cut up or sold to the book-makers; an exception, however, was made as to MSS. which had been rendered useless by moths, damp, &c. Hence it is clear that books in good condition had previously been destroyed for palimpsest purposes.

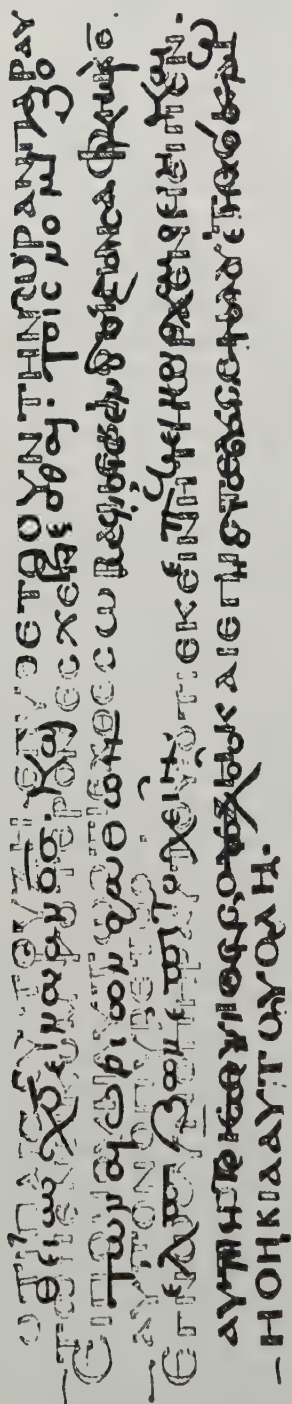
If the re-use of vellum caused the destruction of many precious volumes, on the other hand not a few works have been recovered through their transmission as palimpsests: thus they have come down to us buried under later writings; and if they had not been thus transmitted, we should probably not have possessed them at all. We have here, however, to speak only of such palimpsests as contain portions of the Greek Testament. These are amongst the most precious and ancient documents that have been transmitted to us.

CODÆX EPHRAEMI (C). This MS., in the Bibliothèque at Paris (No. 9), contains some portions of the Old Testament and a great part of the New. It is, in fact, one of the very few MSS. which originally contained the whole of the New Testament. The ancient writing belongs to the fifth century; the later writing,

of the twelfth century, consists of some of the Greek works of Ephraem the Syrian; hence the MS. derives the name by which it is known. In re-preparing vellum for palimpsest purposes, each leaf was re-manufactured separately: thus what is found in any more recent book formed of these materials, is arranged accidentally, merely as the leaves might happen to be taken; many leaves are lost, either from their not being wanted for making the new book, or from their not being in a sufficiently good condition to be re-wrought. Of the New Testament of the Codex Ephraemi, there exist 145 leaves, comprising not quite two-thirds of the sacred text. The order of the books is the same as in the Codex Alexandrinus. Like most other ancient MSS., this was corrected by many hands; the first of these was probably in the sixth century. This corrector, so far as he interfered with the text, introduced readings of a more recent kind (such as have been termed Constantinopolitan) than those of the original writer. The writing of this MS. runs across the page, instead of its being divided into columns; the letters are elegantly formed; the number of lines in a page is generally forty-one; the contractions are much the same as in the Codex Alexandrinus; the vellum is thin, and of a pretty uniform texture. Wetstein was the first who attempted a collation of the ancient writing throughout; this he executed for Bentley, in 1716, who paid him £50 for the service. The results of this collation are given in Wetstein's Greek Testament, 1751—2. Others examined the MS. in particular places; but the labour of reading the faint letters, often covered with parts of the later writing, was very great. In 1834, the ancient writing was brought out by chemical processes; this has, however, stained the pages with various dingy colours. It is much to be regretted that the restoration was not more judicious. After this restoration, the MS. was read and transcribed by Tischendorf, who, in 1843, published the whole of the New Testament part in an edition, in which the text is given line for line and page for page. (The Old Testament fragments were similarly published by Tischendorf in 1843.) This was one of the most important contributions to critical study given forth in modern times: the same laborious and successful scholar has since accomplished much more in the same field. The text of this MS. has been recently published by the Rev. E. H. Hansell, with those of some of the other most ancient MSS.

The specimen in the next page shows how the older and the later writing stand in the Codex Ephraemi. It may be observed that the lines of the ancient writing are now by no means straight; this arises from the mode in which the vellum was re-prepared, in which process the material was often much twisted, and thus the vellum dried irregularly. This ancient writing had become very obscure, and since its chemical restoration, the vellum is filled with stains of various colours, which might easily be mistaken for portions of letters. This specimen is copied from that given in Mr. Hansell's "*Novum Testamentum Græce Antiquissimorum Codicum Textus*," &c. (Oxford, 1864), which was made by Mr. Adam Pilinsky, under the superintendence of Dr. Charles Daremberg. The small ^o added above *καί*, in the first line, appears to be the addition of the first corrector. In the fourth line the fac-simile has *πυρρος*: it is probable that the stain in the vellum has made the last letter look like *o* instead of *c*. Tischendorf has noticed this as an error in Pilinsky's fac-simile; he also says that in the seventh

line he has traced or copied *σηκια* instead of *οικια*. This could only be ascertained by an examination of



CODIX EPHRAEMI RESCRIPTUS PALIMPSEST. (FROM PROF. HANSELL'S "N. T. GREEK.")

the MS. itself. the position of the letters seems to show that Pilinsky must be right. It is a point of

little importance in itself; η and ι were often interchanged by copyists.

The following is the reading of these seven lines in common type [John iv. 51—53]:—

οτι πας αυτου ζη. εκυθετο ουν την ωραν παρ αυ των εν η κομψοτερον εσχεν.

Εικον ουν αυτω οτι εχθες ωραν εβδομην. αφηκε αυτον ο πυρετος.

Εγνων ουν ο πηρ αυτου. οτι εκεινη τη ωρα εν η ειπεν αυτω ο ις ο υιος σου ζη. και επιστευσεν αυτος και η οηκια αυτου ολη.

At the end of the third line of the fac-simile, it appears that the faint line over *ε* is omitted which stands for the letter *ν*: in the sixth line, *ΙC* (*Ιησους*) looks more like *IO*.

CODIX DUBLINENSIS (Z). This palimpsest is in the library of Trinity College, Dublin; it contains several portions of St. Matthew's Gospel, apparently of the sixth century; the later writing is of the tenth century, or later. The letters of *Z* are larger than is the case with some of the very ancient class; the lines run across the page. The original writing of this MS. was observed and copied by Dr. Barrett, in 1787, who published the text in an engraved fac-simile edition in 1801. The value of this MS. is very great from the character of the text; and as Dr. Barrett's edition does not show whether in several of the pages the part not given is defective or merely illegible without chemical restoration, Tregelles, in 1853, obtained leave to restore the existing parts of the MS. by such chemical processes as would not injure the vellum, which was already much stained. Some additional readings, a few of which are important, were thus ascertained. Mr. Hansell has given the text of these fragments in his Greek Testament, in parallel columns.

CODICES GUELPHERBYTANI (P and Q). These palimpsests are in the library of Wolfenbüttel. P contains some portions of all the Four Gospels; Q has part of Luke and a few verses of John. P appears to belong to the sixth century; Q to the fifth. They were both read and edited by Knittel in 1762. The text of Q was also published by Tischendorf, in 1860, from his own examination of the MS. Both of these MSS. are written in two columns.

CODIX NITRIENSIS (R). This MS. is amongst the treasures in the British Museum brought from the Nitrian monasteries (17, 211). It was first noticed and described by the late Dr. Cureton: it contains parts of St. Luke's Gospel, written in large letters in two columns, apparently in the sixth century. The text was edited by Tischendorf. Amongst the Nitrian MSS. there is a small piece of St. John's Gospel (fifteen verses), a palimpsest which was used more than once for Syriac writing after the Greek had been erased.

CODIX TISCHENDORFII II. (Designated I by Tischendorf in his Greek Testament—the fragments so termed before being placed under N; II in Tregelles's Greek Testament). These palimpsest fragments are now at St. Petersburg; they comprise twenty-eight leaves of vellum, of which the later writing is Georgian. Some of the older writing in Greek belongs to the fifth century; there are portions of the Four Gospels, of the Acts, and of I Corinthians and Titus. All the fragments, except one, are written in two columns. They were all published by Tischendorf in 1855.

CODEx ZACYNTHIUS (Ξ). This MS. contains large portions of the first eleven chapters of St. Luke's Gospel: it was brought from the island of Zante by General Colin Macaulay in 1821, who presented it to the British and Foreign Bible Society, to whose library it belongs. The later writing is a lectionary from the Gospels; and under the Greek of about the thirteenth century Mr. Jowett observed older Greek letters. This fact was communicated by Mr. Knolleke to several critics, and in consequence Tregelles procured the loan of the MS., deciphered the New Testament part of the older writing, and published it in 1861. The New Testament fragments appear to be of the eighth century. Each fragment is surrounded by an extensive Greek catena: this appears to be the only portion of such a document in uncial letters known to be extant. The readings of Ξ are remarkably valuable: this MS. is the only known document containing the same divisions as the Codex Vaticanus.

Tischendorf has recently announced the discovery of a palimpsest of the greater part of the Acts, Epistles, and Revelation. He states that it belongs to the ninth century.

Most palimpsest MSS. are very difficult to read: many, however, on first seeing them, are surprised that the later scribe could have been satisfied to write with such visible marks of former writing on the vellum. The fact is, that the ink was so discharged that the surface at first appeared new and uniform, and it is only as the red oxide is formed from the iron in the ink that the older writing begins to show itself again: thus a MS. has a very different appearance from what it had when it was first re-written.

PALLU, *separated*; the second son of Reuben [1 Chron. v. 3], and head of a house in that tribe. In Gen. xlii. 9 he is called "Phallu."

PALLUITES, a family of the Reubenites, descended from Pallu [Numb. xxvi. 5].

PALMER-WORM. *qū* (*gāzām*), "to cut or crop," has been read in the Targum as a creeping locust, and in the Syriac as a locust without wings. [See LOCUST.] The English word "palmer-worm" may designate either a caterpillar which wanders like a palmer or pilgrim, or which travels in bands like pilgrims. The passage in Joel i. 4, to the effect that what the palmer-worm had left the locust had eaten, seems to establish a distinction, which is also upheld in Joel ii. 23. The palmer-worm may in such a passage mean the wingless locust, as succeeded by the winged insect; but not necessarily so, since the locust is followed by the cankerworm and the caterpillar, which are not, if correctly rendered, other states of the same insect, although they may have been other species.

The Hebrews had two words for such larvæ or grubs as devoured grain or fruit, which are generally translated "worms" in the authorised version: as, for instance, the creature that bred in the manna [Exod. xvi. 20], that fed on the gourd [Jonah iv. 7], and vines, and grapes [Deut. xxviii. 39]; and the grubs of different species of a beetle, which has been called by entomologists *bruchus* (the same word that is used by the translators in the Septuagint and Vulgate for the Hebrew *chāšil*, or locust), are well known to be destructive, each in its way, to grain, pulse, figs [Amos iv. 9], and dates, and even to the palm-nut and cocconut.

PALM'-TREE. The palm-tree, or date-tree, constitutes to Europeans unquestionably the most characteristic vegetation of the East: this not so much on account of its beauty, as from the great difference which it presents in appearance to any European tree. It is, indeed, strictly speaking, not a tree at all, but a plant with longitudinal fibres, which attains the height and bearing of a tree. The accompanying illustrations represent this tree in its wild state.



The Wild Date Palm.

The Hebrews appear to have been by no means insensible to the slim elegance of the trunk, and the exceeding gracefulness of the verdant fronds, which have constituted palm-trees "princesses of the vegetable world," and "banners of the climate."

"The princesses of the sylvan race,
When islanded amid the level green,
Or charming the wild desert with her grace,
The only verdure of the sultry scene,
Ever, with simple majesty of mien
No other growth of nature can assume,
She reigns! and most when in the evening sheen
The stately column and the waving plume
Shade the delicious lights that all around illumine."
[Lord Houghton.]

The palm-tree is described in the Scriptures as "upright," "tall," "shadowy," and "flourishing" [Ps. xcii. 12; Song of Sol. vii. 7, 8; Jer. x. 5], and it was the symbol of victory [Rev. vii. 9].

It was also much esteemed as a fruit-bearing tree. The children of Israel pitched their camp at Elim [Numb. xxxiii. 9], because there were not only twelve fountains of water, but also threescore and ten palm-trees. Tadmor, or Tamar, in the desert.

became Palmyra, or "the city of palms," with the Greeks and Romans; and Jericho is alluded to in Scripture under the same epithet. The finest and best palm-trees in the Holy Land grew, indeed, about Jericho, En-gedi, and along the banks of the Jordan.



The Date Palm (*Phoenix Dactylifera*).

It was mainly, however, in connection with the order given [Lev. xxiii. 40] to take branches of palm-leaves to the Feast of Tabernacles, that the tree was especially regarded by the Jews. According to Schwarz, the branches which have grown out from the body of the tree, the very year they are cut, alone constitute lawful palm-branches; for when they grow older the leaves spread apart, and are therefore useless for the ceremonial purpose. Similar interesting associations with the plant have been handed down to us as Christians, from the circumstance of people having gone forth to meet the Saviour, on the occasion of his most eventful entry into Jerusalem, with branches of palms [John xii. 13].

The palm-tree was considered emblematic of Judæa by the Greeks and Romans, not so much probably because it was more abundant there than in other countries, but because it was part of the first country where they met with it in proceeding southward. It was, however, undoubtedly more common in older than in modern times. The palm-grove of Jericho is described as seven miles long: scarcely a tree remains in the present day. It is the same at En-gedi, known in early times as Hazezon-tamar, "the felling of palm-trees." On Olivet, too, and Bethany, "the house of dates," there must have been plantations of palms, which have since disappeared. The mention of "the city of palms," of "the felling of palms," and of the palm-tree of Deborah at Bethel [Judg. iv. 5] as a well-known and solitary landmark—probably the

same spot as that called Baal-tamar in Judg. xx. 33, "the sanctuary of the palm"—all indicate, however, that the palm-tree was then, as now, the exception, and not the rule. Two or three in the gardens of Jerusalem, a few at Nablûs, and a few on the plain of Esdraelon, comprise nearly all the instances of the palm in Central Palestine in our own times. It is, however, still found in abundance on the maritime plains of Philistia and Phœnicia; and it was doubtless from the palm-groves which first met the eye of the Western world in the neighbourhood of Jaffa and Beyrout, that the name of "the land of date-trees" was given to the latter. Pilgrims were called "palmers" by our forefathers, because they brought palm-branches with them from the Holy Land. Palm-trees are even found as far north as the Gulf of Alexandretta, but it is in the same shape of dwarf trunks and shaggy branches in which they are met with in the wilderness to the south, where they become emphatically "the trees of the desert." The great region of date-palms at the present time is that of the lower Euphrates, where they constitute groves of upwards of one hundred miles in extent, far surpassing anything that is seen on the Nile.

PALM-TREES, THE CITY OF; another name for Jericho [Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Chron. xxviii. 15]. Reland thought En-gedi was so called, but the first and last of the passages we have quoted are inconsistent with that opinion. [See JERICO.]

PAL/SY. In the New Testament this word always refers to those who were paralytic; and, indeed, "palsy" is only a shorter form of "paralysis." The character of this affliction is too well understood to require an account of it.

PALTI, deliverance from the Lord. 1. The spy who represented the tribe of Benjamin [Numb. xiii. 9]. 2. Probably there was a town of this name, since Helez, one of David's heroes, is called "the Paltite" [2 Sam. xxiii. 26].

PALTIEL, deliverance of God; the prince of the tribe of Issachar who assisted in dividing the land of Canaan [Numb. xxxiv. 26].

PALTITE, the uncertain designation of Helez, one of David's heroes [2 Sam. xxiii. 26]. [See PALTÍ (2).]

PAMPHYLIA, a province or region of Asia Minor. Its position was on the south coast, between Lycia, Cilicia, and Pisidia. St. Paul visited Perga, one of its cities, on his way to Antioch of Pisidia. Pamphylia was formerly much more populous and much better cultivated than it now is; but it is still an interesting region on account of its physical features, its natural curiosities and productions, and its ruined cities. Sir Charles Fellows gives an instructive report of a journey he made through Pamphylia ["Asia Minor and Lycia," chap. vii.]. The coast surrounding its magnificent bay—the Gulf of Adalia—was surveyed by Captain Beaufort, who also made some investigations on the main land ["Karamania," &c.]

PAN, a vessel of metal or of earthenware, sometimes deep, and sometimes shallow, but generally used in culinary operations, as frying, baking, and boiling. No Jewish specimens have come down to our times, and we can only suppose that they corresponded with some of those used in ancient and modern Asia and Egypt. Pans for cooking are several times referred to in the Old Testament [Lev. ii. 5; vi. 21; vii. 9; Numb. xi. 8; 1 Sam. ii. 14; 2 Sam. xiii. 9; 2 Chron. xxxv. 13].



THE PAPYRUS GROWING.

The altar of burnt offering was fitted with pans for the ashes [Exod. xxvii. 3]. The "iron pan" of Ezek. iv. 3 (margin, "or a flat plate, or slice"), was apparently a flat pan, or mere plate of iron, like the Scotch "girdle," and used for baking, as in Lev. ii. 5.

PANNAG, a word which our translators seem, on the whole, to have thought the name of a place. It is very uncertain what is meant, but the general view is that it was an article of commerce with Tyre. Gesenius adopts the Jewish explanation, that "pan-nag" was a kind of sweet pastry or cake; but Fürst, after citing other interpretations, concludes by preferring to treat it as the name of a place somewhere between Damascus and Baalbek. It is impossible for us to pretend to decide, but we regard it as somewhat remarkable that, as Fürst observes, "pannaga" was the Sanscrit name of a fragrant wood used for medicinal purposes. "Millet" is another explanation which has been suggested, but it is unlikely that so well-known an article should be called by so strange a name. If "pannag" describes an article of commerce, we may suppose the designation to be not a Hebrew one.

PAPER. This well-known and most important material is implied in the authorised version of Isa. xix. 7, where we read of the "paper reeds by the brooks." The only other place in our version where the word occurs is in 2 John 12, "I would not write with paper and ink." The meaning of the Hebrew word in Isa. xix. 7 is contested, and, indeed, is now usually taken to mean either grassy places upon the banks of the Nile, or green herbage fit for pasture. But with respect to St. John, there is no doubt that he refers to the paper which was named after the papyrus

plant from which it was manufactured. It is very difficult to say when the papyrus paper, or papyrus, as it is simply termed, was first used in writing; but the invention is one of the highest antiquity, as is proved by the specimens which Egypt has supplied. The

The Papyrus Plant (*Papyrus Nilotica*).

papyrus was a kind of bulrush (*papyrus Nilotica*), called in Hebrew *gômē*, and mentioned by Job [viii. 11] and Isaiah [xxxv. 7]. It was used for a great many purposes, even for boats [Isa. xviii. 2], and it formed the material of the ark in which Moses was deposited

[Exod. ii. 3]. In his "Hebrew Concordance," Taylor says: "This plant grow in moist places near the Nile, and was four or five yards in height. Under the bark it consisted wholly of thin skins, which, being separated and spread out, were applied to various uses." The papyrus grows also on the edge of the stream. Egyptian paper was formed of the skins in question, which were subjected to pressure, and joined together in a peculiar manner. The papyrus is mentioned by Theophrastus, Lucan, and Pliny, and was very extensively employed in the form of paper in the old world. The name *biblos*, which came to be used by the Greeks as the word "book" is among us, properly describes the material of which paper was made. At present the papyrus plant is almost extinct in Egypt; but it is said, however, to be found at Damiotta and in Judea, between Joppa and Cæsarea. The use of papyrus was almost superseded by parchment, but subsequently paper made from the pulp of vegetable fibre, similar to that now in use, prevailed over all the East. Paper was made by the Chinese in the first century of the Christian era, and it was adopted by the Mohammedans in the seventh century. In the East, paper has been made of silk as well as of cotton and linen; but down to the time of St. John, and later, only the papyrus was generally known in Western Asia and the Roman empire.

PAPHOS, a celebrated town in the west of Cyprus. It was visited by St. Paul and Barnabas, who preached there to Sergius Paulus, and in a miraculous manner resisted the Jewish sorcerer and false prophet Barjesus, or Elymas [Acts xiii. 6]. Paphos was especially famous for the popular and prodigal worship of Venus, who had near it a well-known temple. The church founded at Paphos continued to flourish for a long time. The modern city is called Baffa, and retains some relics of ancient churches and other buildings, but the place is of no importance, and its harbour is choked up with sand. There appear to be still a few Greek Christians there.

PARABLE (*παράβολη*, *parabolē*, "a similitude," from *παράβαλλειν*, *paraballein*, "to collate," or "compare" together). In the excellent and exhaustive discussion of the subject which forms the introduction to his work on the "Parables," Archbishop Trench very pertinently remarks on the difficulty of supplying such a satisfactory definition of the parable as shall omit none of its distinctive features, and yet, at the same time, include nothing that is superfluous or accidental. The cognate Hebrew word *māshāl* (*מָשָׁל*), which is variously translated in the authorised version, has a somewhat extended meaning, and indicates any kind of similitude, proverb, or figurative saying. Similarly, *parabolē*, in the New Testament, is used not only of parables so called, but also as the equivalent of proverb [Luke iv. 23], a typical emblem [Heb. ix. 9; xi. 19]; and from the instances to be found in Matt. xv. 15; xxiv. 32; Mark iii. 23; Luke v. 36; xiv. 7, it is clear that the term was loosely and generally applied to various kinds of instructive similitudes or allegories. The English translators evidently so understood the term, for in John x. 6, *paroimia* (*παροιμία*), which is elsewhere translated "proverb," is rendered "parable." The instances above referred to may perhaps be rather regarded as exceptional uses of the word, which is now ordinarily applied in a more restricted sense, and is distinguishable alike from the proverb, the myth, the allegory, and the fable. As a matter of fact,

each of these forms of illustration and instruction is so intimately allied to that which succeeds it, that it is but natural that the boundary lines which separate them should be somewhat indistinct, and the shadings of difference become so fine as to leave us occasionally in doubt as to which of any successive two a particular similitude belongs. There seems, however, little to object to in the line which Neander ["Life of Christ," p. 112] and Trench ["Parables," pp. 2—5] have drawn between them. "The mythic narrative," says the latter, "presents itself not merely as the vehicle of the truth, but as being itself the truth; while in the parable there is a perfect consciousness in all minds of the distinctness between form and essence, shell and kernel, the precious vessel and yet more precious wine which it contains." In the allegory again, "there is an interpenetration of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct, and placed side by side, as is the case in the parable." John x. 1—16; xv. 1—8 are instances in point. As regards the distinction between the fable and the parable, we need only add to what has been said on the article FABLE, that although members of the inanimate or brute creation are equally admissible in both, as when Christ used the fig-tree or the lost sheep as the means of instruction, yet in the fable things may be stated in regard to them which cannot possibly be true, as when trees or beasts are introduced as thinking and acting like men; in the parable the statements always correspond to the facts of nature, or the occurrences of civil and domestic life. Moreover, the peculiarity is observable in the Scripture parables, that they take a loftier standpoint, are earnest and spiritual, and exclude all jesting and railery. As to the interchangeable use of the terms "proverb" and "parable" in some of the Scriptures we have referred to, it may be regarded, as Trench observes, as partly due to the circumstance of there being but one word in the Hebrew to signify both parable and proverb, a circumstance which must have had considerable influence on persons accustomed to think in that language. Moreover, the proverb often assumes a parabolical form, and contains in itself a seedling of illustrations which might readily be developed and extended into a parable.

Instruction by parables has, no doubt, been in use from the earliest times. Instances in the Old Testament will be readily recalled. Thus, we have the touching parable of the poor man's ewe-lamb, by which Nathan brought home to the conscience of David the humbling conviction of his great sins [2 Sam. xii. 1—14]; the parable of the vineyard [Isa. v. 1—7], by which God justified his judgment on Judah; the parable of the two eagles and the vine [Ezek. xvii. 1—10], in which are illustrated the chastisements inflicted on Jerusalem; and those of the lion's whelps, and the wasted vine, in Ezek. xix., adapted to enforce similar lessons. A glance at each of these will suffice to show how exquisitely adapted they were for the purpose intended, and with what fidelity they preserve those loftier characteristics which we have ascribed to the parables of Scripture. That the parable was often used as the vehicle of instruction by the Jewish teachers, is a fact of which the old Rabbinical commentaries supply ample illustration. Indeed, some of them attained considerable celebrity among their countrymen for their skilful conceptions in this respect. This circumstance has led to an

attempt to disparage the parables of the Gospel, as if they had been borrowed from the Rabbis, and dressed up anew by our Lord for the audiences that gathered around him for instruction. But—not to mention the obvious inference, that if this had been the case, and Jesus had borrowed his discourses and parables from such a source, it would hardly have escaped the notice of the scribes and Pharisees in their anxiety to entrap him, nor would he have gained the marked admiration and applause which again and again he received—it is not difficult to prove that many of the Rabbinical parables, between which and the parables of Jesus Christ this similarity is alleged to exist, are the productions of a subsequent age. Moreover, a very slight comparison of the two will serve to reveal the superior beauty, truthful excellence, and dignified sentiment of the latter, and how in the parable, as in all his teaching, Jesus taught “as one that had authority, and not as the scribes.” Not the least striking feature about them is their perfect naturalness, both as to the similitudes employed and their admirable adaptation to the circumstances under which they were delivered. They came forth as streams from a full fountain, without effort or preparation, just as occasion offered, sometimes as part of Christ's set instruction, as in Matt. xiii., xxv.; sometimes in the midst of his conversation with his disciples or others, as in Matt. xx. 1—16; xxi. 28—44; Luke xiv. 16—24; sometimes they were called forth by a casual question, as was the case with the beautiful parable of the unmerciful servant [Matt. xviii. 23—34], elicited by Peter's question, “How oft shall my brother sin against me, and I forgive him? till seven times;” and that of the good Samaritan [Luke x. 30—37], intended as a reply to the lawyer's question, “Who is my neighbour?”

Considerable embarrassment and difficulty has sometimes been occasioned by the remarkable statement in Matt. xiii. 13—15, in which Jesus Christ, to the inquiry of his disciples, “Why speakest thou unto them in parables?” replies that he did so, “because they seeing see not, and hearing they hear not, neither do they understand;” and that in the multitudes gathered around him was fulfilled the prophecy of Isaiah, “By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” The same thought is expressed still more pointedly in Mark iv. 11, 12, and in Luke viii. 9, 10; so that it is impossible to evade the conclusion that teaching by parables had, for at least one of its objects, a penal purpose; and the veiling of Divine truth beneath symbols and similitudes, such as Christ used, instead of declaring it openly and plainly in all its significance, was in some sense a punishment for unbelief. It was not that, by an exercise of his omnipotence beforehand, God bound up the hearts of the people in obduracy and blindness, or that he was unwilling for them to hear, and learn, and savingly understand heavenly things; but that, in all this, there was the literal fulfilment of that rule in the Divine procedure which prescribes that “to him that hath shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath” [Matt. xiii. 12]. Where light has been abused, less light is bestowed. This

was the case with the great multitude of the unbelieving Jews who listened to the Lord. Truth was veiled, and but partially revealed to such as, through their own fault, were destined to remain in darkness. They were unworthy or unfit to receive the truth, and therefore, in its perfect and full-orbed brightness, it was overshadowed or withdrawn. In truth, from the very nature of the parable, this would be the result, for, as Neander well observes, “the parables serve to veil as well as to reveal; and they did the one or the other, according to the moral dispositions of those who heard them.” It was a mode of instruction admirably adapted to spur the truth-seeker to profounder thought, and to impress on the memory of the hearer the truths which the parable was intended to illustrate. “There is a natural delight which the mind has in this manner of teaching, appealing as it does, not to the understanding only, but to the feelings, to the imagination, and, in short, to the whole man; calling, as it does, the whole man, with all his powers and faculties, into pleasurable activity; and things learned with delight are those which are longest remembered. Had the Lord spoken naked spiritual truth, how many of his words, partly from his hearers' lack of interest in them, partly from their lack of insight, would have passed away from their hearts and memories, leaving scarcely a trace behind them? But being imparted to them in this form, under some lively image, in some short and perhaps seemingly paradoxical sentence, or in some brief but interesting narrative, they awakened attention, excited inquiry; and even if the truth did not at the moment, by the help of the illustration used, find an entrance into the mind, yet the words must thus often have fixed themselves in their memories and remained by them . . . like the money of another country, unavailable it might be for present use, of which they knew not the value, only dimly knew that they had a value, but which yet were ready for their use, when they reached that land, and were naturalised in it” [Trench “On the Parables,” pp. 19, 20].

The peculiar characteristics of the first three Gospels are vividly presented to us in the parables which they contain. The fourth Gospel contains no parable properly so called, though, as Neander has remarked, the illustration of the shepherd and the sheep has all the essential features of the parable—the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself on his own authority and for a bad purpose, as a guide of men, is likened to a thief, who does not enter the sheepfold by the door, but climbs over the wall. Nevertheless, this illustration, as already observed, falls rather under the class of Scripture allegories than parables, and leaves the fact unqualified that the parable is peculiar to the synoptical Gospels. Many reasons may be conjectured for this. Written at a date so much later than the other Gospels, and therefore when they must have obtained an extended circulation, St. John's Gospel assumes the parables to be already known. Moreover, the parable is adapted for instruction of a more elementary character than that conveyed by the fourth Gospel; while, above all, we must remember, in this connection, the entirely different object with which that Gospel was written, and the peculiarly reflective and spiritual features which pervade it from first to last. St. Mark's Gospel contains but four parables—the sower, the seed growing secretly (only found in this Gospel), the mustard-seed, and the wicked husbandmen. It is in the Gospels

of St. Matthew and St. Luke that the rich storehouse of parabolic instruction will be found. And here it may be observed that, alike in the parables recorded and in the phraseology with which they are introduced, the distinctive characteristics of these Gospels are preserved. In the parables of St. Matthew it is the mystery of "the kingdom" which is mainly unfolded, and the character of the King. With but two or three exceptions, it is "the kingdom" which is formally declared to be symbolised by the parabolic illustrations here collected; and this, in truth, is their burden throughout. Even where the same parable, or one almost identical with it, is found in both Gospels, the form in each is characteristic, as may be seen by a comparison of Matt. xxii. 2 and Luke xiv. 16. In St. Luke, instead of the phrase which prevails in St. Matthew, "the kingdom of heaven is likened unto," we have "a certain man" [Luke x. 30; xiii. 6; xiv. 16; xv. 4, 8, 11, &c.]; while to the same evangelist we are indebted for the beautiful and expressive parables of the good Samaritan and the prodigal son, and those also of chap. xvi., which are found neither in Matthew nor in Mark.

It would be impossible here to enter at length into so wide a question as that of parabolic interpretation. Divines in all ages have held diverse language on the subject; some of them erring, perhaps, on the side of too great caution, and thereby losing much of the instruction which the Holy Ghost designed us to receive from the parables; and others of them, again, rushing into the opposite extreme, and determined, with persevering ingenuity, to discover something which shall answer to the minutest and most subsidiary parts of the representation. It is the wisdom of the Christian student to avoid both extremes. Meanwhile, it may be observed, as a general rule, that every parable has some one single truth which it is the object of the parable to illustrate and bring to the light beyond and before all others, and the first aim of the interpreter will be to discover and seize upon this, and then to group such other truths as may be suggested around it, so as not to overshadow and thrust it out of sight, but rather to intensify its force, and make it more vivid and prominent. When we reflect whose words and teaching are embodied in the Gospel parables, we shall well believe that there will be embraced in them a profundity of thought and purpose such as we can hardly expect at once to discover and bring up; at the same time we shall be on our guard lest we fall into an irreverent and too dogmatic spirit of interpretation, which would engraft its own arbitrary fancies on the Divine word, and put forth its own conceits as "the mind of the Spirit."

The following is the list of our Lord's parables adopted by Archbishop Trench:

1. The sower [Matt. xiii. 3-8, 18-23; Mark iv. 3-8, 14-20; Luke viii. 5-8, 11-15].
2. The tares [Matt. xiii. 24-30, 36-43].
3. The mustard-seed [Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19].
4. The leaven [Matt. xiii. 33; Luke xiii. 20-21].
5. The hid treasure [Matt. xiii. 44].
6. The merchantman seeking goodly pearls [Matt. xiii. 45, 46].
7. The net cast into the sea [Matt. xiii. 47-50].
8. The unmerciful servant [Matt. xviii. 23-35].
9. The labourers in the vineyard [Matt. xx. 1-16].
10. The two sons [Matt. xxi. 28-32].
11. The wicked husbandmen [Matt. xxi. 33, 34; Mark xii. 1-12; Luke xx. 9-18].
12. The marriage of the king's son [Matt. xxii. 1-14].
13. The ten virgins [Matt. xxv. 1-13].

14. The talents [Matt. xxv. 14-30].
15. The seed growing secretly [Mark iv. 26-29].
16. The two debtors [Luke vii. 41-43].
17. The good Samaritan [Luke x. 25-37].
18. The friend in need [Luke xi. 5-8].
19. The rich fool [Luke xii. 16-21].
20. The barren fig-tree [Luke xiii. 6-9].
21. The great supper [Luke xiv. 15-24].
22. The lost sheep [Matt. xviii. 12-14; Luke xv. 3-7].
23. The lost piece of silver [Luke xv. 8-10].
24. The prodigal son [Luke xv. 11-32].
25. The unjust steward [Luke xvi. 1-9].
26. The rich man and Lazarus [Luke xvi. 19-31].
27. The unprofitable servants [Luke xvii. 7-10].
28. The unjust judge [Luke xviii. 1-8].
29. The Pharisee and publican [Luke xviii. 9-14].
30. The pounds [Luke xix. 11-27].

To this list some authors would add several other portions of Christ's teaching, such as the illustration of the wise and foolish builders [Matt. vii. 24-27], the creditor and debtors [Luke vii. 41-47], &c.

PARADISE. This word is of Persian origin, and was adopted by the Greeks. It properly signifies a *park*, or *pleasure ground*. It came to be applied to Eden, as the garden of pure and holy pleasure in which our first parents were placed, and subsequently was adopted as a name for the world of happiness hereafter—either the heavenly state, or the world of disembodied spirits, in which the souls of the just spend the interval between death and the resurrection in cloudless joy and happiness [Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7]. The question relating to the site of the original paradise has been already investigated [see EDEN], and there does not appear to be any real difficulty as to the use of the term in the New Testament. That use can only be ascertained by reference to Jewish authorities, compared with the earliest Christian writers. Curiosity and superstition have done much to give definiteness and minute particularity to paradises; but, in its earliest and purest use, it appears simply to denote the place of future rest. [Suicer, "Thesaurus."]

PARAH, in the Hebrew called *hap-parah*, or the *parah*, that is, "the heifer," or "place of heifers;" one of the towns in the tribe of Benjamin [Josh. xviii. 23]. Van de Velde enters it among the places which have been identified, thus: "Perhaps identical with a site of ruins called Farah, near the junction of Wady Farah with Wady Tuwâr and Wady es-Selâm. Buckingham speaks of a village called Farah; this is an error which Robinson observed ["Bibl. Res.," i. 439]; but the latter did not notice the ruins of that name. These were visited by Kraft [Ritter, xvi. 529]" ["Memoir," 338]. Farah is six miles in a direct line north-east of Jerusalem, and about the like distance west of Jericho. [Sepp's "Jerusalem," ii. 18.]

PARAN, or **EL-PARAN**. The word *Paran* is thought to mean either "abounding in foliage," or "abounding in caverns" [so Gesenius]. Fürst adopts the latter supposition; but, as in the case of many very ancient proper names, it must be regarded as doubtful. We read in Genesis xxi. 21, that Ishmael "dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt." The first mention of El-paran ("the oak of Paran") is in Gen. xiv. 6, and this, like other passages, clearly points to the wilderness south of Judah, but to what portion of it is disputed. The following illustration represents the locality generally considered to be identical with Paran. The Israelites entered it after leaving Sinai [Numb. x. 12], and doubtless continued in it for a long



PARAN.

period [Numb. xii. 16; xiii. 3, 26]. Hither David fled from Saul [1 Sam. xxv. 1, 4]. In Solomon's reign, Hadad the Edomite took shelter here [1 Kings xi. 18]. The name would appear to have included a great part of the extensive desert forming the north-east division of the Sinaitic peninsula, as generally employed, although some passages [as Deut. i. 1] seem to indicate that a place or small district was so called. It is not improbable that there was such a place as Paran, or El-paran, which gave its name to the adjacent wilderness: this, however, is only conjecture, and we have nothing better to offer.

PARAN, MOUNT, is mentioned in Deut. xxxiii. 2, and Hab. iii. 3; but whether it means the hilly portions of the wilderness of Paran, or a single mountain, is unknown.

PARBAR, an obscure word, apparently denoting some place connected with the Temple [1 Chron. xxvi. 18]. Gesenius thinks it means "a suburb;" but Fürst regards it as equivalent to the Persian Farwar, "an open summer-house."

PARCHMENT, a well-known writing material, consisting of prepared skins, deriving its name from Pergamus, where it is said to have been invented. The word occurs as the name of documents written upon parchment in 2 Tim. iv. 13. Skins of animals were prepared for receiving inscriptions from a very early period in Egypt, and most likely in Judea and other Eastern countries. Ancient MSS. upon these are common: some being upon soft leather, and others upon what we call parchment or vellum. The skins thus employed were not merely those of the sheep and the calf, but those of other animals.

PARDON. The forgiveness of sins, of which this

word is the equivalent, is described in the Bible under such varied phraseology, and so many similitudes, that it is hardly necessary to quote them here, or allude to them in detail. The testimony of Scripture is uniform in ascribing the pardon of the guilty to the grace and love of God, in and through Jesus Christ our Lord. It is granted freely [Isa. xliii. 25], readily [Neh. ix. 17; Ps. lxxxvi. 5], and abundantly [Isa. lv. 7; Rom. v. 20] to all who confess their sins with a true repentance [Acts ii. 38; 1 John i. 9], and sincerely believe in Christ the Son of God [Acts x. 43]. The completeness of God's pardon is vividly illustrated not only by direct and emphatic statements, but also by striking analogies, like those, for example, in Isa. xliii. 25; xlv. 22; Micah vii. 19; Rom. iv. 8; Heb. x. 17, or by the beautiful picture of reconciliation embodied in the parable of the prodigal son [Luke xv. 20—24]. The blessing of pardon is necessarily included in the justification of the believer; and for a more formal exposition of the ground of pardon, and its connection with the atoning work and mediatorial intercession of the Lord Jesus Christ, we may refer the reader to the article on that subject. [See JUSTIFICATION.]

PARLOUR, strictly speaking, a room for conversation; but the word is now used in a less restricted sense. The "inner parlours," mentioned in 1 Chron. xxviii. 11, were the rooms elsewhere very frequently termed "chambers;" and were, in fact, the more private apartments. The "parlour," in 1 Sam. ix. 22, is evidently the dining-room; but the Hebrew term is likewise not seldom rendered "chambers." The "parlour," in Judg. iii. 23—25, is what is more usually called an "upper room." The phrase "summer parlour," in ver. 20, describes the same kind of room,

with the additional information that it was cooling or refreshing [ver. 24]; so that it was an upper room for the private use of the prince, and probably sheltered from the sun while freely ventilated. [See HOUSE, UPPER ROOM.]

PARMASHTA, a word of Persian origin, perhaps meaning *strong-fisted*; a son of Haman, the Jews' enemy, slain in Shushan [Esth. ix. 10].

PARMENAS, one of the seven so-called "deacons." Nothing further is known respecting him [Acts vi. 5].

PARNACH, meaning unknown; the father of Elizaphan, prince of Zebulun, who assisted Joshua and Eleazar in dividing the land of Canaan [Numb. xxxiv. 25].

PAR'OSH, a *flea*. The children of Parosh, to the number of 2,172, appear among those who first went up out of the captivity [Ezra ii. 3]; and Parosh is reckoned with those whose sons had married strange wives [Ezra x. 25]. One of the sons of Parosh assisted in building the wall of Jerusalem [Neh. iii. 25]. Parosh is among those who sealed the covenant with Nehemiah [Neh. x. 14]. In Ezra viii. 3, the name is written "Pharosh."

PARSHANDA'THA, the Persian name of the first-named of the sons of Haman, slain by the Jews in Shushan [Esth. ix. 7]. Gesenius says, "The form savours of the Chaldee, and denotes 'interpreter of the law;' but it was more probably a name of Persian origin inflected in the Chaldee manner—perhaps 'given forth to light.'" On the other hand, Fürst says it may represent an ancient Persian form, "Frashnadata," which he explains, "given by prayer."

PARTHIANS. It is by no means impossible that this word primarily denotes a people residing near the Phrath or Euphrates. The country inhabited by the Parthians, or Parthia, is thus summarily described by Mr. Arrow-smith:—"Parthia was bounded on the north by Illyrcania, on the east by Ariana, on the south by Carmania and Persis, and on the west by Media; it contained about 86,400 square miles, and corresponded with the western half of the modern province of Khorasan. It was in general an exceedingly desert and arid country, being considered, as a whole, by far the most barren of all the Persian provinces; indeed, the greater part of it is nothing but an immense desert, containing hardly any traces of vegetation, but consisting of a crackling crust of dry earth, covered with saline efflorescence, glistening and baking in the rays of a fierce sun, and betraying to the traveller's eye one wide scene of silent desolation. The Parthians were an athletic and a warlike people, and were reckoned the most expert horsemen and archers in the world; they derived great celebrity from their peculiar custom of discharging their arrows while retreating at full speed, which is said to have rendered their flight more formidable than their attack. They were much addicted to intoxication and other gross vices, some of which were even sanctioned by their laws. Their chief city was situated in the northern part of the country, and was called Hecatompylon (hundred-gated), 'from the number of gates opening

to the roads which led to it from all parts of Persia; it was the seat of their government, and the original residence of their kings, and is now called Damghan" ["Anc. and Mod. Geog.," p. 534]. Parthia was at one time an independent kingdom. [for a list of its kings, and other details of its history, see "Arsacidarum Imp., sive Reg. Parth. Hist.," by J. Foy Vaillant, tom. i.]; but previously to this it was subject to the Persian empire, and had at a still earlier period been subject to other powers. The Parthian kingdom resisted the Roman arms, but at last made peace with them, and was eventually absorbed once more into the Persian dominion, of which it still forms a part. There is no doubt that some portions of Parthia were occupied by a large population, and they have left numerous relics which show that they were skilled in architecture and other arts. The Parthian coins bear Greek inscriptions, except such as were issued by the Romans; but it appears, from their being called Scythians, that the Parthians were originally allied to the Tartar race. They are only mentioned once in the New Testament [Acts ii. 9].

PARTRIDGE. The allusion in 1 Sam. xxvi. 20 to hunting a partridge in the mountains, is peculiarly characteristic of the partridges of Judea, of which



The Common Partridge (*Perdix cinerea*).

there are two species, *Tetrao petrosus* and *T. saxatilis*, which are mostly to be met with running among the fallen rocks at the foot of a mountain or cliff, and do not readily take the wing; not at all "in upland brushwood," as some commentators have explained the passage. That is the character of the francolin, and of other partridges rare in Judea.

But the allusion in Jer. xvii. 11 to the partridge which "sitteth on eggs and hatcheth them not," appears to apply to the desert partridges (*Pterocles alchata* and *P. arenaria*) which live in flocks, and lay their eggs in the sand, to be hatched by the sun (but sit on them at night), and that in such numbers that it is difficult to ride over a place which they have selected for their common nidification without breaking their eggs. The passage has, however, been read as alluding to the liability of the nest of the common partridge (*Perdix cinerea*) to be trodden under foot, or robbed by carnivorous animals. There is no reason

to suppose that the Hebrew word כֹּרֶה (*kôre*) meant "bustards," for not having a hinder toe they were considered unclean.

PARUAH, *flourishing*; father of Jehoshaphat, one of Solomon's princes, who provided month by month for the royal table. He was stationed in the country of Issachar [1 Kings iv. 17].

PARVA'IM, a word of doubtful origin and meaning, but found in 2 Chron. iii. 6, as the name of a country from which Solomon procured gold for the Temple. The ancient versions shed no light upon this word, and differ as to its meaning. It has been compared with Uphaz, in Dan. x. 5; but this does not help us. Sepharvaim is probably the same word [2 Kings xvii. 31], with the prefixed syllable *se*, of which a reasonable explanation can be given. [See **SEPHARVAIM**.] Some have identified it with Sephar [Gen. x. 30], in which they follow the Syriac translation and Chaldeo Targum of the place where that name occurs; nor is it by any means an improbable conjecture that Sephar, Parvaim, and Sepharvaim are closely related, if not identical.

PAS'SACH, *cleaving*, or, as some think, "born at the Passover," that is, Paschal; the first named of the sons of Japhlet, of the tribe of Asher [1 Chron. vii. 33].

PAS-DAM'MIM, *the end, or border of blood*; a name which most likely has an historical reference, and which is certainly only another form of Ephes-dammin [see **EPHES-DAMMIN**]; it is found in 1 Chron. xi. 13, in the account of David's heroes.

PASEAH, *lame*, or, as some think, "Paschal," or born at Passover. 1. Son of Eshton. His name occurs among some apparently disconnected genealogies [1 Chron. iv. 12]. 2. Head of a family of Nethinims who returned from the captivity [Ezra ii. 49]. 3. Father of Jehoiaada, who helped to repair the old gate of Jerusalem [Neh. iii. 6].

PASH'UR, *release* (so Fürst). 1. Son of Immer the priest (or of the "course" of Immer) [1 Chron. xxiv. 14], chief governor of the Temple, and a persecutor of the prophet Jeremiah. Predicting his miserable condition when Jerusalem was taken, God gave him, through Jeremiah, the name Magor-missabib ("fear round about") [Jer. xx. 1-6]. 2. A priest, son of Malchiah (or of the "course" of Malchijah) [see 1 Chron. xxiv. 9]. He was sent by King Zedekiah to Jeremiah to inquire of the Lord [Jer. xxi. 1]; and afterwards was one of those who advised that the prophet should be put to death for discouraging the people [xxxviii. 1-6]. A grandson of his, Adaiab, returned from the captivity [1 Chron. ix. 12]. Six members of a family of Pashur had married strange wives [Ezra x. 22]. 3. Father of Gedaliah, one of Zedekiah's princes [Jer. xxxviii. 17]. 4. A priest who signed Nehemiah's covenant [Neh. x. 3].

PASSAGE, a word which sometimes has a local application. "The passage of the children of Israel," in Josh. xxii. 11, is the place where the Israelites passed over the Jordan. "The passages of Jordan," in Judg. xii. 5, 6, are the fords of the Jordan south of the Sea of Tiberias. "The passage of Michmash," or "the passage," in 1 Sam. xiii. 23; xiv. 4, clearly refers to a pass or rocky defile in that locality, and most likely the same as that alluded to by Isaiah [x. 29]. Jeremiah mentions "passages" in connection with

Babban [xxii. 20], and subsequently with Babylon [li. 32]; in the first of these two places the prophet possibly uses Abarim as a proper name. [See **ABARIM**.]

PASSAGE OF THE RED SEA. [See **RED SEA**, **PASSAGE OF**.]

PASSION. This word is only found once in the authorised version in the singular number [Acts i. 3], and is equivalent to "suffering."

PASS'OVER (Heb. פֶּסַח, *pāsach*, "to pass over"), the principal of the three great annual festivals of the Jews, so called in remembrance of the occasion on which it was instituted. While the firstborn of all the Egyptians were destroyed, the Lord "passed over" the houses of the Israelites [Exod. xii. 13]. It was also called "the feast of unleavened bread" [Exod. xxiii. 15; Mark xiv. 1; Acts xii. 3], on account of the express command that, during the continuance of the celebration, no leavened bread should be eaten, or even retained in the household [Exod. xii. 15]. In course of time, the name was transferred from the festival itself to the lamb that was slain in connection with its observance. Hence the expressions "to eat the passover" [Mark xiv. 12-14] and "sacrificing the passover" [1 Cor. v. 7].

The term "feast" was applied to this and other annual celebrations of the Israelites from a period coeval with their institution [Lev. xxiii. 2]; and inasmuch as the occasion of them had, with one exception, something of joyousness about it, and was designed either, as the passover, to commemorate a signal and glorious event in the nation's history, or, as in the case of the feasts of Pentecost and Tabernacles, was designed to be a season of grateful thanksgiving to God for the fruits of the earth and the revelation of his will, the word is not inappropriately applied [compare Deut. xvi. 11]. But we must guard against attaching too secular an idea to the word when thus used, for in that case we should fall far short, as Professor Fairbairn observes ["Typology," ii. 402], of a correct appreciation of the true nature and design of the passover, and the other annual festive celebrations. The Scripture term most generally employed to designate them is literally and accurately rendered in the authorised version "assemblies"—i.e., holy convocations [Lev. xxiii. 2, 4, 37], stated solemnities, seasons of social and public worship. Hence, as the author just named remarks, "the notion is as groundless as it is derogatory to the character of the Mosaic institutions, which has been so zealously espoused and propagated by many divines on the Continent—viz., that the Jewish festivals were chiefly of a political and economic character, and that people met together upon them, not for such grave and ungenial work as hearing sermons, and taking part in strictly religious exercises, but rather for good cheer, neighbourly intercourse, and purposes of commerce. It was, no doubt, one of the designs of the greater solemnities, which required the attendance of the people at the sacred tent, that the oneness of the nation might be maintained and cemented together, by statedly congregating in one place, and, with one soul, taking part in the same religious services. But that oneness was primarily and chiefly a religious, and not merely a political one; the people were not merely to meet as among themselves, but with Jehovah, and to present themselves before him as one body; the meeting was, in its own nature, a binding of themselves in follow-

ship with Jehovah: so that it was not politics and commerce that had here to do, but the soul of the Mosaic dispensation, the foundation of the religious and political existence of Israel, the covenant with Jehovah. To keep the people's consciousness alive to this, to revive, strengthen, and perpetuate it, nothing could be so well adapted as meetings such as that under consideration" [Bahr, "Symbolik," quoted by Fairbairn, "Typ.," ii. 403].

The Passover was the first in order of time of the annual festivals, both in the date of its appointment and in the season of its observance. An ample and detailed account of its institution is supplied in Exod. xii., xiii., where also will be found a record of the special circumstances by which its observance was to be accompanied. When Pharaoh had filled up the measure of his sins, and God had determined, by the infliction of one last and terrible blow, to break down the pride of his heart, and ensure the departure of the Israelites from the land of their long and oppressive bondage, he announced his purpose to Moses, and enjoined him to assemble the elders of the congregation, and give them minute and definite instructions for the guidance of the people [Exod. xii. 3, 21]. The object of these instructions had reference not only to the preparations requisite to facilitate their speedy departure, but first, and chiefly, to secure a devout and thankful recognition of the Divine hand in their deliverance, as displayed in the miraculous destruction of the firstborn of the Egyptians, and their own equally miraculous preservation. To impress this vividly and permanently on the minds of the Israelites, a special observance was necessary. On the appointed day, the tenth of the month Abib, or Nisan (hence regarded as the beginning of the sacred or ecclesiastical year [see YEAR]), the head of every household was commanded to select and set apart a lamb or a kid, which was to be free from blemish, and a male of the first year. If the family was small, it was permitted that two families might join together in the celebration. On the fourteenth day, towards the evening (literally, "between the two evenings") [Exod. xii. 6 (margin); compare Deut. xvi. 6, "at even, at the going down of the sun"], the lamb was to be slain, and the blood to be immediately sprinkled with a bunch of hyssop "on the side-posts and the upper door-posts" of the dwelling, as the token of an Israelite abode. "And when," said the Lord, "I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" [Exod. xii. 13]. Meanwhile, the carcass of the lamb was to be roasted entire, the most positive injunctions forbidding it to be disjointed, or boiled, or eaten raw. In these prohibitions many Biblical writers see a special reference, by way of contrast, to the superstitious customs of the heathen, and a design to check any tendency in the Israelites either to believe in them or to imitate them. The raw flesh and palpitating limbs were used in some of the Egyptian sacrifices, and it was customary for heathen priests to preserve and search the entrails of their victims, under the pretence of divination. In short, the whole ceremonial of the passover appears to have been so adjusted as to constitute a standing protest against the idolatries of Egypt. Independently, however, of this, it is not difficult to trace in the Divine appointments a special fitness to the circumstances of the Israelites at the time. The only additional food permitted was unleavened bread and bitter herbs. The animal was to be eaten by the household standing, with girded loins,

feet not merely sandalled, but shod as for a journey, and with staff in hand, in the attitude of travellers in haste to set forth. If any of the food remained till the morning unconsumed, it was to be burnt in the fire. In anticipation, moreover, of the perpetuity of the celebration, it was enjoined, under the severest penalties, that for seven days no leaven or leavened bread should be permitted in the dwellings of the people [Exod. xii. 15]; also that on the first and seventh days of the festival there should be absolute cessation of ordinary labour, and an assembly of the congregation for solemn worship [ver. 16]. Participation in the passover festival was forbidden to the uncircumcised, and also to the foreigner and hired servant [ver. 45]. No portion of the passover lamb could be carried out of the house [ver. 46], and special injunctions were laid on the people to seize the opportunity of the annual recurrence of the ceremony for instructing their children in its origin and purpose, and thus to keep up the perpetual remembrance of the wonderful manner in which the Lord had delivered them from their cruel bondage [vs. 26, 27].

Everything was done as God commanded, and after the exodus the passover was solemnly established as one of the great festivals of the nation, and, as such, incorporated in the ceremonial law [Lev. xxiii. 4-8], and duly observed by the Jews down to the very close of their national history. It is needful, however, to bear in mind the distinction between the first and subsequent modes of celebration, since special circumstances existed in the former which had no place in the latter—such, for example, as the girded garments and the shod feet, and possibly, also, the sprinkling with blood of the door-posts. On the other hand, many things were afterwards included in the ceremonial, of which we find no trace in the first appointment. Among them may be mentioned the slaying of the passover lamb at the tabernacle or Temple, instead of in their own dwellings [Deut. xvi. 2, 5, 6]; the sprinkling of the blood on the altar [2 Chron. xxx. 16]; the offering of the sheaf of firstfruits [Lev. xxiii. 10-14]; and the sacrifice on each of the seven days of the festival, in addition to the ordinary victims, for a sin-offering, of a goat, and, for a burnt-offering, two bullocks, a ram, and seven lambs, with special accompanying meat and drink offerings [Numb. xxviii. 16-24]. It was further provided that if, from special circumstances, such as ceremonial uncleanness, or their distance from the holy place, persons were prevented observing the passover at the appointed times, they might keep it on the corresponding day of the second month [Numb. ix. 10, 11]. These may be regarded as the essentials of the annual celebration; but from a survey of the numerous passages in Scripture in which the passover is referred to directly or incidentally, it is evident that many customs grew up in connection with it, which had no existence at an earlier period, nor were included in the Divine appointment, just as, in the contrary direction, some parts of the original institution were laid aside or less stringently observed. Among these additions may be mentioned the use of wine [Luke xxii. 17, 20]; of sauce with the bitter herbs [John xiii. 26]; the service of praise, or the Hallel, which consisted of several Psalms [cxiii.-cxviii.]; and—at least, under the Romans, for there is no evidence whether it was an old Hebrew custom, or not—the liberation of a criminal named by the people [Matt. xxvii. 15, &c.].

The narrative in Josh. v. would appear to warrant the inference that there must have been a lengthened

intermission in the observance of the Passover during the sojourn in the wilderness, unless the prohibition against the eating of it by the uncircumcised had been relaxed. As a matter of fact, but one celebration—that named in Numb. ix. 5, the first anniversary of its institution—is mentioned in Scripture between the exodus and the entrance into Canaan [Josh. v. 10]. From this time we must assume that the divine ordinance was faithfully observed, except, perhaps, at a later period, when the degeneracy of the times and the idolatry of priests and people occasionally led to interruptions. At such periods, one of the first results of a return to the old ways of truth and godliness was a public celebration of this great national festival, on even a grander scale than usual. One such instance was that in the reign of Hezekiah, when advantage was taken of the provision for persons suffering under ceremonial uncleanness, or being at a distance from Jerusalem, and the Passover was celebrated in the second month, the festival being kept up fourteen days [2 Chron. xxx.]. A similar instance is that recorded in connection with the reformation in Josiah's reign [2 Chron. xxxv.]. Not to allude more particularly to the incidental notices of the passover in the historical portions of the New Testament, we may remark that Josephus refers to this celebration several times in his works, and from him we learn that, in his time, a paschal society consisted of, at least, ten persons to one lamb, and sometimes of as many as twenty ["Wars," vi. 9, 3]. He informs us also that the sacrifices were slain from the ninth hour to the eleventh, and adds that the number of lambs sacrificed by the priest on the occasion to which he refers, was taken, for the purpose of ascertaining, by a rough computation, the actual population of the city during the festival [*ibid.*]. It is affirmed, however, as a fact, that far more than ten partook of one lamb under certain circumstances, because, as in the Lord's Supper, it was accounted sufficient to taste.

It would answer no useful purpose to enter here into a lengthened account of the controversy raised by the question, whether the last meal of which our Lord partook with his disciples before his betrayal and crucifixion, was really the passover feast; and if so, how this fact can be reconciled with the statement of the Evangelist, that the Jews declined to enter the judgment-hall of Pilate, on the day following, lest they should be unfit, through ceremonial defilement, to participate in the celebration [John xviii. 28]. Sufficient has been written on this subject to fill volumes, but without any very definite result. Advanced rationalists in Germany—that prolific school of modern scepticism—have not scrupled to make the seeming discrepancy a reason for repudiating the Gospels, though even here, as in other cases, they are not agreed among themselves. Some reject the fourth Gospel; others, again, hold by St. John, and repudiate the synoptical histories. Among orthodox critics there is also a wide divergence of opinion, and men of undoubted eminence and scholarship are ranked in irreconcilable antagonism of opinion on the question. Neander, with others, maintains that the last supper was held, not on the 14th Nisan, but on the 13th; and that the day on which Christ was crucified was the eve of the passover, and that his words in Matt. xxvi. 18 may be read thus: "My time for leaving the world is at hand, and therefore I will celebrate the passover to-day with my disciples in anticipation." Olshausen, *in loco*, supposes that John wrote for Greeks, who did not, as the Jews, compute

the beginning of the day at sunset; and, therefore, the 14th Nisan could just as well be called "the day before the passover," as it could also, after six o'clock in the evening, be called "the first day of the feast." Alford, on John xviii. 28, quotes an ingenious attempt to solve the chronological difficulty by Mr. Wratislaw, in which it is suggested that the Jews considered the 14th Nisan to commence at three p.m. on Thursday, and to end on Good Friday at sunset, thus extending the day to its utmost possible limit. The foundation for this is made to rest on the two evenings, or "space between the evenings," mentioned in Exod. xii. 6 [Wratislaw, "Sermons and Dissertations," pp. 168—175]. But, in reference to this view, Alford observes that, after all, this solution leaves us, as to essentials, where we were before, and he adds a salutary caution against rashly assuming discrepancies between the Evangelists, where computations of time may have been so vague and various. The truth is, it is easier to array objections against every successive attempt to remove the difficulty, than it is to discover a way of doing it that will satisfy all the conditions of the question; and the reader may well coincide with Tholuck's remark, that since the discovery at any time of a new archaeological fact might turn the proof either to the right or to the left, one therefore acts best in regarding the entire discussion as purely one of antiquarian importance.

In tracing out the spiritual significance of the passover, we stand, happily, on sure ground. Its primary purpose was, no doubt, a commemorative one, and designed to remind the Jews, to the latest generation of the ante-Messianic period, of the blended acts of judgment and mercy which signalled the last night of their sojourn in Egypt. The day of the exodus has been aptly called the birthday of Israel as a nation; and how momentous were the events which it witnessed, and how solemn and sacred the associations which ever clustered around it, will be readily perceptible when, apart from the passover celebration, we recall the numerous allusions to it which are to be found in the pages of Scripture. But the passover was not only a memorial and commemoration of the past: it was also a type of the future, and pointed not indistinctly to the Messiah, and the deliverance from a worse than Egyptian bondage of his believing people. It is impossible for language more precisely to set this forth than that of St. Paul: "Christ our passover is sacrificed for us" [1 Cor. v. 7]. So positive a reference carries us back at once to the original institution and annual celebration of the festival, and enables us to see in it a bright prefiguration of the Redeemer as the Lamb of God [John i. 29; 1 Peter i. 19], without blemish and without spot, whose blood was shed for us, and being sprinkled, so to speak, upon us, separates us from the ungodly, and delivers us from their condemnation. Attempts have been made to prove that the paschal lamb was not a true expiatory sacrifice, or offering of atonement; but in vain. No doubt, other typical significances were included in the rite, but no sacrifice could be more clearly substitutionary. The blood of the victim sprinkled on the door-post was the express condition of preservation and deliverance. To this allusion is made in Heb. xii. 24; 1 Peter i. 2. The idea of thankfulness and praise is not hereby excluded, for both in the type and the antitype they blend in perfect harmony. Christ is a true sacrifice, yet we also feed on him by faith, and after a spiritual and heavenly manner. For a more detailed exposition of these typical correspondences,

we must refer to the various works extant on the subject of typology.

To the present day the Jews profess to commemorate the passover, but from the time of their dispersion the celebration has been stripped of the solemnity and circumstance with which it was surrounded under the Old Testament dispensation. The sacrifice has ceased, and of the pilgrims who flock to Jerusalem at the paschal season, the greater number are not Hebrews, nor are the objects of their visit to the holy city identical. "But the name of the paschal feast, in the largest proportion of Christendom, is still, unaltered, the name of the greatest Christian holiday. The paschal lamb, in deed and in word, is become to us symbolical of the most sacred of all events. . . . The most sacred ordinance of the Christian religion is, in its outward form, a relic of the paschal supper, accompanied by hymn and thanksgiving, in the upper chamber of a Jewish household." In the appendix to his "Lectures on the Jewish Church," Dean Stanley gives an interesting account of the celebration of the Samaritan passover on Gerizim, which he himself witnessed during his last tour in the Holy Land. In this case the Samaritan community, from what cause was not ascertained, had anticipated the fourteenth of the month by two days. The whole Samaritan community were encamped in tents. At the time of the solemnity, the men were gathered together on a level space, and with them the priest, and six youths in sacred costume, and with naked feet. The recitation of sundry hymns and prayers commenced the proceedings, during which six sheep were driven up to the side of the youths, who were stationed near a long trough dug in the ground. As the sun neared the horizon, the recitations became more vehement, and the whole history of the exodus, from the beginning of the plagues of Egypt, was rapidly, almost furiously, chanted. The instant that the setting sun touched the western ridge which overhangs the plain of Sharon, the youths drew forth their long, bright knives, and when the reciters reached the words, "and the whole assembly of the congregation shall kill it in the evening," the sheep were thrown on their backs, and the flashing knives rapidly drawn across their throats. The young men dipped their fingers in the blood, and a small spot was marked on the foreheads and noses of the children. Then all kissed each other in the Oriental fashion. The sheep were then fleeced and roasted in a hole which had been dug on the mountain side, the animals being spitted on long poles. At the expiration of five hours or more, the entire male community gathered round the oven, and, on the covering being removed, the sheep were dragged forth, the outline of their forms being still visible, wrapped in mats, hurried to the place at which they had been sacrificed, and laid out between two files of the Samaritans. To the sacred costume previously worn were now added shoes and staves, with a rope tied round the waist [Exod. xii. 11]. After further recitations, they sat down to eat. In such haste [ver. 11] was the feast conducted, that in ten minutes it was all gone but a few remnants. The latter were gathered in the mats and consumed in a huge fire. Meanwhile, the ground was searched in every direction for stray fragments of bone and flesh, which were cast into the fire [Exod. xii. 10, 46]. By the early morning the whole community had descended from the mountain, and occupied their usual habitations in the town [Deut. xvi. 7]. ["Lectures on the History of the Jewish Church," pp. 519—524.]

The institution of the passover, and the exodus for which it was the solemn preparation, have been prominently relied upon by advanced rationalists to disprove the historical truth of the Pentateuch, mainly on the ground that so great a preparation, and the provision of so great a number of lambs as would be required for the passover celebration, were impossible under the circumstances described. This is a question, however, which rather pertains to the general controversy as to the authenticity and veracity of the Pentateuch; and therefore to the various articles bearing on that subject, and to the works of Havernick and others who have treated of these objections, we refer the reader for further information.

PATARA, a city on the coast of Lycia, in Asia Minor, once famous for its Temple of Apollo, and an oracle which was in high repute. The ruins have been visited and described by several modern travellers. Captain Beaufort says the place still retains its ancient name, and many traces of its former grandeur. He mentions a theatre, a small temple, the town walls, and many tombs with Greek and Latin inscriptions. The harbour, he says, is choked up, and the town uninhabited ["Karamania"]. Sir Charles Fellows speaks of the ruins, and says, "The city has been extensive, but the buildings are for the most part constructed of fragments of earlier ages, when symmetry of form was better understood; no building of the early Greek age remains entire" ["Travels and Researches in Asia Minor"]. Classical allusions to Patara are numerous [Lloyd, "Dictionary of Antiquities," &c.]. St. Paul landed at Patara, but made no stay [Acts xxi. 1, 2]. There was a Christian church here from an early period. Eudemius the bishop attended the Council of Nice in A.D. 325; Eudemius is among the subscribers to the Council of Constantinople in A.D. 381; and Cyrinus appears in the list of the Council of Chalcedon in A.D. 451 [Allen's "Dead Sea," &c., vol. i.].

PATH'ROS, and in the plural PATHRUSIM. This name is said to mean "that which is meridional," or towards the south: if so, it is Egyptian. In Gen. x. 14, Pathrusim appears among the descendants of Mizraim. Ezekiel speaks of the land of Pathros as an Egyptian province [xxix. 14], and foretells its desolation, in company with Noph, Zoan, No, &c. [xxx. 14]. With these indications the allusions of Jeremiah coincide: the country of Pathros is a part of Egypt, and so important a part as to be specially singled out [xlv. 1, 15]. On the other hand, Isaiah distinguishes between Egypt and Pathros [xi. 11], perhaps with reference to some difference of administration. If the critics are right in adopting the marginal rendering of Ezek. xxix. 14, and understanding Pathros to be the land of the birth of the Egyptian people, Pathros must be a very ancient designation, as suggested by its mention indirectly in Gen. x. 14. Various proposed explanations are given by Bochart ["Phaleg," iv. 27], who concludes that Pathros was the Thebaid. We may add that the explanation of the name and its precise application are both uncertain, and that we can only affirm that part of Egypt is referred to.

PATH'RUSIM. [See PATHROS.]

PATMOS, the name of a small, rocky island, lying to the south-west of Samos, from which it is not far distant. It is therefore in the *Ægean Sea*. Pliny describes it as being thirty miles in circumference. Bochart supposed the name to be Shemitic, and, like



PATMOS. (FROM AN ORIGINAL SKETCH.)

the Syriac *Betmo*, to signify a terebinth tree. This is doubtful. The only place in Scripture where Patmos is mentioned is Rev. i. 9—"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the island that is called Patmos, for the word of God, and for the testimony of Jesus Christ." The connection in which this interesting record stands, shows that the inspired writer received the revelations of this book in the isle of Patmos. This circumstance has invested this small island with exceptional interest; and not only has it been for ages occupied by a colony of monks, but it has been much visited by travellers. The island is not so large as Pliny says, and looks like a rocky mountain ridge rising out of the sea. A few little spots can be cultivated, but these produce wine, walnuts, barley, maize, &c. The island has a good harbour, near which is a small town. As might be expected, the people profess to show the cave where St. John saw his visions. It is a very ancient tradition that the apostle was banished hither by command of Domitian.

PATRIARCH, properly, the head or founder of a family, and, in the New Testament, employed with reference to the sons of Jacob, to Abraham, and to David [Acts ii. 29; vii. 8, 9; Heb. vii. 4]. The ordinary term for patriarch, among the Jews, is simply the word "father," or, in the plural, "heads of the fathers" [Josh. xiv. 1], or something similar. In modern times, the term "patriarchs," when applied to the progenitors of families and races mentioned in the Scriptures, is usually restricted to those who lived before

the exodus. The antediluvian patriarchs are the series from Adam to Noah; the post-diluvian patriarchs are those from Noah to Jacob. The patriarchs, by way of pre-eminence, are either the twelve sons of Jacob alone, or in connection with Abraham, Isaac, and Jacob. The patriarchal period, as it is styled, extends from Adam to Jacob, but very little is known of it until the time of Abraham. From the fact that government was then, at least in many cases, in the hands of the heads of families, who were not responsible to any national authority, such a form of government is called patriarchal. So great was the power of a patriarch in the family which he had founded, that it extended to questions of life and death [Gen. xxxviii. 24], and to the arming of followers for warlike expeditions [Gen. xiv. 13-16]. There were cases, however, in which the younger members of the patriarchal family acted without and against the will of their head [Gen. xxxiv. 25-30]. On the death of the founder of a family, his sons inherited like dignity in their respective households, and in this way clans and tribes were multiplied under their proper chiefs. The nearest approach to the patriarchal constitution seems to be exemplified among various tribes of Arabs; but it is to be observed that, over and above the authority of the true natural patriarch of a family, they have the hereditary dignity of chief ruler, a circumstance which distinguishes them from the nomadic patriarchal tribes or families mentioned in the Bible. This fact seems to be forgotten by those who delight to confer on Abraham the title of a Bedouin sheik. Abraham and the other patriarchs were chiefs, rulers, and priests in and over their families, but their dignity

only bore a limited resemblance to the modern sheik of an Arab tribe. Many other points might be considered in connection with the patriarchs, but some of these are touched upon under the heads to which they properly belong in this work; reference may also be profitably made to the publications of which we give the titles, and to others of like character. [Horzog's "Realencykl.," art. *Patriarchen*; Winer's "Realwört.," art. *Patriarchen*; J. H. Heidegger, "De Patriarchis;" Drew's "Scripture Lands, &c.," chap. i.; Garbett's "Div. Plan of Rev.," lect. iv.]

PATROBAS, a Christian at Rome to whom St. Paul sent salutations [Rom. xvi. 14].

PAU, or PAT, *bleating*; a name applied to one of the cities of Edom, in the list of Edomite rulers [Gen. xxxvi. 39; 1 Chron. i. 50]. Hadar, or Hadad, who reigned there, seems to have been the last king of the series. Nothing whatever is known of the city, beyond the simple fact recorded in the two texts referred to; but it is worth observing that the Septuagint calls the place Phogor, that is, Peor; and also, that none of the ancient versions contain the form Pai. The proper pronunciation of this name is in two syllables, Pā-ū. In his translation of the Targums on the Pentateuch, Mr. Etheridge writes the name "Pāu" and "Pahu."

PAUL, the latest appointed, but most illustrious of the apostles of the Lord Jesus Christ. He received his apostleship direct from God himself, without the intervention of any human instruments, in contradistinction to Matthias, who received his commission from God through the intervention of the apostolic company and by the casting of lots. The other eleven were selected and appointed by Christ during his own ministry. St. Paul, the latest of the apostles, "as one born out of due time," was thus placed on at least an equal footing with the most favoured of the apostolic company. Their appointments came direct from Christ during his humiliation; his direct from Christ after his exaltation. St. Paul himself makes emphatic reference to this fact, and in the introductory sentences of his letters to the Corinthians, the Ephesians, the Colossians, and to Timothy, he styles himself "an apostle by the will of God." In his letter to the Galatians, among whom his authority was especially liable to be called into question, from his opposition to their Judaizing tendencies, he is still more specific: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." As regards his apostleship, he was thus placed on the same footing with others, while it pleased God to make him personally pre-eminent over the others. The abundance of his labours, the vigour of his genius, the force of his character, the doctrines of free grace of which he was made the peculiar exponent, his distinctive position as the apostle of the Gentiles, and the large portion contributed by him to the canon of the New Testament Scriptures—thirteen or fourteen out of the twenty-one apostolic epistles, according to the conclusion formed relative to the authorship of the Epistle to the Hebrews—concur to make him pre-eminently conspicuous among the members of the apostolic company. With the exception of the Divine founder of Christianity himself, no man has ever so powerfully influenced the opinions of the world, or stamped his own impress so indelibly on the history of human thought, as St. Paul. The biography of so great a man could not fail to be a matter of interest under any circumstances. In relation to the churches he founded, and the doctrines

he taught, it becomes of peculiar importance to recognise his personal standpoint, and adjust the relation of his teaching towards the general scheme of Christian doctrine. In this latter point of view it will be especially treated in this article. A large number of disputed questions regarding dates, places, and circumstances will be lightly passed over, as being rather matters of biographical interest and literary curiosity than of Biblical importance. A sketch of his life, briefly conceived as a whole, constitutes the best preparation for the estimate of his character and the study of his doctrine.

St. Paul was born at Tarsus, in Cilicia, a free city, enjoying the privilege of being governed by its own magistrates, and exempt from occupation by a Roman garrison [Acts xxiii. 3]. Tarsus was a university of the ancient world, and enjoyed a high reputation in literature and philosophy. Strabo asserts that its fame exceeded that of Athens and Alexandria. Paul was descended from a Jewish family of repute, belonging to the tribe of Benjamin, of pure and unmixed blood, and adhering to the ancient traditions of their people [Phil. iii. 5]. His father, like St. Paul himself, was of the strictest sect of the Jews, a Pharisee [Acts xxiii. 6]; and a Hebrew, in contradistinction to the Hellenistic Jews, who adopted alike the Grecian language and Grecian manners. He was a freeman, enjoying the rights of Roman citizenship, a personal distinction probably conferred on account of service rendered to some Roman of influence and reputation, and not necessarily involved in residence in a free city. This circumstance would seem to imply that his father was in respectable if not affluent circumstances. The fact that the future apostle was instructed in the trade of a tent-maker is in no degree opposed to such a supposition, since it was a custom among the Jews that all boys should learn a trade. It has been suggested, with much probability, that his father traded in the tents made of goats' hair, which formed a branch of Cilician commerce. It appears certain that St. Paul's father was a strict Jew. Of his mother we know nothing; but it may be conjectured that she participated in his father's sentiments. Remembering how largely the character of great men has ordinarily been moulded by the influence of mothers, it is a natural belief that St. Paul derived much of his deep devotion to the faith of his forefathers from his mother's instruction. At all events, both parents contributed to confer on their child the peculiar depth and energy of conviction which rendered him exceedingly zealous of the traditions of his fathers. By them he was nurtured in so strict an observance of the Mosaic institutions, that he was able to describe his conduct, before his conversion, as being, "touching the righteousness which is in the law, blameless" [Phil. iii. 6].

The exact date of his birth is uncertain. At the time of Stephen's death he was a young man [Acts vii. 58]. This phrase must, however, be understood comparatively, rather than absolutely; for at the time of his conversion we find that he was a member of the Jewish Sanhedrim, and appointed to a post of authority and influence; and this cannot be conceived to have been the case among a people so tenacious of the reverence due to age as the Jews, if St. Paul had been a youth in the ordinary meaning of the word. Chrysostom asserts that he was born in the second year of the Christian era, and other considerations concur in fixing upon some such date. Generally speaking, St. Paul may therefore be regarded as a contemporary of our Lord. As

the offspring of a Pharisee, no doubt all the regulations of the Mosaic law were strictly observed towards the new-born child. On the eighth day he was circumcised and named [Phil. iii. 5]. Whether he received the name of Saul only, or the Roman name Paul at the same time, has been much disputed. In the Acts of the Apostles, the latter name first occurs in chap. xiii., in the narrative of the conversion of Sergius Paulus, the governor of Cyprus. This name is used ever afterwards in the narrative, and is exclusively employed by the apostle himself. Some of the fathers thought that the name of Paul was derived from the converted proconsul; some, that the name Paul, originally derived from smallness of stature, was the name of the apostle, as "less than the least of all saints," in contrast with himself as the persecuting Saul. Others, again, with greater probability, conjecture that he bore both names from the first—Saul in his relations to his own countrymen, Paul in his relations to the Gentiles. Undoubtedly, the fact that his kinsmen are known to have borne Roman names—as Junia and Lucius, mentioned in Rom. xvi. 7, 21—and others of them Greek names, confirms this probability. The ordinary use of the names of the apostle is not affected by these considerations, although by Scriptural usage the name Saul is applied to him before his visit to Cyprus, and the name Paul afterwards [Acts xiii. 7, 9, 13].

The early education of the apostle was, no doubt, conducted in accordance with the rules laid down by Moses in Deut. xi. 18, 21. The grand and romantic history of his race, their election as the chosen of Jehovah, God's special interventions on their behalf, and the solemnity of the Law given to them on Sinai, were familiar to the boy from his mother's knee, and entered into his very being. His naturally strong and ardent character fed on such nutriment. We cannot suppose that the elements of secular knowledge were absent. The character of Tarsus as a famous university must have raised the standard of general education, and indirectly have affected the Jewish youth, even while he stood aloof, in the jealous isolation of his race, from the loose principles and habits of the Greek. Tarsus was, moreover, a place of commerce, as well as of learning. On its crowded wharves and in its busy streets met men of many countries and many languages. The active intellect of young Saul could no more be insensible to the enlarging influences of such scenes, than his impressible imagination could be closed against the mingled beauty and grandeur of the natural scenery of his native place, where the gardens of Tarsus formed the foreground to the snow-clad heights of the mountain barrier of the Taurus. The two classes of influence acted, beyond a doubt, on the boy's mind. If on one side the religious feelings and Biblical knowledge of the apostle of the Gentiles show him to have been a true Hebrew, on the other side, his ready command of the Greek language, and his facility in addressing even the critical Athenians in their native tongue, show that he must have been familiar, even from his youth, with the language and the ideas of the Greek.

Here, therefore, were spent St. Paul's early days. Probably between the age of twelve and fourteen, he was removed to another scene. The strength of the boy's genius had perhaps already attracted admiration, and excited hopes of his future greatness. He was therefore sent to Jerusalem to be "brought up at the feet of Gamaliel" [Acts xxii. 3]. This celebrated doctor

was the ornament of the most popular of the Rabbinical schools. The school of Hillel upheld tradition as superior even to the written Law, in opposition to the school of Shammai, who maintained the written Law as the authoritative rule of faith and practice. It has been suggested that Gamaliel was the grandson of Hillel, and that his father Simeon was the same old man who took the infant Saviour in his arms and blessed him. Although Gamaliel was a Pharisee, his conduct in checking the violence of the Sanhedrim at Jerusalem towards the apostles, as recorded in the fifth chapter of the Acts of the Apostles, proves him to have been a man of liberal and moderate views, and by no means a sympathiser with Jewish bigotry. He was alike admired for his learning and revered for his piety. To him St. Paul was probably indebted for his acquaintance with Greek literature. The exposition of Scripture, the free discussion of points of interpretation, and analogies often fanciful and frivolous to a degree, constituted the staple of his education. In these studies Paul was eminent. In his own words, "I profited above many my equals in mine own nation" [Gal. i. 14]. In the conflicts of the schools, as much as in the stirring questions of actual life, a mind so powerful and so ardent as his could not fail of celebrity and success.

How long St. Paul remained at Jerusalem at this period of his life is unknown to us. It seems probable that he returned to his native town, and was, consequently, not present at Jerusalem during the personal ministry of our Lord. If there at all, it would certainly be in the character of an opponent; but, considering the frequent and specific references made in his epistles to his persecution of the Church, it is hard to conceive that, had he been personally present during our Lord's ministry, he would not have left on record some reference to the fact. It is therefore the most probable conjecture that he was recalled to Tarsus, and only returned to Jerusalem either towards the close of our Lord's life, or soon after. Which of the two times we may select, depends wholly upon the date fixed for the martyrdom of St. Stephen. If we fix that event in the year subsequent to the descent of the Holy Ghost on the day of Pentecost, in all human probability St. Paul attended the preceding Passover at which our Lord was crucified. But if the date of Stephen's death be fixed later, the arrival of St. Paul at Jerusalem will be correspondingly delayed. We have, however, no means of clearing this question; the death of Herod Agrippa (A.D. 44) being the first fixed point of undoubted authority for settling the chronology of the Pauline history. However these questions may be decided, St. Paul must have become acquainted by report, if not by personal knowledge, with the history of Jesus Christ, and, with all the most bigoted of his countrymen, was saddened by the marvellous progress made by the Gospel of the crucified Nazarene after the day of Pentecost. But a strong distinction must be drawn between him and the majority of his compatriots. In his attachment to the Mosaic law, and his disposition to consider any teaching calculated to weaken, still more to overthrow it, as positive blasphemy, he was one with them, and shared to the full at this time that fanatical confidence in the calling of his nation which survived even amid the ruins of their city and the flames that consumed their Temple; but his religious condition was very different. The vices which had become attached to Judaism at the period of its decay found no sympathy with the Apostle. From their fierce factions and selfish profligacy, he must have stood aloof in disgust, or else his

own description of his religious state at this period could never have been written. The description of his religious experience, contained in the first part of the seventh chapter of the Epistle to the Romans, must be referred to this period. It presents the picture of a soul struggling with the sense of sin, and vainly striving to find peace in the legal enactments which only served all the while to quicken in his conscience the deeper sense of his own spiritual death. St. Paul was thoroughly sincere, not only as a Jew, but as a religious man, in seeking to follow conscience, and believing that, in the very sins of his life, he was doing God service. He was the sort of man of whom men of baser mould are ever found ready to make use in times of emergency, but with whom, in their real hearts, they feel no communion either of sympathy or thought.

Such was the state of mind of Paul when the burning zeal of Stephen and the power of his preaching blew the flame of rage into the fire of actual persecution. The part he took in the last closing scene of the proto-martyr's life leaves no doubt that he must have been prominent in the scenes immediately preceding. Among those who disputed with Stephen, and "were not able to resist the wisdom and the spirit by which he spake," members of the synagogue of Cilicia are specified [Acts vi. 9]. Paul, with his vehement ardour, was, no doubt, one of them, contending for the Law with a violence proportioned to the vain struggles after peace of mind existing within himself, and striving to crush the convictions of others with the same indomitable resolution with which he crushed his own. A mind agitated by inward struggles of this kind, failing to attain rest in a ceremonial righteousness, but deeming it a sin to admit the failure even to himself, was just in the mood for persecution. Outward action was probably a relief to inward conflicts; violence against a preacher of truth but the unconscious acknowledgment of convictions awakened by the truth preached. In the rage excited in the minds of the Jews by Stephen's pointed and abrupt appeal to their consciences, Paul, no doubt, shared to the full. In the tumultuous outburst of violence that outstripped the limits of the Roman law, and, without waiting for a formal sentence, hurried the martyr to death, he was among the foremost. At his feet the witnesses laid down their outer garments, that, in accordance with the provisions of the Law, they might cast the first stone at the man they had accused [Deut. xvii. 7]. How heavily his participation in the whole transaction subsequently lay upon his conscience, is shown by his own pathetic allusion to the circumstance many years afterwards, in his address to the people of Jerusalem: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" [Acts xxii. 19, 20].

The zeal exhibited by Paul on this occasion appears to have recommended him to the favourable notice of the Jewish authorities. He is next represented as a member of the Sanhedrim, giving his vote against the accused Christians, and entrusted with inquisitorial authority [Acts xxvi. 10]. The records of persecution make us acquainted with no more inveterate violence and cruelty than he exhibited in this character. Not only public informations, but private espionage, were brought into play. Houses were entered and searched for suspected parties. Persons accused of Christian sympathies were dragged to prison, beaten, and otherwise punished. Not only men, but women also, were

the subjects of his violence. Being "exceedingly mad against them," no measure seemed too extreme for adoption, no severity too cruel to satisfy this rigid inquisition [see Acts ix.]. The object in view was to compel the accused to blaspheme Christ. In the strong language of inspiration, he "made havoc of the church." In his own words to the Galatians, he "persecuted the church and wasted it" [Gal. i. 13]. Beneath so grievous a severity, the members of the church at Jerusalem were scattered everywhere; but only scattered to spread more widely, in the providence of God, the tidings of the Crucified—scattered, but neither destroyed nor disheartened [Acts viii. 4]. Frequently must the scenes of this period of his life have been recalled to the apostle's recollection during his own sufferings for Christ's sake, as in perils "from his own countrymen and perils from the heathen," he counted not his life dear unto him for the Master whom he loved. A striking illustration of the mysterious working of Divine power is afforded by the fact that all this while he was a "chosen vessel" unto God, and that the time was even then at hand when the instrument "separated by God from his mother's womb" should be also "called by his grace" to the great work of the apostleship.

When persecution languished in Jerusalem from its own success, and victims became few, the unsatiated zeal of Paul sought new fields for its exercise. He persecuted the followers of Christ unto strange cities, bringing them bound unto Jerusalem to be punished [Acts xxvi. 11]. His journey to Damascus was, therefore, one only of similar journeys already accomplished before God met him in the way. His fiery energy was still unabated. He was yet "breathing out threatenings and slaughter" when, probably in the year A.D. 37, he undertook his journey to that beautiful and celebrated capital [Acts ix. 1, 2]. Here the Jews were a very numerous body, and the distractions of the war existing at that period between Aretas, the Arabian king, and Herod Antipas, must have afforded greater licence to the exercise of the authority claimed at all times by the Sanhedrim of Jerusalem over the Jews in foreign cities. This journey affords unlimited scope for deeply interesting conjecture, but is illustrated by little certain information. The distance from Jerusalem to Damascus is 136 miles, and the time ordinarily occupied six days. To the energetic character and powerful intellect of St. Paul, this was a period of compulsory inactivity, so far as concerned the work of persecution. The triumphs of the past may have been recalled, the deeds of the future anticipated, but the present could have afforded no opportunity for action. The mind must therefore have been thrown back upon itself. If we are right in conjecturing, from the account of his religious state given in his letter to the Romans, that the state of St. Paul's mind was not that of ignorant and self-satisfied bigotry, but that of one exercised by many doubts of conscience, and resolutely struggling against unwilling convictions, and unsatisfied longings after peace, it is impossible to doubt that the struggle must have been active during this journey. There is nothing in this view to detract, in the slightest degree, from the fact of a sudden conversion, or the miraculous circumstances accompanying it. It is only consonant with God's mode of acting, that a previous preparation of heart and mind should have preceded the final miracle of converting grace. As the journey drew toward its close, we may well believe that Paul's mind betrayed no misgivings, but was braced to carry

through even to the bitter end his persecuting war against Christ. But it was the resolution, not of stolid and ignorant bigotry, but of a soul deeply exercised within itself, and of a darkened conscience crushing its own convictions out of life.

But now Damascus is in sight, blooming in its beauty, amid its verdant gardens and music-making streams. It was mid-day, "about noon," when, suddenly, there was a great light from heaven, "above the brightness of the sun, shining round about Paul and them that journeyed with him." The light must have been intense, beyond our conception, to make the blaze of an Oriental day comparatively dark. The men either fell to the ground as if stricken, or stood speechless with amazement. They saw the light, but perceived no definite form around it, nor did they hear articulate words. But to the apostle himself was vouchsafed a more marvellous revelation. He saw Christ, and heard his voice speaking to him. The language used was the Hebrew; the accents those of the glorified Jesus himself, uttered with his own human tongue. Every word of the narrative is replete with significance, and rich in subjects of thought, from the identification of our Lord himself with his persecuted people, to the Divine consciousness of the power working in the apostle's soul, and converting the bitter persecutor into an obedient disciple. "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the pricks." "Lord, what wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou must do" [Acts ix. 3-19; xxii. 6-16; xxvi. 12-18]. Nor was the apostle disobedient to the heavenly vision. For the great change, expressed in his own vivid language to the Corinthians, had now been wrought upon him. There were still needed the ripening influence of grace, the completed growth of the new life, the immediate instruction "by the revelation of Jesus Christ" in the Gospel he should preach. But the great change itself was wrought. Henceforth he was to be, in his person as well as in the characteristics of his ministry, a living witness to the sovereignty of grace, and the sufficiency of the Spirit of God. He was "a new creature in Christ Jesus." Old things had passed away, and all things had become new.

Blinded from the excessive light, the apostle is led by the hand into Damascus, entering as a stricken and humbled penitent the city which he had expected to enter as a triumphant inquisitor, proud in his conscious authority. Three days of brooding darkness followed, and into its secrets none can look as yet but God himself. At the close of this time he appears to have wholly surrendered himself to the new and overmastering power that had taken him captive. "Behold, he prayeth." The fountains of the soul, locked up, it may be, by the very abruptness of the tremendous conflict, were now opened, to flow in their new direction. The visit of Ananias instrumentally completed the work—a work so momentous, that while the narrative of St. Paul's conversion remains unshaken, the supernatural character and authority of Christianity itself cannot be called into question. The gentle salutation, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost," was followed by the restored powers of vision, and by the ordinance of baptism. Body and soul were now prepared for his great and illustrious ministry [Acts ix. 17-19].

His preaching was forthwith commenced in Damascus. The astonishment and indignation of the Jewish party may be more easily conceived than described, when the very man who had come to Damascus to destroy the Gospel stood forth in the synagogue and showed unto them that they should "repent, and do works meet for repentance." His ministry was not, however, of long continuance at this place. Three years afterwards he was compelled to fly from Damascus for his life; and at this time, in the immediate crisis of his conversion, his personal danger must have been still greater [Acts ix. 24, 25; 2 Cor. xi. 32, 33]. He therefore departed into Arabia—no doubt, under Divine guidance [Gal. i. 17]. It has been much questioned to what place he went, and for what purpose—whether to preach the Gospel there, or whether to undergo a period of spiritual discipline like that which Elijah underwent; like that which fitted John the Baptist for his great work; like that to which even our blessed Master submitted himself, when he was for forty days tempted of the devil in the wilderness. Scripture is absolutely silent on anything but the fact. But to those who believe that a Divine intonation pervades every part of the written Word, this silence is itself significant. The absence of recorded events indicates a corresponding absence of outward activity on the part of the apostle during this period. His own reiterated assurance that he received the Gospel not from man, but by an immediate revelation from our Lord himself, involves communications, and a period for making them—a time of spiritual teaching and discipline not recorded in any of its particulars [Gal. i. 12]. It appears to us most consistent with the whole narrative, to believe Paul's retirement to Arabia to have been intended not for the labours of an active ministry—although it by no means follows that he must have been wholly passive during the entire period—but for contemplation and spiritual discipline. At the end of three years we find him again preaching at Damascus, and the object of such unrelenting persecution, that he had to fly for his life.

From this point began the series of the apostle's missionary labours, extended over so wide a portion of the world, and carried on with such indefatigable zeal as to be without a parallel. Into the story of these labours it is not necessary for the purpose of this article to enter in detail. Wonderfully varied in all the circumstances of place and person and opportunity, they are yet pervaded by a uniformity of object, principle, and character. The portion of them recorded in the Acts of the Apostles may be accepted as illustrative of the rest, and as supplying instances of the adventurous enterprise, fearless courage, and personal dangers and sufferings characteristic of the whole. Any historical sketch, not sufficiently prolonged to enter into the specialties of each event, would only be wearisome. Having traced the mental history of the apostle up to the time of his conversion, we must seek any further knowledge of his character less from the details of his subsequent labours than from the study of his own epistles. We propose, therefore, instead of continuing a sketch in detail of the apostle's life, to state its general outlines, grouping them in that natural order which our more exact comparative knowledge of the chronology of the later periods enables us to observe.

The life of St. Paul, from the period of his second visit to Damascus to the time of his death, naturally falls into two unequal divisions. The first extends to

his first imprisonment at Rome, and is known to us in all its principal features from the inspired history of St. Luke; the second includes the time between his liberation and his subsequent captivity and death. The duration of the latter period has been very differently estimated—by some as between three or four years, by others as extending to nine or ten. But for the purpose of readily retaining in the memory the outlines of these missionary travels, the first of these periods may conveniently be subdivided into four minor periods. The first comprises what may be called his stationary labours, when from a fixed centre, first at Tarsus and afterwards at Antioch, he preached the Gospel. The other three periods correspond with the three missionary journeys recorded in the Acts of the Apostles. Messrs. Conybeare and Howson, in their elaborate and valuable work upon the "Life and Writings of St. Paul," suppose the first of these periods to have occupied about eight years, from A.D. 39 to A.D. 48. The first part of it was spent at Tarsus. The long series of persecutions and sufferings enumerated in 2 Cor. xi. 23—27, probably fell within this interval, since nothing corresponding to them is stated to have occurred during the journeys narrated in the inspired history. The apostle was still at Tarsus, when Barnabas, oppressed by the magnitude of the field opened to him at Antioch, and conscious of the need of some special instrument for so special a work, persuaded him to join him at the Syrian capital [Acts xi. 25, 26]. For a year they assembled themselves with the church, and taught much people; then came the famine, and the consequent journey of Barnabas and Saul to Jerusalem with the contributions of the Christians at Antioch. Their return to that place, and the maintenance of their ministry there, occupied the remainder of this period.

The second period extended over some three years (A.D. 48—50). It opened with the call of the Holy Ghost to the church to separate Barnabas and Saul for the special work of preaching among the Gentiles [Acts xiii. 2]. So clear was the call, so marked the purpose of God concerning them, that St. Luke employs the strong expression, "They being sent forth by the Holy Ghost" [ver. 4]. The route followed in this journey was, in the first place, to the island of Cyprus, where Elymas the sorcerer was struck blind, and the proconsul converted; and thence to the continent of Asia Minor. Antioch in Pisidia, Iconium, Lystra, and Derbe, constituted the landmarks of the journey. The expulsion from Antioch, the first success, and subsequent stoning of St. Paul at Lystra, were its most striking incidents. Returning over the same ground to their head-quarters at Antioch, the two missionaries abode there "long time with the disciples" [Acts xiii., xiv.]. The controversy excited in the church by Judaizing heathens, anxious to engraft Jewish restrictions on the Gospel privileges, occasioned their journey to Jerusalem, and the assembly of the first Christian council at that place [Acts xv.].

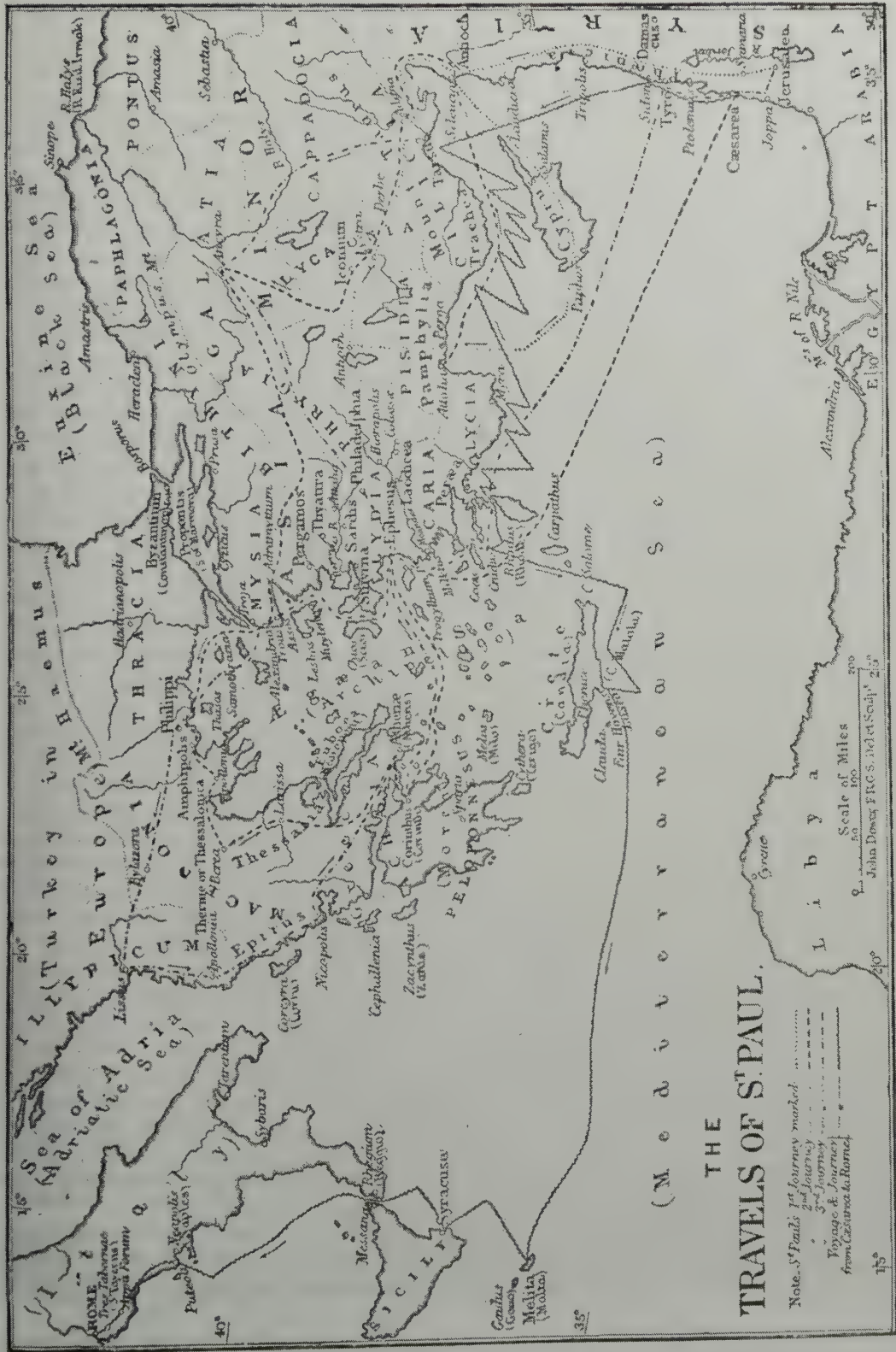
The third period extended from A.D. 51 to the middle of A.D. 54, a space of about four years. It includes the second missionary journey of St. Paul after his contention with Barnabas about Mark, and separation from his former companion. He went through Syria and Cilicia, confirming the churches; re-visited Lystra and Derbe; passed through Phrygia and Galatia; and being forbidden by the Spirit to preach in Asia, came to Troas, and thence passed over to Macedonia. Philippi, Thessalonica, Berea, Athens,

and Corinth formed the circle of the apostolic labours, moulded alike by the expressed will of God on one side, and by his providential guidance upon the other. At Corinth the apostle wrote his two letters to the church of Thessalonica; thence he sailed for Syria; kept Pentecost at Jerusalem; and returning again to his head-quarters at Antioch, "went over all the country of Galatia and Phrygia in order, strengthening the disciples" [Acts xvi.—xviii. 23].

The fourth period comprises the transactions of six years. At least two of them were spent in Ephesus [Acts xix. 10]. Here he wrote his first epistle to the Corinthians. After the tumultuous scenes narrated, in Acts xix., as having taken place in that voluptuous city, St. Paul departed for Macedonia [Acts xx. 1]. At Philippi he wrote his second epistle to the Corinthians, and sent it by Titus and Luke. From Corinth, some months later, he dispatched his epistle to the Galatians, and also his epistle to the Romans. Thence he journeyed by Philippi and Miletus to Jerusalem, where he was arrested and sent to Cæsarea [Acts xxi. 33—xxiii. 33]. After a captivity of nearly two years he was sent as a prisoner to Rome by Festus, was shipwrecked at Malta, and arrived at Rome in the early part of A.D. 61 [Acts xxvii.—xxviii. 16]. During this and the subsequent year his imprisonment continued at Rome, and this period of bodily rest gave occasion to the epistles to Philemon, to the Colossians, Ephesians, and Philipians. In A.D. 63 took place his first trial before Nero, when the Lord delivered him from "the mouth of the lion." Of the manner of the trial, accusation, defence, and acquittal, many conjectures may be formed, equally interesting and probable; but of the actual facts of the case we are in almost total ignorance. With his acquittal and departure from Rome the first great division of the apostle's personal history is closed.

A reference to the map accompanying this article will enable the reader to follow with facility the course of these successive journeys. The process of reasoning through which the details of his voyage towards Rome have been determined—first, in the Adriatic coast to Myra, thence in the Alexandrian corn-ship, till she was wrecked on the north-west coast of Malta, then in the "Castor and Pollux" to Syracuse—is a very curious instance of the pregnant character of the Scriptural narratives, and the success of careful and well-informed analysis in filling up the absent links of the history. Not less remarkable is the confirmation thus afforded to the minute accuracy of Scripture. Full information will be found in Mr. Smith's interesting work on the "Voyage and Shipwreck of St. Paul." The journey of the apostle from Puteoli by the Appii Forum and the Three Taverns to Rome, is likewise replete with pictures and associations of the most graphic kind. The presence of the brethren who accompanied him from Puteoli, and in still larger number during the latter portion of the road, was a timely source of strength to the apostle—a timely illustration of his heavenly Master's care. The entry into the city which was mistress of the world, along a country teeming with a prodigious population, could not but constitute a trying epoch in his life. But thus strengthened, he "thanked God and took courage" [Acts xxvii., xxviii.].

The second portion we have already stated to be of uncertain duration, and the events comprised in it are matters, for the most part, only of conjecture. On his liberation we may presume that the apostle carried into



effect the intentions expressed in his epistles to Philemon and to the Philippians. Probably he passed through Macedonia to Ephesus, and from that centre visited the churches of Asia, who had not yet seen his face in the flesh. Thence we may believe him to have undertaken his long meditated journey into Spain. But here arises the most difficult and the most warmly controverted of all questions relative to the labours of the apostle. From Spain did St. Paul pass on into France, and thence into England? The discussion of the question does not fall within the object of this article; nor can we stop to state in detail the evidence relied on by the two parties to the dispute. The whole question, indeed, is involved in far too much doubt to admit of positive assertion.

In any case, St. Paul returned from the West to Ephesus, and thence to Macedonia, whence he wrote his first epistle to Timothy. Thence, after a further visit to Ephesus, he went to Crete, from thence to Macedonia again. The Epistle to Titus was written at this time, but from what place cannot well be determined. The language of chap. iii. 21 appears to exclude the idea that it was written from Nicopolis, since the apostle speaks of his wintering at that place, as an intention of the future. Miletus and Corinth appear to have constituted the landmarks of his route to Nicopolis, where, in all probability, he was arrested, and was forwarded immediately, for the second and last time, to Rome, accompanied by Luke.

Here his imprisonment appears to have been more severe than on the former occasion. We have, however, no information beyond what may be incidentally gathered from the Second Epistle to Timothy. From this we may conclude that he was treated as a malefactor. "His friends, indeed, are still suffered to visit him in his confinement, but we hear nothing of his preaching. It is dangerous and difficult to seek his prison; so perilous to show any public sympathy with him, that no Christian ventures to stand by him in the court of justice" [Conybeare and Howson's "St. Paul"]. His letter to Timothy was written after his "first answer," and his deliverance "out of the mouth of the lion." He was looking forward for his second summons before the imperial court, but did not expect it so soon as it actually occurred. The epistles contain nothing more elevating and animated than the strain of lofty triumph in which the aged apostle anticipated the time of his departure [see especially 2 Tim. iv. 6-8]. Yet he expected to meet Timothy on his arrival at Rome before winter [ver. 21]. But the great Head of the Church ordered it otherwise. It is uncertain, indeed, whether Timothy did not join him, for the Epistle to the Hebrews—supposed to have been written immediately before Paul's death—records the fact, that Timothy had been set at liberty [Heb. xiii. 23]. But the apostle himself was enjoying an everlasting summer in heaven before the winter came on at Rome. He is believed to have been beheaded in the summer of A.D. 68; and tradition long marked the spot beyond the city walls, and on the road to Ostia, where the great apostle of the Gentiles, through the martyr's baptism of blood, entered into glory.

It is easy to enumerate the known particulars of his missionary labours, as rapidly sketched in the preceding narrative. But it is difficult to form an adequate conception of their magnitude, either in regard to the space of ground traversed, the tax involved alike on mind and body in such continual toil of twenty-six years, or the amount of suffering and

privation endured in the course of them. A reference to the map will show over how considerable a portion of the world's surface St. Paul's labours were extended, especially if we take into account the years spent in preaching Christ in Asia Minor, before he left Tarsus to assist Barnabas at Antioch. We must, then, add to the positive persecutions of a man five times beaten with rods, and thrice stoned, the bodily toil involved in travelling, mainly by land, and on foot, over such distances, and into parts of Asia where, even in our own day, travelling involves difficulty, privation, and danger. Many and various must have been the adventures incident to such a life, many the alternations of climate and circumstance, and great the physical hardships. How large a proportion must be added to the labours involved in the journeys recorded by St. Luke, for the sufferings endured in journeys not recorded, is illustrated by the fact, that he endured three shipwrecks before he wrote his second letter to the church of Corinth, under circumstances totally unknown to us [2 Cor. xi. 25]. His own words convey but an imperfect conception of what the reality must have been, and what exhaustion and physical suffering must have been included in the actual endurance. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" [vs. 26, 27]. These physical sufferings were, moreover, but the incidental circumstances of his career. His incessant labours in preaching Christ, in maintaining the simplicity of the Gospel against corruptions within the Church, and vindicating alike its Divine wisdom, goodness, and morality against enemies without; his incessant watchfulness over the spiritual interests of the churches he had founded, must have involved an amount of strain upon the intellect enough to crush it. Lastly, we must add the moral elements incident to a life like St. Paul's, where the inward conflicts must have exceeded even the outward trials. The religious difficulties experienced during his early years; the conflicts accompanying his conversion; his abrupt separation in that event from the friends, associates, and interests of his Jewish life; the natural suspicion entertained towards him by Christians, suffering, either in themselves, or in their friends, from the result of his persecuting violence; the rage and passionate desire for revenge excited in the party he had left; the cruelties endured by himself alike from Jews and Gentiles; the unkind and vexatious opposition raised against him in the churches founded by his ministry; the frequent unfaithfulness of his converts to the great principles he had taught, make up an amount of moral anxiety, and what we call mental wear and tear, from which we shrink amazed at the very contemplation of it. The number of churches founded by him, his prominent position among the apostolic company, his reputation and authority wherever the Gospel was preached, and the influence he has exercised on the whole thought of the Christian world down to the present day, are the abiding memorials of a career unexampled among his fellow-men in the whole history of the world.

The man who accomplished so great a work does not appear to have been endowed with any great physical strength. It was the force of the soul, not the vigour of the bodily frame, that sustained him under it. St.

Paul was diminutive in stature and devoid of dignity of person. According to the traditional account, his face bore the distinctive stamp of the Jew. His beard was long and thin; the head was bald; the complexion was clear, with a bright grey eye, under thickly overhanging eyebrows. He suffered from a bodily defect of some kind, although its precise character can only be conjectured. Some have thought that his own language [2 Cor. xii. 7] refers to lameness, some to weakness of eyesight, some to a stammering hesitancy of speech. He refers several times to his own defects of bodily gifts, repeating the words of his adversaries, that his bodily presence was weak and his speech contemptible [1 Cor. ii. 3]. Nor does he appear to have been possessed of any peculiar strength of constitution. He speaks of the infirmity of his flesh, and at one period, at all events, suffered much from ill-health, namely, during his labours in Galatia [Gal. iv. 13]. The secret of his astonishing endurance of labour must be sought not in the body, but in the heroic spirit tabernacling within it, and sustaining its weakness by its own strength of purpose and fortitude of will.

Hence we turn from the outward facts of the apostle's life to his surviving writings, to find in them the mirror of those mental and spiritual qualities that made up the true greatness of the man. Every man stamps himself more or less on his communications with his friends, and this in proportion to the distinctness and strength of his own individuality. In the apostle's writings we see the reflection of the man, although the reflection is, from the weakness of the observer, general and indistinct. We see everywhere the impress of a natural genius, of an intellect strong and powerful, beyond the average even of the strong and powerful. Vigorous and almost impetuous in its activity; grasping a train of thought with such rapidity as to pass over the expression of its minor links in the vehemence with which thought rushed into words; closely logical, and for that very reason overleaping technical order of argument, as one to whom the order was so clear as not to stand in need of being worked out in detail; so richly pregnant as to produce abruptness of transition and almost apparent obscurity, in the effort to convey its own teeming and crowding conceptions to the minds of others, the intellect of the apostle was thrown into the highest and most masculine mould. It worked under the stimulant of an energetic will, overmastering in its unwearying activity outward and inward obstacles alike; a will as vehement as the intellect through which it worked. Thus a burning energy, strongly to be distinguished from the headstrong impetuosity and demonstrative impulsiveness characteristic of St. Peter, pervades the whole style and thought of the Apostle Paul. His was the force which impresses its own stamp upon all within its reach. What is the occasional enthusiasm of other men was the habitual elevation of St. Paul—an elevation not unconscious of physical exhaustion, or moral sympathy and trial, but triumphant over them, and in their very weakness only the more conspicuous. The same depth and intensity belonged to his whole nature. It exhibited itself in his moral as well as in his intellectual being. There was in him singular tenderness of feeling, and an affection not diluted by expansion, but flowing out and on as deep as it was wide. Lively sympathy, a vivid identification of himself with the objects of his love, gentleness and forbearance of judgment, considerateness for the feelings of other men, and great warmth of unselfish affection, constitute the gentler lineaments of the por-

trait. All these qualities concurred to give breadth and largeness of view and superiority to the petty personal considerations by which holy and devout saints have frequently been actuated, alike in their private character and public work. Himself he forgot in his Master, and in the intense love he bore to him—a love so active that he seems scarcely able ever to mention his blessed name without breaking out into fervent adoration and wondering praise, as one astonished with his glory, and wholly enraptured by his beauty. Under the teaching of the Spirit, the thoughts and the language of the apostle are those of a man caught up into the third heaven, and permitted to enjoy an immediate vision of God, and yet in whom this almost beatific sight of God was not the enthusiasm of the moment, but the abiding spring of the affections and devotedness of a life [2 Cor. xii. 1—4]. It is no wonder that when such a nature poured out its very self in words, as there was an inward necessity for it to do, its outgoings should possess the highest qualities of human eloquence, and should exercise supremacy over the minds and hearts of others. To his profound earnestness and reality, all tricks of elocution would be unworthy of attention. The mere arts of the rhetorician would be disdained by such as Paul. He spoke "not in enticing words of man's wisdom," but with the far loftier eloquence which uses words as the vehicle through which mind can touch mind, and heart act upon heart [1 Cor. ii. 1, 4]. If we try to realise these gifts, as presented in the Pauline epistles, and then bear in mind the energy of the Holy Ghost accompanying his ministry, that he might speak "in the demonstration of the Spirit and of power," and working upon his hearers that they might hear in simplicity and affection, we shall no longer wonder at the prodigious influence which the great apostle of the Gentiles has exercised over the Christian world for nineteen centuries.

But the largeness and breadth of the apostle's character stand in exquisite harmony with the doctrines that he preached, and those truths in particular which constitute the distinctive characteristics of his teaching, in comparison with the teaching of our Lord himself and the other apostolical epistles contained in the canon of the New Testament. These are all centred round the sovereignty of God's electing will, and the sole sufficiency of his grace. The inability of man to save himself by any legal righteousness; the justification of the sinner by faith, not without good works, for such a doctrine is never even hinted in the Apostle's writings, but "without the deeds of the Law," which is a very different thing; the passing away of the restrictive enactments of the ceremonial Law; the secondary and subordinate place occupied by means and ordinances, even sacraments themselves, compared to the union with Christ and the divine life of the soul, are all corollaries from the one primal truth of the eternal sovereignty and electing purposes of God. St. Paul's teaching touches on every side on those profound mysteries of the origin of evil and the free will of man, which all human speculation only makes more dark in the effort to throw light upon them. But it is remarkable how carefully he stops on the confines of speculation, and how rigidly he restricts himself to the revealed facts, without attempting to unveil the unrevealed points of contact between the Divine and human sides of the great plan of salvation. The precision of his statement of revealed truth is not more remarkable than the submission of

his sanctified intellect to the unsearchable wisdom of God in its unrevealed mysteries.

Of these doctrines, that of faith has stood forth in peculiar prominence since the time of the Reformation. Men have written and talked much of the "Pauline doctrine," an expression to be rigidly analysed and cautiously guarded by every devout student of Scripture. In one sense of the words, the expression is no more than the assertion of a plain fact, and so far lies beyond objection. But, as frequently used, it involves an ambiguity, and even a fallacy against which in these days there is special need to be on our guard. It is used to convey the belief that the doctrine of faith is distinctively and exclusively Pauline. St. Paul, it is either openly avowed or evidently insinuated, was a man of such and such character and position, moulded into his definite type by his Jewish antecedents on one side, and his Christian experiences on the other—an earthly man, made in the same sense as other ordinary men are made what they are by their external position and circumstances. Hence it is argued that the doctrines contained in his epistles are the natural expression of his own consciousness and imperfect state of Christian development—one stage and form only of many others into which the personal peculiarities of illustrious men have moulded their religious life. Hence his doctrine is one school only of Christian belief: Pauline, not simply because in the economy of the Divine dealings, and the intelligent plan on which all Scripture is constructed, St. Paul was its great exponent, but because it is his particular apprehension of truth, peculiar to himself, and contrasted with the apprehension of truth formed by our Lord and the other writers of the sacred canon. Such a mode of arguing has deceived many persons. In this sense the very phrase is a deception. The doctrine of faith is not in this sense Pauline, but Scriptural, since it pervades the whole framework of the written revelation from end to end.

This mode of viewing it is plainly contrary (1) to the Pauline epistles themselves. The apostle takes elaborate pains to prove to the Jew that justification by faith was the mode of salvation taught by God from the beginning; no new doctrine of his own, but the faith of Abraham, the hope of all the patriarchs, the anchor of David's soul, and the constant theme of prophetic teaching, illustrated by example, taught by precept, and symbolically embodied in the significant types and shadows of the Law. It is (2) contrary to the whole teaching of Scripture. Had we not possessed the explanatory comments and ritual interpretations of St. Paul, it would yet have been impossible carefully to study either the ancient Scriptures, or the teaching of our blessed Master, or the epistles of Peter, James, John, and Jude, without finding it there. We are not dependent, therefore, upon the Pauline epistles for our knowledge of the doctrine, although, undoubtedly, we are indebted to them for the formal exposition and defence of it. But had Paul never written, and no other inspired writings filled the place occupied by his epistles, the doctrine of justification by faith would, nevertheless, have been found in the Scriptures. Lastly, this false mode of viewing the case loses sight of that wider circle of Divine wisdom of which St. Paul was himself but a part, a conspicuous part indeed, but a part only, fitted in on every side to the harmonious structure of the whole inspired revelation. It is impossible, we think, even to glance over his history in that rapid and perfunctory mode

alone consistent with the necessary limits of this article, without tracing the sovereign wisdom of God in the selection of St. Paul for his especial work as the apostle of the Gentiles, and in the ordering of all the circumstances out of which his extraordinary fitness for his peculiar commission was produced. God both made the man, and taught the saint, and guided the missionary, and inspired the writer. The stamp of an over-ordering wisdom and power is on every part. His natural gifts, his special tendencies of character, his early training, his subsequent discipline, the manner of his conversion, the course of his ministry, the outward circumstances of time, place, and fortune, are all marked alike by the same distinct intention and design, the same over-ordering wisdom and goodness. The consciousness of this lay very close to the heart of the apostle himself, and contributed, no doubt, its share to the absolute surrender of himself to his great office. He felt himself "not his own, but bought with a price." He openly avowed his knowledge of the elective sovereignty of which he was the subject: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" [Gal. i. 15, 16]. Such language is but the human re-echo of the words of the Lord himself to Ananias—"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" [Acts ix. 15].

PAVEMENT. [See GAB BATHA.]

PAVILION. This word, which occurs in French, Italian, Spanish, &c., denotes the hangings of a bed, a kind of tent, and, in some languages, a flag and the shrouds of a ship. The Hebrew words simply mean tents, or booths, in 2 Sam. xxii. 12; Ps. xviii. 11, and all other places where "pavilion" occurs in our version, except, perhaps, *shaphrir*, in Jer. xliii. 10, rendered "royal pavilion." First regards this as the baldachin, or canopy, which was suspended above the judgment-seat of the king. Dr. Henderson adopts the less distinct rendering "tapestry." In this instance we prefer "canopy."

PE, **פ**, the seventeenth letter of the Hebrew alphabet. With a point inserted (**pe**), it has the same power as the letter **p**; but without a point (**pe**), it is sounded as **ph** or **f**. As a numeral, it stands for 80. The form at the end of a word is **pe**, which, as a numeral, stands for 800. [See ALPHABET.]

PEACE-OFFERING, one of the sacrifices prescribed by the Levitical ritual. It is termed in the Hebrew **shelem** (*shelem*), and the cognate verb signifies "to complete, or make whole;" hence, to be at peace and friendship. This is the idea embodied and preserved in the entire typical ordinances which bear the name of "peace-offerings." The regulations in regard to them will be found in detail in Lev. iii.; vii. 11—21, 29—34. Peace-offerings were of two kinds: eucharistical, expressive of thanksgiving for mercies received; and votive, in acknowledgment also of blessings, but made in fulfilment of a pledge or vow made by the worshipper. In consequence of the distinction in Lev. vii. 16 between a votive and a voluntary offering, a threefold classification of these sacrifices has been adopted by some writers. From the circumstance that the flesh of the free-will offering here designated might be eaten either on the first or the second day, whereas that of the praise-offering must be eaten on the day of

sacrifice, and none of it be left till the morning, it is clear that the two cannot be identical. Fairbairn admits that the distinctions between the offerings are slight, yet sufficient to indicate degrees of excellence and worth in the respective offerings—the sacrifice of praise holding the highest, and that of free-will the lowest place. “The thank-offering, or praise-offering, was the expression of the worshipper’s feelings of adoring gratitude on account of having received spontaneous tokens of the Lord’s goodness: this was the highest form, as here the grace of God shone prominently forth. The vow-sacrifice was the expression of like feelings for benefits received from the Divine beneficence, but which were partly conferred in consideration of a vow made by the worshipper: this was of a lower grade, having something of man connected with it. And the free-will offering, which was presented without any constraint of necessity, and either without respect to any special acts of mercy experienced, or with a view to the obtaining of such, occupied a still lower ground, as the worshipper here took the initiative, and appeared in the attitude of one seeking after God” [Kurtz, in Fairbairn’s “Typ.,” ii. 360]. The peace-offerings consisted of animals, without restriction—as in some sacrifices—as to their sex, but they must be without blemish [Lev. iii. 1], and were accompanied by offerings of dough, leavened and unleavened [vii. 11—13]. That they had an expiatory significance is evident from the prescription, that the offerer must lay his hand on the victim, and that its blood must be sprinkled on the altar [iii. 2], a form which invariably points to atonement for sin, and would remind the worshipper that even his tribute of praise was marred and stained by sin, and needed to be cleansed through the blood of expiation. Specified parts of the sacrifices were entirely consumed on the altar, as an offering to the Lord by fire [iii. 3, 9, 14]; of the remainder, certain portions were appropriated to the priests [vii. 31, 32], the rest to the worshippers [vii. 15, &c.]. The former, from the mode of their consecration—heaved or lifted up and waved to and fro—were called heave or wave-offerings [vii. 14, 30].

The entire ceremonial connected with the peace-offering seems designed to symbolise one idea, that of the offerer’s perfect fellowship and communion with God, as one of his reconciled and accepted children, privileged to come into his presence and sit down at his table [Luke xv. 22, 23]. It is doubtless to this class of sacrifices that St. Paul alludes in Heb. xiii. 15. [See Kurtz, “Sacrificial Worship of Old Test.,” Clark’s edit., pp. 251—280.]



Common Peacock (*Pavo Cristatus*).

PEACOCK. It would appear from the statements contained in 1 Kings x. 22 and 2 Chron. ix. 21, that peacocks were brought to Solomon by his ships from abroad; and yet these magnificent birds must have been more or less known, since Job was taunted with the query, “Gavest thou the goodly wings unto the peacocks?” [Job xxxix. 13.]

The interesting question as to the real direction taken by Solomon’s fleet is deeply concerned in the

correct version of תִּיקִי *tikiyyim*; for as the peacock is not a native of Africa, it would imply that the said fleet, after passing the Straits of Bab-el-Mandeb, instead of proceeding along the coast of Africa, ranged along the shores of Arabia and Persia to India. The only grounds for doubting the correctness of the translation—and they are serious ones—are, that the allusion is to the *wings*, not to the *tail-coverts*. Hence, some have supposed that “crested parrots” or “pheasants” were meant, but from the connection with apes, it would appear to have been some more remarkable bird. The strongest reason for believing that the peacock is meant, and one which the best philologists admit, is, that in one of the Indian dialects this bird is called *tikki*, and in that of Malabar *togeti*.

PEARL. The association of נִבְּיָה (*gabhiyah*), “pearl,” with “coral” in Job xxviii. 18, leaves little doubt as to the correct version of the Hebrew word. It is, however, chiefly in the Greek of the New Testament that we find the same gem most alluded to, under the name of *margaritæ*. The transcendent excellency of Christ is compared to a “pearl of great price” [Matt. xiii. 46]. The glorious state of the saints in heaven is also shadowed out by pearls [Rev. xxi. 21]. Christ forbids his apostles to cast their pearls before swine [Matt. vii. 6]; that is to say, expose not the sacred truths of the Gospel to the profane.

The most precious pearls have been derived, from time immemorial, from the fisheries in the Persian Gulf. Pearls are still to be commonly met with among the better classes in the East; and they are also worn by females, as described in 1 Tim. ii. 9; Rev. xvii. 4. The great value set on pearls is attested by the passages in Matt. xiii. 45, 46; Rev. xviii. 12, 16. Pearls have, indeed, at all times been esteemed one of the most valuable commodities in the East. Their modest splendour and simple beauty appear to have captivated the Orientals even more than the dazzling brilliancy of the diamond, and have made them the favourite ornament of Eastern princes and monarchs.

PEDAH'EL, *redeemed of God*; a prince of Naphtali, who helped Eleazar and Joshua to divide the land of Canaan [Numb. xxxiv. 28].

PEDAH'ZUR, *rock of redemption*; father of Gamaliel, the prince of Manasseh, in the time of the journey through the wilderness [Numb. i. 10; x. 23, &c.].

PEDAT'AH, *redemption of the Lord*. 1. Father of Zebudah, the wife of Josiah, and mother of King Jehoiahiakim [2 Kings xxiii. 36]. 2. Son (or descendant) of King Jeconiah (Jehoiachin), and father of Zerubbabel [1 Chron. iii. 19]. 3. Father of Joel, ruler of Manasseh in David's time [1 Chron. xxvii. 20]. 4. A man who assisted in the rebuilding of the wall of Jerusalem [Neh. iii. 25]. 5. A man who stood at Ezra's left hand when he publicly read the Law [Neh. viii. 4]. 6. A Benjamite, an ancestor of Sallu, named in Neh. xi. 7. 7. A “faithful” Levite, whom (along with others) Nehemiah placed in charge of the offering made for the support of the Levites [Neh. xiii. 13].

PE'KAH, *open-eyed*; the eighteenth king of Israel. He was a captain, or general, in the army of his predecessor, Pekahiah, but conspired against him, and by the aid of a band of Gileadites slew him and took possession of the throne [2 Kings xv. 25]. Beyond the fact that his character and reign were marked by the same ungodly spirit which distinguished so many of the Israelitish kings [xv. 28], we know nothing of

his history from the period of his accession till seventeen years later, when we find him in alliance with Rezin, king of Syria, and with that monarch besieging Jerusalem [2 Kings xv. 37; xvi. 5]. Meanwhile, Ahaz, king of Judah, bribed Tiglath-pileser, king of Assyria, into an alliance [xvi. 7]. The latter, in consequence, effected a diversion in favour of Ahaz by attacking Pekah, and ultimately wresting from him a considerable portion of his dominions, the inhabitants of which were deported into Assyria [xv. 29]. Shortly after this reverse, and, possibly, as a consequence of it, a conspiracy was organised against Pekah by Hoshea, who put him to death, and usurped the throne [xv. 30], in the twentieth year of his reign [vs. 27], in fulfilment of the prophecies which Isaiah announced to Ahaz [Isa. vii. 16; viii. 4; ix. 12, &c.]. [See AHAZ, HOSHEA (2), TIGLATH-PILESER.]

PEKAHIAH, *the Lord opened his eyes*; son of Menahem, king of Israel, whom he succeeded on the throne. His reign, which only extended from B.C. 759 to B.C. 757, was as inglorious and unrighteous as it was brief, and he was at last slain by Pekah, the son of Remaliah, one of the captains of his army, who established himself as his successor [2 Kings xv. 23–26]. [See PEKAH.]

PEKOD (pronounced *Pē-kūd*), apparently a symbolical name for Chaldean, or the Chaldeans, or some portion of Chaldean territory. The prophet Jeremiah introduces it into a prediction against Babylon, along with the equally obscure name “Merathaim” [i. 21]. Ezekiel also uses it in a similar prophecy, but in connection with the names “Shoa and Koa” [xxiii. 23]. Our translators understood it to mean “visitation.” Modern opinion is divided as to its signification. Thus, Gesenius supposes it to be an allegorical name for Babylon, and explains it “punishment;” while Fürst shows that a city of such a name is mentioned in the Talmud, and thinks it refers to the country or people of the Pactyans, of whom Herodotus speaks, and of whom a colony may have settled in Babylonia. The ancient versions do not really throw any light upon it. The Greek treats the name as a verb in Jeremiah, in which it resembles the Syriac; in Ezekiel these translations regard the word as a proper name—Syriac, *Phut*; Greek, *Phud* and *Phakuk*. The Latin drops the proper name in both places. Dr. Henderson says, “Pekod signifies *visitation*, *punishment*; and designates Babylon as the city which was to be destroyed” [“Jeremiah and Lam.”]. Dr. Fairbairn says of the passage in Ezekiel, that perhaps Pekod is used here to indicate that Babylon was to be punishment in a double sense—first, actively against Judah, as well as afterwards passively, in respect to herself [“Ezekiel, an Exposition”].

PELAT'AH, *distinguished of the Lord*. 1. A remote descendant of King Jeconiah (Jehoiachin) [1 Chron. iii. 24]. 2. A Levite (†) who assisted Ezra to explain the Law [Neh. viii. 7]. One of the same name signed Nehemiah's covenant [x. 10].

PELALIAH, *judge of the Lord*; a priest [Neh. xi. 12].

PELATIAH, *deliverance of the Lord*. 1. A son of Hananiah, and grandson of Zerubbabel [1 Chron. iii. 21]. 2. A captain of a body of Simeonites who attacked certain Amalekites in Mount Seir, and settled themselves there, in Hezekiah's days [1 Chron. iv. 42, 43]. 3. A chief of the people, who signed Nehemiah's covenant [Neh. x. 22]. 4. Son of Bonaiah, a prince of the

people, whom Ezekiel saw in a vision, with twenty-four others, standing at the east gate of the Temple. They gave wicked counsel to the people, teaching them to disbelieve God's words as spoken by the prophet. While Ezekiel was prophesying against them, Pelatiah died [Ezek. xi. 1—13].

PELEG, *division*; son of Eber, so named because "in his days was the earth divided" [Gen. x. 25]. We cannot certainly determine what event was thus commemorated. It seems, however, that it was previous to the dispersion at the tower of Babel [xi. 8], and may have been the more general dispersion of the descendants of Noah referred to in Gen. x. 5, 32; Deut. xxxii. 8.

PELET, *deliverance*. 1. A member of the family of Caleb [1 Chron. ii. 47]. 2. A mighty man who joined David at Ziklag [1 Chron. xii. 3].

PELETH, *swiftness*. 1. The father of On, a Reubenite, and one of the conspirators against Moses and Aaron [Numb. xvi. 1]. [See **ON**.] 2. One of the sons of Jonathan, of the tribe of Judah [1 Chron. ii. 33].

PELETHITES, the name of a class of persons uniformly mentioned along with the Cherethites. If the word is from the same root as Peleth, it may mean "the swift," i.e., runners or couriers. Some have ventured to think that "Cherethites and Pelethites" meant "Cretans and Philistines;" and even Ewald has supposed them to have been Philistines. These are conjectures, certainly not better than that of the Syriac translators, who regard them at one time as "archers and slingers," and at another as "freemen and bondmen." It seems not necessary to repeat all the explanations which have been suggested. Keil considers that the Cherethites and Pelethites were the royal body-guard, that the Cherethites often acted as executioners, and that the Pelethites were frequently employed as messengers or couriers [On 1 Kings i. 38]. The Pelethites are only mentioned in the time of David. [See **CHERETHITES**, where all the texts are indicated.]



Pelican (*Pelicanus Onocrotalus*).

PELICAN. This remarkable bird frequents most lakes and large rivers in Western Asia. It is especially met with at the Dead Sea, the Sea of Galilee, the

Hür, and the Lake of Antioch. They breed among the reeds and rushes; but at other seasons, after fishing all day, assemble in flocks towards the evening, and after soaring for some time in circles, alight on an island, or more commonly on an open plain, where the grasses and herbs do not grow high, and roost in a circle with their heads outwards, so that no jackals or other enemy can approach them unseen. [See **BITTERN**.]

The comparison instituted by the psalmist [Ps. cii. 6] between himself and "a pelican in the wilderness," which has been demurred at, is thus seen to be quite correct; for the wide, grassy plains thus selected are as much a wilderness as are the plains clad with wormwood and camel-thorn. The destruction of the enemies of the Church [Isa. xxxiv. 11], and the desolation of Nineveh [Zeph. ii. 14], were also figured by the presence of the "pelican" or "cormorant," for the same word (*רֹמֵץ*, *kāath*) has been rendered "pelican" in the former, and "cormorant" in the latter passages. It was an unclean bird [Lev. xi. 18; Deut. xiv. 17]. It is distinctly represented in ancient Egyptian paintings.

PELO'NITE, a word of uncertain signification. 1. An epithet applied in 1 Chron. xi. 27; xxvii. 10, to Helez, one of David's valiant men, who is called "the Paltite" in 2 Sam. xxiii. 26. In all probability, Paltite and Pelonite are two forms of the same word; indeed, the Syriac version says, in 2 Sam. xxiii. 26, that Helez was from Palet [see **BETH-PALET**], and, in 1 Chron. xi. 27, that he was from Paltoun, which seems to be but another way of writing the name. 2. Abijah, another of David's valiant men, is so called in 1 Chron. xi. 36, whereas in 2 Sam. xxiii. 34, the only form which answers to it is Gilonite; but this may be explained either by supposing that "Ahithophel the Gilonite" has been at some time corrupted from "Abijah the Pelonite," or the reverse. Such discrepancies arise from the faults of copyists.

PELU'SIUM, *muddy*; the Greek name of the Egyptian city Sin, for which it stands in the margin of the English Bible [Ezek. xxx. 15]. [See **SIN**.] The Latin Vulgate here has "Pelusium" in the text.

PEN. The passages where this word occurs in our version do not refer to such pens as are used in Europe. In Judg. v. 14, "the pen of a writer" scarcely represents the Hebrew, which means "the staff of a scribe," and refers to a badge of authority rather than to an implement of writing. The "pen of iron," spoken of by Job [xix. 24] and Jeremiah [xvii. 1], was the *stylus*, an instrument employed to inscribe a record upon a hard substance, as stone or metal, as well as upon tablets covered with wax, &c. The pen mentioned elsewhere was probably the one still commonly employed in the East, and formed of a kind of hollow cane, cut almost like a quill pen, and fitted for the most beautiful and delicate writing. This kind of pen is used with ink, whereas the "pen of iron" was used without it [Ps. xlv. 1; Isa. viii. 1; Jer. viii. 8; 3 John 13]. The *penknife* of which we read in Jer. xxxvi. 23, is called in the Hebrew "a scribe's knife," being probably such as the scribes used for making and mending pens, and other purposes.

PENIEL. [See **PENUEL**.]

PENIN'NAH, *coral*; one of the two wives (the other being Hannah) of Elkanah, the father of Samuel [1 Sam. i. 1, 2]. Though she had many children [ver. 4], she was less beloved than Hannah, who, for a long

time, was barren [ver. 5], and whom, it would seem, she persecuted [vs. 6, 7].

PEN'NY, PEN'NYWORTH. [See MONEY.]

PENTATEUCH, *THE*, or "the five rolls," is the name given to what is, properly speaking, a single work, ostensibly written by Moses, the man of God, but which, for convenience, has been divided into five volumes, or rolls, each bearing a separate title—viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The denomination is derived from the Greek numeral, *pente*, "five," and the Greek substantive, *teuchos*, which originally meant an "instrument" or "vessel," and afterwards came to denote "a roll," "volume," or "book." It scarcely needs to be remarked that neither the name "Pentateuch," nor any corresponding term of which it might be supposed to be the translation, is to be found in the Bible; nor is it known at what precise period the fivefold division into rolls or volumes, which it implies, was first made. It is certain, however, that it already existed in the times of Philo and Josephus—that is, in the first century of the Christian era. Indeed, it must have been extant some considerable time before their epoch, since these writers speak of it as a traditional and long-established division. It is most probable that it was adopted in the Septuagint version of the Mosaic writings. If so, it dates from not later than the third century before Christ.

The question of the age of this fivefold division is quite distinct from that of the antiquity, in its present form, of that portion of Scripture to which the name "Pentateuch" is applied. If the work is authentic—that is, if it was really written by Moses substantially in the shape in which we now possess it, as will be here maintained—it must be at least a thousand years, or rather twelve or thirteen centuries older than its distribution into five books. It is this latter question, so much canvassed in our days, of the Mosaic authorship of the Pentateuch, which will be treated of in the present article. The defence of its credibility, the attacks upon which have culminated in the work of Bishop Colenso, belongs to the province of the Christian apologists, and may safely be left in their hands.

It will be proper, before noticing the principal objections to the authenticity of the Pentateuch which have been raised by German neology, following in the wake of the English Deists in the last century, to present a succinct view of the strong case in its favour. The arguments on this side of the question will be found in a more fully developed form in the standard work of our own countryman, Graves—which, although written to meet the earlier stage of the controversy, is still far from being antiquated—and in the able defences more recently put forth in Germany by Hengstenberg, Hävernick, and Keil.

In the forefront of these arguments must be ranked the *uniform and persistent tradition of the Jewish people*, to whom, according to the inspired declaration of St. Paul [Rom. iii. 2], "were committed the oracles of God." It is impossible to lay too much stress upon this unwavering testimony of the nation to the Mosaic authorship of those writings, on which the whole of their religious, political, and social life has been based from the beginning. It would be as reasonable to deny Mahomet's authorship of the Koran, in defiance of the concurrent and unanimous voice of the Mahometan world, as it is to call in question the Mosaic origin of the Pentateuch, in face of the equally unanimous and unhesitating witness constantly borne by

the Jews. This instance of the Koran is a much fairer parallel than that of the Zendavesta, which the neologists are so fond of citing. For this sacred book of that small sect, the Parsees, or fire-worshippers, scattered throughout the East, can show no such unbroken tradition in favour of its having been written throughout by Zoroaster or Zerdusht. It is a perfectly authenticated historical fact that it was well-nigh wholly lost during the four or five centuries of the Parthian occupation of Persia, and was only recovered from the uncritical memories of a few lingering votaries of the Bactrian prophet, and substantially re-written, at the beginning of the Sassanidan era (A.D. 226). It is scarcely necessary to remark that no such fatal break in the chain of the national tradition which authenticates the Pentateuch can be pointed out. The only fact in the Jewish history which presents even a colourable analogy, is the disgraceful oblivion into which the inspired Book of the Law was suffered to fall during the idolatrous reigns of Manasseh and Amon. In this instance, indeed, its very existence seems to have been forgotten during the lifetime of a whole generation, or during the space of two, if, with the uncorrected text 2 Kings xxi. 1, and the dependent parallel passage in Chronicles, we read fifty-five years for the reign of Manasseh, instead of twenty-five, as proposed in the article on BIBLICAL CHRONOLOGY. But, not to mention the difference between one generation, or two at the utmost, and the twelve or fifteen during which the Zendavesta was lost, how immensely to the advantage of the Mosaic writings are the recorded circumstances of its recovery, as compared with those under which the sacred book of the Parsees is said to have been rehabilitated! In order to the accomplishment of Josiah's projected religious reformation and the observance of the Mosaic institutions in all their pristine purity, the pious king had no need to resort to the proverbially unsatisfactory testimony of oral tradition for the purpose of ascertaining what those traditions really were. The "Book of the Law of the Lord" had not ceased to be extant in a written form, although during the two preceding reigns it had been neglected. Like the Shekinah, it was still shedding its heavenly radiance in the secret place of the sanctuary; and there it was found by Hilkiah the high priest, the supreme religious officer of the nation [2 Kings xxii. 8]. The fact that the great lawgiver's own autograph was deposited during his lifetime in a recess by the side of the ark [Deut. xxxi. 24—26], the place where the discovery was made in the reign of Josiah, and also that the discoverer was the only person who had access to the Holy of Holies, raises a strong presumption that what Hilkiah found was no other than this autograph itself. This presumption is much strengthened when we find the inspired writer of the Chronicles [2 Chron. xxxiv. 14] describing it as the "Book of the Law of the Lord, by (or, as it is in the Hebrew, *by the hand of*) Moses." For although the Hebrew rendered "by the hand of" does not necessarily imply as much as the same words in English, yet, if the autograph were really intended by the sacred writer, this would still be the most natural phrase by which to express his thought. There is no material difficulty in the way of the supposition of the conservation of the autograph throughout the nine intervening centuries. There are many scores of manuscripts now in existence which are much older. Not to mention the Alexandrine, Vatican, and Cambridge manuscripts, the recently discovered Sinaitic Codex of the Greek Scriptures is at least five cen-

turies older. Even, however, if it were not the autograph which Hilkiah brought to light, the place of its preservation proves that it must have been at least the standard copy; so that the testimony to its authenticity loses little or nothing of its intrinsic value. Hence, if, on the one hand, the frankness of the inspired history brings to our knowledge circumstances which at first sight seem to threaten the continuity of the traditional testimony to the Pentateuch, it puts us in possession, on the other hand, of the most striking possible confirmation in its favour. We find the Law of Moses—not improbably the law-giver's own autograph—still existing, and publicly recognised by the Jewish nation in its corporate capacity—king, priesthood, and people—as being what it purported to be; and this nine centuries after the exodus, and little more than a hundred years before the age of Ezra, whose copy, it is agreed on all hands, was substantially the same as our own. It is not easy to conceive how a fictitious production could have been honoured with so solemn an authentication on the part of Josiah and the Jewish nation. For we find no mention in the previous annals of the Hebrews of any destruction of the public archives and sacred books, like that which took place at the sack of Rome by the Gauls, and which has robbed us of the early history of the Eternal City. Subsequently, indeed, in the middle of the second century before Christ, Antiochus Epiphanes made a deliberate attempt to extirpate the Hebrew Scriptures, and particularly the Mosaic writings. But his design was, happily, no more successful than that of Diocletian, who attempted to overthrow the Christian religion, by decreeing the annihilation of all copies of its sacred books. For, not to speak of the fact that Providence had already brought about the translation of the Old Testament into Greek, and safely deposited the Septuagint version in the Alexandrian library, out of the Syrian tyrant's reach, the heroic patriotism and devout faith of the Maccabees and their adherents found means to preserve the originals also. In spite of the separate existence of the Greek copies, and, it may be added, of the Samaritan Pentateuch, the blow might perhaps have been fatal, had it not been struck too late, and had not God, who watches over every jot and tittle of his Word, restrained the residue of heathen wrath. Through His mercy, the Law and the Prophets passed safely through the fire, to be crowned with the testimony of Christ, the apostles, and the whole Christian Church, joining in chorus with that of the Synagogue, in every age. In this concurrent witness of all Jewish and Christian antiquity, the subtle ear of the modern hypercritical school has been able to detect only a single jarring note: it is that of the writer of the forged Clementine Homilies, the work of an Ebionite, or Judaizing Christian, who must have flourished in the latter half of the second century, and in whom the learned and profound Church historian Neander has rightly recognised the forerunner of Mahomet. In these homilies, which are fraudulently attributed to the Apostolical Father, Clement of Rome, the Pentateuch is denied to have been the work of Moses, and is said to have been written long after his death, and to have been subsequently remodelled again and again by false prophets, especially in all passages which seem to attribute human affections, passions, and actions to God. But this isolated judgment is avowedly based on doctrinal rather than on critical grounds. The forger cites no ancient testimony, and appeals to no historical fact or internal evidence in support of his extravagant

conclusion. With remarkable candour he owns that his captiousness springs from his dislike to the contents of the book. Hence this miserable exception to the common consent of all the ancient writers—and even pagan suffrages might be cited—is plainly one of those which prove the rule. The falsifier displays considerable acquaintance with even the more recondite parts of Jewish learning, and he was quite disposed to bring forward damaging authorities and facts, had it been in his power. But he cites no opinion save his own, which is but as a feather against the mountainous balance of historical tradition on the other side. It is surely the dictate of common sense that this vast mass of tradition, so venerable for age and for every other quality that could invest it with sacredness, will be lightly set aside only by those who mistake fancies for facts, dreams for realities, and shadows for substances.

In the endeavour to verify for ourselves the validity of this tradition, there are two preliminary considerations to be especially borne in mind. The first, which is of a more general character, is this, that in the history of the transmission of all ancient books, and therefore of the Pentateuch in particular, it is only here and there, and at more or less distant intervals of time, that we must expect to find express records of their existence. The second thing to be remembered is, that the Pentateuch is no Pentateuch. To speak in less paradoxical phrase, it is no *Five-book*, as the term imports. As already observed, neither the name nor the division into five separate portions which it implies, is Biblical. The true name of the work, the name which it gives itself, the name which it bears in the rest of the Scriptures, and the name by which it is still known in every Jewish synagogue in the world, is the *Torah*, or "*Law*." This is the designation given to it in the Old Testament and in the Apocrypha, as well as in the New Testament [2 Kings xxii. 8; Preface to the book of Wisdom; Matt. xii. 5; xxii. 36, 40; Luke x. 26; John viii. 5, 17]. In Luke xxiv. 27, and in Acts xv. 21, we find the whole collection cited under the name of "*Moses*," just as we speak of reading Shakespeare or Cicero, meaning thereby the works of those authors; and it is important to add that already, in the time of Ezra, we find the no less significant appellation, "*the Law of Moses*" [Ezra vii. 6]. This form of expression proves that in the sixth century before Christ the Mosaic authorship of the *Torah* was matter of common notoriety. For it is admitted, by even the most determined rationalists themselves, that the Law of Moses spoken of in that passage is the Pentateuch as we now have it in our hands. Nehemiah, writing of the events of Ezra's time, styles it, in one and the same passage, both the *Torah* or Law, and more fully, "*the book of the Law of Moses*" [Neh. viii. 1, 2]. This language testifies not only to the antiquity of the nomenclature still current amongst the Jews, and to the comparative novelty of the term Pentateuch; but the sacred writer's description of the Mosaic code as "*the Book*" (observe, not books) "*of the Law of Moses*," is a most weighty affirmation of the unity of the work. But on this topic it is not necessary to enlarge. No one contends for the Mosaic origin of the fivefold division, and since, to mention nothing more, one of the five so-called books—namely, Leviticus—begins with the conjunction "*and*," it would display extreme hardihood to do so. Of course it is only of this separation into books that we are now speaking, and not of the so-called fragmentary theory of the composition of the

Pentateuch, on which some remarks will have to be made shortly. We are only insisting upon the admitted fact that, as early as the time of Ezra, a work of which the roll placed on the ark in every Jewish synagogue, and called the *Torah*, is substantially a copy, was already extant under that name, was regarded as a single, undivided composition, and passed current as the undoubted production of the inspired lawgiver and leader of the Hebrew people. When, therefore, in that work itself [Deut. xxxi. 24—26] we are told that Moses, just before his death, "made an end of writing the words of this *Torah* in a book, until they were finished;" that he caused this book to be put at the side of the ark of the covenant; and further, that he made provision for its being read at stated seasons, in the great periodical religious assemblies of the nation [vs. 9—13], the fair presumption is, unless the strongest cause can be shown to the contrary, that this was really done, and that the book out of which Ezra read from a pulpit of wood to the assembled crowds at Jerusalem, was no other than this very work. Sufficient proof to the contrary would be the antecedent impossibility of the fact. For instance, if it could be shown that the art of writing was not in use in the time of Moses, it would be irrational to contend that the Pentateuch was written by him. Up to a comparatively recent date, this was the battle-ground of those who combated its authenticity. But it is now universally abandoned, the progress of Egyptian research, and of paleographical studies in general, having demonstrated the futility of the objection. Not only was Moses himself "learned in all the wisdom of the Egyptians" [Acts vii. 22], but other Israelites also in his age were familiar with the art of writing [Exod. xxxix. 30; Lev. xix. 28; Numb. v. 23; xi. 28]. On the great antiquity of hieroglyphical writing it is unnecessary to say a word. In the Ashmolean Museum at Oxford there is a tablet on which it is employed, which was engraved in the reign of Sthenes, a king of the second Manethonian dynasty, and therefore not more than three or four centuries after Moses, the founder of the Egyptian monarchy. Even the hieratic writing, a running-hand form of the hieroglyphics, is as old as the Great Pyramid, which was built before the time of Abraham. In the Imperial Library at Paris is a hieratic papyrus of between twenty and thirty quarto pages, found in a tomb of the eleventh Manethonian dynasty, which must have reigned, at the latest, several centuries before Moses. What seems more to the purpose, the origin of alphabetical writing—the invention of the Phœnicians, whose language, like the Hebrew, was Shemitic—cannot be dated later than the third millennium before the Christian era. These facts are now so notorious, that we may congratulate ourselves upon having heard the last of what, not very long since, used to be considered a decisive argument against the authenticity of the Mosaic code. We may, therefore, proceed to follow the historical traces of its existence down to the epoch of Ezra, below which it is unnecessary to descend the stream of time. In the next generation, under Joshua, we find the Israelites actually in possession of this *Torah* of Moses, and are informed of its being publicly read in the presence of the assembled tribes, according to the prescription of the lawgiver [Josh. viii. 31—35]. This, and other grave records of the kind, are certainly not to be got rid of by the remark that the title, "the *Torah* of Moses," no more necessarily implies that Moses wrote it, than the title of the Books of Samuel implies that prophet's authorship

of the whole of their contents. Within a year of the composition of the *Torah*, it was hardly probable that an attempt would be made to supplement the lawgiver's work. Not much light is thrown upon the text by such criticism. If, indeed, the truth of the account in Joshua be called in question, that is a different matter. But those who take this ground simply uphold one neologism by another, at the risk of undermining all historical tradition. In the troubled times of the Judges we do not meet with any express mention of the Pentateuch, but there are plenty of indications of the growing power of the Mosaic institutions and laws upon the conscience and heart of the nation. It is the *Torah* that reacts with such invincible energy against the perpetual tendency to apostasy and idolatry. It is this which inspires the prophets raised up from time to time to testify against the corruptions of each succeeding generation, and it is the hammer used by these iconoclasts to dash in pieces the strange gods. Its presence makes itself everywhere felt; and no sooner do we reach the period of the kings, than we hear David singing sacred odes in honour of the *Torah*—as, for example, in Ps. xix. This was in the eleventh century before Christ. In the next century, under Jehoshaphat, we read [2 Chron. xvii. 9] of the Levites taking the book of the *Torah* of the Lord with them, and going about through all the cities of Judah, in order to teach the people. Of the re-appearance of the *Torah* under King Josiah, after a season of neglect and oblivion, mention has been already made. We are thus brought to the threshold of the times of Ezra and Nehemiah, when the existence of the work in its present shape is beyond all question. Starting from the assertion which we read in the *Torah* itself, of its being in its entirety the production of the pen of Moses, and of his having deposited it beside the ark, under the shadow of the cherubim, we see it pass into the hands of his successor, Joshua; we cannot doubt that it accompanied the ark to Mizpah and Shiloh, nor that it was the book studied daily by every student in those schools of "the prophets" which sprung up so early in the stormy period of the Judges. Gideon, Deborah and Barak, Jephthah, Samson, and especially Samuel, are all so many utterly insoluble enigmas apart from some such supposition. A continuous existence of a learned caste of Levites and priests, side by side with the prophetic institute, must have afforded an almost certain guarantee for the faithful conservation of such a treasure, if really bequeathed by Moses, and against the foisting of an imposture upon the people, whose religious guardians they were. Hence we need feel no misgiving in believing the *Torah*, compared by David to the sun in its purity, power, and beneficence; the *Torah*, placed by Jehoshaphat in the hands of his reforming Levites; the *Torah*, from which Hilkiah shook off the accusing dust of its hiding-place in the Temple, and at the hearing of which King Josiah rent his clothes, to have been the same *Torah* which, itself being witness, was written by Moses, which Joshua is recorded to have read to the assembled tribes in the desert, and which, a thousand years afterwards, was the instrument of the great religious reformations under Ezra and Nehemiah.

This conclusion receives abundant and invaluable confirmation from the use made of the Pentateuch in the other books of the Old Testament. To Hengstenberg belongs the great merit of having first fully developed this important argument, for the complete details of which reference must be made to his valuable work

on "The Authenticity of the Pentateuch." With such power is this portion of the case there exhibited, as to have extorted from the most determined opponents of the Mosaic authorship of the Pentateuch the warmest expressions of their astonishment and admiration. Vaihinger, for instance, owns that he was by no means prepared to find so many references to our present Pentateuch, more or less of the nature of verbal quotations, in the prophets and in the historical books of the Old Testament. He adds that these citations triumphantly prove the vanity of the attempts of Bohlen, Vatke, and other neologians, to show that, until the latter portion of the regal period, the laws of the Hebrews were unwritten. He makes the important admission, that they demonstrate the existence and national currency, in their written form, of the legislative portions of the *Torah* at least as early as the time of the separation of the two kingdoms. He further finds it impossible to deny that some of its historical sections must have been already extant, on account of the almost verbal quotation of its narratives in the other sacred books. We give here a selection of the more striking citations to be found in those books of whose antiquity and genuineness no reasonable doubt has been entertained. They occur in the writings of the oldest prophets as well as the youngest, and in all the historical books, from Joshua and Judges down to the Chronicles and Nehemiah. The *Torah* is expressly mentioned, not only by prophets, such as Isaiah, who officiated only in the kingdom of Judah (Isaiah speaks of it by name twice in a single chapter—viz., viii. 16, 20, besides constantly quoting from it), but also by those who, like Hosea [see Hos. viii. 12], ministered amongst the ten tribes. This, as well as the fact that it was used by Amos, for instance, who preached in both kingdoms, proves that it must have been regarded as the common property of the nation before the division, even if the existence of the Samaritan Pentateuch be allowed less weight than has been claimed for it in the decision of the question. Compare Joel ii. 2 with Exod. x. 14; Joel ii. 3 with Gen. ii. 8; Joel ii. 17 with Numb. xiv. 13; Joel ii. 20 with Exod. x. 19; Joel iii. 13 with Gen. vi. 1—13; Joel ii. 13 with Exod. xxxiv. 6; and Joel iii. 18 with Numb. xxv. 1. These quotations, it should be borne in mind, are, at least, as old as the *Iliad*. In the books of Joshua and Judges, as well as in the Davidic Psalms—whose age, however, would first have to be settled, which would occupy too much of our space—many others are to be found which are from two to three or four centuries older. Other prophetic citations, about which no question can fairly be raised, are Amos ii. 7, 8 compared with Exod. xxii. 26, and Lev. xx. 3; Amos ii. 8 with Exod. xxii. 25, *sq.*; Amos ii. 9 with Numb. xiii. 32, *sq.* (three references in as many successive verses); Amos iii. 7 with Gen. xviii. 17; Amos iv. 4 with Lev. xxiv. 3, and Deut. xiv. 28, xxvi. 12; Amos v. 12 with Numb. xxxv. 31; Amos v. 17 with Exod. xii. 12; Amos v. 21, *sq.*, with Numb. xxix. 35, and Lev. xxiii. 36; Amos vi. 1 with Numb. i. 17; Amos vi. 8 with Lev. xxvi. 19; Amos vi. 14 with Numb. xxiv. 8; Amos viii. 6 with Exod. xxi. 2, and Lev. xxv. 39; Amos ix. 13 with Lev. xxvi. 3—5. Further, to select some instances from Hosea, compare Hos. i. 2 with Lev. xx. 5—7; Hos. ii. 1 with Gen. xxii. 17, and xxxii. 12; Hos. iii. 2 with Exod. xxi. 7—11; Hos. iv. 8 with Lev. vi. 17, *sq.*, and vii. 1 and context; Hos. iv. 10 with Lev. xxvi. 26; Hos. ix. 17 with Exod. xxxii. 9, 10; Hos. v. 6 with Exod. x. 9; Hos. vii. 8 with Exod. xxxii. 6; Hos. xii. 5 with Exod. iii. 15;

Hos. xii. 9 with Lev. xxiii. 42; Hos. xii. 15 with Gen. xxviii. 5; and Hos. xiv. 3 with Deut. vii. 16. Any Bible with marginal references will enable the reader to multiply such examples for himself twentyfold at least. They are interspersed not only in the writings of the prophets, but in the didactic and devotional portions of the Scriptures; in the sacred odes and in the historical books. The *Torah* is the life-blood of all the inspired literature of the Hebrews. The *Torah* furnishes the key-note of all Jewish civilisation and life, religious and social, down to the present hour. In it, as in a mould, the Hebrew people has been fashioned, far more than the Mohammedan nations in the Koran, or than Christendom in the New Testament. To suppose the *Torah* spurious, is to contradict all philosophy and all history. It is the tap-root of Hebrew nationality, and that nationality dates from Moses.

No stress has here been laid on the Samaritan Pentateuch, as affording proof of the existence of the *Torah* at the epoch of the separation of the two kingdoms of Judah and Israel, because it is by no means certain that that venerable copy dates from the schism. Indeed, it is more probable that it is not older than the plantation of the Assyrian colony in the territory which had formerly belonged to the ten tribes.

Passing from the external to the internal evidence of the Mosaic authorship of the Pentateuch, our space will only permit us to notice, and this but cursorily, two of the principal arguments. The first is drawn from certain peculiarities of the style and language of the book, which, however, it must be owned, have never as yet received from the learned the attention which they deserve. Moses was not only by birth a Hebrew, but, in virtue of his education at the court of Pharaoh, he had become deeply imbued with all the elements of Egyptian culture. He was an Egyptianised Hebrew. This is not only asserted in Scripture, but the Egyptian historians themselves, such as Manetho and Chærenon, expressly speak of him as an Egyptian scribe. Hence we may naturally expect to find the marks of his Egyptian training distinctly stamped upon these writings, if they be really his production—an expectation which has been shown to be fulfilled.

Another leading internal argument to the same effect has been more frequently employed, and is certainly entitled to all the attention it has received. It may be thus stated in brief. Amongst the hundreds of personal names found in the Pentateuch, there are only two—viz., that of Moses' own mother, Jochebed, and that of the servant and subsequent successor of the man of God, Joshua—which can be certainly asserted to be compounded with the new name of God, Jehovah, revealed to him in the vision on Mount Horeb. On the other hand, in the times subsequent to the Mosaic age, a very great number of Hebrew personal names we meet with contain this Divine name. This remarkable fact is sufficient to prove to every candid inquirer, both the reality of the vision, and the authenticity of the book which bears on its face so striking a confirmation of its historical character. It can only have originated in the Mosaic age, and can have had no other author than Moses. So strongly is this felt by the neologists, that they have taken great pains to show that the name Jehovah must have been known before the revelation at Mount Horeb, and that it is only its universal diffusion amongst the Israelites that is to be dated from the time of Moses. But even could they succeed in this endeavour, they would

manifestly be no nearer the explanation of the extraordinary omission referred to—an omission utterly inconceivable in any post-Mosaic age. But the attempt quite breaks down. The invocation of Jehovah in the days of Enoch, as well as by the Hebrew patriarchs, is easily explained from the stand-point of the sacred writer, who desires to insist on the identity of the God worshipped by the fathers with the Jehovah first revealed to himself. And as to the three or four names of Israelites, who are supposed to have lived before Moses, in which it is asserted that the name Jehovah is an element, they admit of a far better explanation of a totally different kind. They are not found in the Pentateuch, but have been picked out from the genealogies in the First Book of Chronicles; and it may be observed that the fact of their being ante-Mosaic is by no means certain in every case, or even in any but one—viz., the name Joshua, which, it is needless to remark, infinitely strengthens the argument drawn from the phenomena under consideration. For his first name was Oseah, and it is expressly recorded to have been changed by Moses himself into Joshua, being, doubtless, the first example of what was afterwards a universal practice [Numb. xiii. 10].

We now proceed to observe, that we have only to apply aright the historical truth and reality of the revelation of the new name Jehovah to Moses on Mount Horeb, as thus circumstantially attested throughout the *Torah*, in order to convert the most subtle modern attacks upon the authenticity and integrity of the book into its most solid and triumphant vindication, as being, in its substantial entirety, the work of the great deliverer of the Hebrews. The allusion is to the so-called "fragmentary" hypothesis of the composition of the Pentateuch, brought into notice in Germany by Vater, De Wette, Bohlen, and Hartmann, in their day; the "primitive-document" theory, propounded by Eichhorn and Ilgen in theirs; and the "scheme of supplements" since maintained by Tuch and Hupfeld, which last still holds its ground in the rationalistic theological schools. The result of all these various schemes is to cut up the *Torah* into several entirely distinct portions, which are ascribed to as many unknown authors, living many centuries apart, and not one of whom was Moses. Of late, indeed, under the pressure of the arguments employed by Hongstenberg, Hävernick, Keil, Welte, Drechsler, Ranke, and others, the neologists have been compelled to admit the Mosaic authorship of much that we find in the Pentateuch, substantially in the form in which we there have it. Vaihinger, for instance, makes very extensive concessions in this way, whereas, formerly, nothing beyond the bare outline of the Decalogue was allowed to have proceeded from the law-giver's own pen. How these large admissions are to be reconciled with the accompanying tabular analysis which we give from him as a specimen out of many extremely divergent arrangements, it is hard to say. For although, a few short texts excepted, Deuteronomy does not appear in his table, yet it is certainly not there that he would recognise the hand of Moses. Of that he makes a further distinct work, which he is disposed to assign to another unknown writer, who flourished in the reign of Hezekiah.

It will be seen, from the table on the next page, that the nomenclature of the sections, out of which, with Deuteronomy, some anonymous editor, of the seventh century before Christ, is supposed to have sewn together that artistic piece of patchwork called the

Torah, is taken from the Divine names, Elohim and Jehovah. It is, in fact, upon the difference observable in the use of these names in the earlier chapters of Genesis, hence styled Elohist and Jehovist respectively, that the whole of this portentous structure is based. From this difference, which in about the first twenty chapters is really very marked, and which is not to be altogether ignored in a few other sections, it has been too hastily inferred that, at least, two distinct writers must have had a hand in the work. This is the one fact and the one assumption common to the whole neological school. Although from this common starting-point each critic pursues his own course, no two of them being of one mind as to where the knife is to make the incision, or as to how much is to be amputated from what all have agreed to treat as a heterogeneous body, yet none have shown the least misgiving in leaping from the one firm fact to the one baseless assumption, with which, as they admit, their schemes must all of them stand or fall. But the inference is alike illogical and illegitimate. The existence of Elohist and Jehovistic sections side by side in the earlier portions of Genesis, and in a few other places in the Pentateuch, combined with the other evidence as to the non-usage of the name Jehovah before the time of Moses, and its constant employment afterwards, affords the strongest possible proof that both elements must have proceeded from the great monotheistic reformer to whom the revelation of the new name was first made. In short, there are two *styles*, but not two *authors*. There is the style of the inspired recluse before he knew the God of his fathers as the Jehovah who had made choice of himself to be His instrument in the fulfilment of His covenant with them, and there is the style of Moses after he had beheld the vision on Mount Horeb. The Elohist portions of the Pentateuch, which are really such, must have been originally drafted before, but not long before, the exodus, by a monotheistic scribe, and there is none who answers to the description save Moses. To assign them to the tenth century before Christ, when the name Jehovah had been universally current amongst the Israelites in giving names to their children during many generations, is pure assumption.

Thus, when fairly considered, the fact which has been deemed so fatal to the Mosaic authorship of the *Torah*, is really its strongest bulwark. It is much the same with the oldest popular objection to its authenticity—viz., its containing the account of the author's own death and burial. For to any one who is familiar with the style of the Egyptian scribes in their own autobiographical stelæ, there is nothing startling in this. In these epitaphs, composed by themselves, they constantly speak—by anticipation, of course—of their own death; and such stelæ are extant in our museums with the mortuary date still left in blank, to be filled up after the event, which, however, in these instances, has never been done. Hence there would be here but one proof more, amongst many such, that the Pentateuch was written by a man who had received an Egyptian education, i.e., by Moses; even if the last chapter of Deuteronomy be not regarded as having been added by Joshua, according to the older explanation. For that the *Torah* passed through the hands of more than one inspired editor before Ezra, who is named by the Jewish tradition, may be safely admitted; and the admission at once gets rid of the so-called anachronisms, as to the names of cities, &c., which have been detected in its pages. And if objections still remain, which in the present state of science

VAHINGER'S SCHEME OF THE COMPOSITION OF THE FIRST FOUR BOOKS OF THE
PENTATEUCH, WITH PARTS OF DEUTERONOMY.

A.—THE PRE-ELOHIST.
BOOK OF THE COVENANTS AND
POPULAR HISTORIES.

First Complementary Document.
Composed in the Twelfth Century
before Christ.

(? Gen. xi. 29, 30.)

xii. 10-20.

xiv. 1-24.

xv. 16, 2.

xx. 1-17.

xxi. 22-34. (? 6-21.)

(? xxvi. 1, 26-33.)

(? xxxix. 10-xxxix. 17.)

(? xxxix. 4-22; xxxix. 1-16)

(? xxxix. 1-4, 6-8, 16-22.)

xxxvii. 28a, 36.

(? xvi. 28-30, or vs. 28-34.)

xlviii. 22.

xliv. 3-28a, b.

i. 24-26.

Exod. iii. 21, 22.

iv. 24-26.

(? ix. 33).

x. 12-20 (in the main).

xi. 2, 3.

xii. 35, 36.

xiii. 17-19.

xiv. 5-7.

xv. 1-19, 24-26.

xvi. 9-16 (in the main).

xviii. 1-27.

xix. 3-8, 10-18; xx. 1-xxiv. 18.

xxxii. 1-xxxiv. 35 (in the main).

Lev. xviii. 1-30 (in the main).

Numb. x. 29-36.

xi. 1-12, 16 (in the main).

xx. 14-23.

xxi. 1-9, 13-35.

xxxii. 13-42.

(? xxxiii. 55, 56.)

B.—THE ELOHIST.
BOOK OF THE BEGINNINGS AND
LAWS.

Fundamental Document.
Composed in the Tenth Century
before Christ.

Gen. i. 1-11 4a.

v. 1-32.

vi. 9-22.

vii. 6-9, 11-16a, 17-22, 23b;
viii. 1-3, 4 (middle), 5, 6b,
8-19; ix. 1-17, 28, 29.

x. 1-7, 13-32.

xi. 10-32.

xii. 5, 4b, 6a-8a, 9.

xiii. 2, 5, 6, 11b, 12-18a, (xix. 29).

xv. 16 (?).

xvi. 1, 3, 15, 16.

xvii. 1-27.

xxi. 1-21.

xxii. 1-13, 19-24.

xxiii. 1-19.

xxv. 1-20, 21c, 24-34.

xxvi. 6, 12-23, 34, 35.

xxviii. 46.

xxix. 1-12, 16c, 17-22.

xxx. 1-xxxii. 3.

xxxii. 23-32; xxxiii. 17-20.

xxxiv. 1-31.

xxxv. 1-29.

xxxvi. 1-43.

xxxvii. 1-22, 28bcd, 29-35.

xxxix. 1-24, 7-20.

xl. 1-24, 28.

xli. 1-24, 31.

xlvi. 3-7, 1, 2, 8-21.

xlvi. 1, 2, 28c-33.

l. 1-23.

Exod. i. 1-11. 25.

iv. 19; iii. 10-15; iv. 18, 20ab, 21d)

vi. 2-vii. 13.

vii. 19-22.

viii. 1-3.

viii. 12-15.

ix. 8-12.

ix. 35.

x. 27-29.

xi. 4-8.

xi. 9, 10.

xii. 1-24, 28.

xii. 29, 37, 38, 40-42.

xii. 43-51.

xiii. 1-4.

xiii. 20.

xiv. 1-4, 8, 9, 19-31.

xv. 20-23, 27.

xvi. 1, 2, 9-17, 21-26, 31-36.

xvii. 1, 8.

xix. 1, 2, 3-6 (?)-xxiv. 15-17 (?).

xxv. 1-xxxi. 17, 18.

xxxv. 1-38-Lev. xxvii. 34.

Numb. i. 1-x. 28.

xi. 1-xii. 16.

xxii. 1-xx. 13.

xx. 22-29.

xxi. 10-12; xxii. 1.

xxv. 1-xxxi. 34.

xxxii. 1-32.

xxxiii. 1-xxxvi. 13.

Deut. xxxii. 45-52; xxxiv. 1-9.

C.—THE JEHOVIST.

BOOK OF THE NATIONAL SAGAS
AND DIVINE MIRACLES.

Second Complementary Document.
Composed in the Eighth Century
before Christ.

Gen. ii. 4b-iv. 26.

vi. 1-8.

vii. 1-5, 10, 16b, 23a-viii. 7, 20,

22; ix. 18-27.

x. 8-12.

xi. 1-9.

xii. 1-4a, 6b, 7, 8b (10-20).

xiii. 1, 3, 4, 7-11a, 13-17, 18b.

xv. 1a, 3-21.

xvi. 2, 4-14.

xviii. 1-xix. 28, 30-38.

xx. 13.

xxii. 14-18.

xxiv. 1-67.

xxv. 11a, b, 22, 23.

xxvi. 1-5, 7-11, 24-33.

xxvii. 1-45.

xxviii. 13-15, 16b.

xxix. 1-3.

xxxvii. 23-27, 28 (?).

xxxviii. 1-30.

xxxix. 2a, 3-6, 21-23.

Exod. iii. 1-9, 16-20.

iv. 1-17, 21-23, 27-31 (20c).

v. 1-vi. 1.

vii. 14-18.

viii. 4-11.

viii. 16-28.

ix. 1-7.

ix. 13-34.

x. 1-20.

x. 21-xi. 3.

xii. 25-27.

xii. 30-36, 39.

xiii. 5-9.

xiii. 10-16.

xiii. 21, 22 (?).

xiv. 10-14, 15b, 16-17.

xv. 24-26.

xvi. 3-8, 18-20, 27-31.

xvii. 2-7, 9-16.

xix. 9, 19-25.

(? Lev. xxvi. 3-45.)

Numb. xi. 1-xii. 16 (re-cast).

xxii. 2-xxiv. 25.

xxvi. 8.

Deut. xxxiv. 10-12.

we may be unable to clear up, yet we must remember that there is also a fallacy of objections, against which we are bound to be on our guard. "There are objections," said Dr. Johnson, "against a *plenum*, and there are objections against a *vacuum*, yet one of them must be true." So in the present case, if there be objections still insoluble against the authenticity of the Pentateuch, there are infinitely more numerous and stronger ones against its being the work of a later age. The vast preponderance of evidence is all in favour of its Mosaic origin, and that substantially in the form in which it has come down to us.

PENTECOST, the second of the three great yearly festivals at which every male Jew was required to "appear before the Lord . . . in the place which he shall choose" [compare 2 Chron. viii. 13]. The word Pentecost (being a Greek word meaning "fiftieth") is not found in the Old Testament; it occurs in the Apocryphal books [Tobit ii. 1; 2 Macc. xii. 32], in the New Testament [Acts ii. 1; xx. 16; 1 Cor. xvi. 8], and in Josephus repeatedly [e.g., "Wars," ii. 3, 1], who also mentions that it corresponds to the Hebrew word *asaritha* ["Antiq.," iii. 10, 6]. But the first mention of the festival itself occurs in Exod. xxiii. 16, where it is described as "the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field." Again, when Moses went up a second time to "the top of the mount," he was told, "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest" [Exod. xxxiv. 22]. The festival is called in Numb. xxviii. 26 "the day of the firstfruits," and in Deut. xvi. 10 "the feast of weeks." The day on which the Pentecost was to be kept was computed from the day after the fifteenth Nisan, which, being the first day in the feast of unleavened bread, was always kept as a Sabbath. From "the morrow after the Sabbath"—that is, from the sixteenth of Nisan—seven complete weeks, or forty-nine days, were reckoned. The fiftieth day was the Feast of Pentecost, or "the feast of weeks," and did not in strictness occupy more than one day, although in later times the festivities appear to have lasted longer, as was likely to be the case when a great concourse of worshippers was gathered from distant places [Lev. xxiii. 15, 16; Numb. xxviii. 26; Deut. xvi. 9; see Josephus, "Antiq.," iii. 10, 6].

The feast was to be kept with "a holy convocation," and "no servile work" was to be done therein. As on the sixteenth of Nisan the firstfruits of the grain harvest, represented by a sheaf of barley, were to be waved by the priest before the Lord, so on the fiftieth day, in token of the completion of the harvest, two wheaten loaves, made of fine flour and baked with leaven, were to be presented as "a wave-offering before the Lord," as the firstfruits from the produce of the land gathered into the habitations and made available for the use of man [Lev. xxiii. 17]. Each loaf was to be the tenth part of an ephah, and after being waved before the Lord was to be given to the priest. The accompanying burnt-offering was prescribed to be seven lambs of the first year, one young bullock, and two rams. The sin-offering was to be one kid of the goats; the peace-offering two lambs of the first year [Lev. xxiii. 18, 19]; the meat-offering was to be "of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, a several tenth deal unto one lamb" [Numb. xxviii. 28, 29]; and there were drink-offerings besides. According to Numb. xxviii. 27, the burnt-offering was to consist of two young bullocks and one ram, besides the seven

lambs. Nor is the reason of the variation from the number prescribed in Leviticus stated. It has been supposed that an addition was made to the daily sacrifice on the feast of Pentecost, and it seems that the Jews, in later times, offered three bullocks, three rams, and fourteen lambs for the burnt-offering, and for the sin-offering two kids.

But besides the prescribed sacrifices, every individual was to bring his "tribute of a free-will offering," as he was able, according to the blessing of the Lord: he was not to appear before the Lord "empty." Pentecost was a season of holy rejoicing for all the members of a family, servants as well as children, for widows, and orphans, and strangers, "and the Levite that is within thy gates" [Deut. xvi. 9—11]. A further instance of the kindly spirit which was intended to be encouraged, may be found in the precept about not gathering any gleanings of the harvest, a precept which follows immediately upon the mention of the festival [Lev. xxiii. 22]. The whole of the Pentecostal period from the sixteenth of Nisan to the fiftieth day was, in fact, the season of the grain harvest [Deut. xvi. 9]. From this point of view the Pentecost may be considered as the completion of the Passover; and it may be for this reason that in Ezekiel's vision of the temple, and of the ordinances for the festivals, no mention is made of Pentecost [Ezek. xlv. 21—25].

Such, then, was the purpose of this festival—namely, to commemorate the completion of the grain harvest; nor is there in the Old Testament any historical recollection directly associated with it, as there undoubtedly was with the other two great festivals, the Feast of Passover and the Feast of Tabernacles (or "booths"). The general remembrance of the bondage in Egypt, and of obedience to the Law, is all that is expressly stated [Deut. xvi. 12]. Yet Maimonides says that the Feast of Weeks was the day on which the Law was given, and the Jewish services keep up the memory of the Pentecost as the day of the giving of the Law. Rolls of the Law are part of the decorations both in synagogues and houses. And it is quite possible that tradition may from the first have connected the feast with the historical event. The time would, at all events, agree. The Feast of Pentecost, or of Weeks, would fall on the sixth day of the third month, Sivan. It was "the third month" when the Israelites came into the wilderness of Sinai [Exod. xix. 1; Esth. viii. 9]. Again, in the reformation under King Asa, the meeting which took place in Jerusalem "in the third month" would most naturally occur at the Feast of Pentecost [2 Chron. xv. 10]. Upon that occasion "they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death" [comp. Exod. xxiv. 8]. The great feasts were always much frequented [Ezek. xxxvi. 38], and Josephus under more than once mentions the large crowds which were gathered together at Jerusalem at the Feast of Pentecost ["Antiq.," xvii. 10, 2; "Wars," ii. 3, 1]. If the feast left unnamed by St. John [v. 1] be the Feast of Pentecost (which is, however, extremely uncertain), then our Lord's exhortation to "search the Scriptures" [ver. 39] would come with peculiar force. But, at all events, the Christian Church will always thankfully bear in mind that it pleased God to select the Feast of Pentecost as the day when he gave his new law, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." On this day was ratified that new covenant of

which it had been said, "I will put my law in their inward parts, and write it in their hearts" [Jer. xxxi. 33; 2 Cor. iii. 3]. If by the Feast of Passover we are taught to put away "the leaven of malice and wickedness," the Feast of Pentecost may remind us of that better leaven to which the kingdom of heaven has been likened, which began to work in those first-fruits of the Christian Church whom St. Peter's sermon converted [Acts ii.], and which will continue to work until the whole lump becomes leavened [Matt. xiii. 33].

PENU'EL, *face of God*. 1. The place where Jacob wrestled with the Angel. It must have been on the east of the Jordan, and north of the brook Jabbok, but the locality is uncertain. The name is once written "Peniel" [Gen. xxxii. 30, 31]. A town seems afterwards to have stood there [Judg. viii. 8], which was rebuilt by Jeroboam [1 Kings xii. 25], but has now quite disappeared. 2. Penuel occurs among the sons of Shashak in the genealogy of Benjamin [1 Chron. viii. 25]. 3. The name is also found among the descendants of Judah [1 Chron. iv. 4].

PE'OR, a word of probably Moabitish origin, and conveying the idea of *opening*. In the Hebrew it is written with the article, *happeor*, or *the Peor*, in its geographical application. 1. The name of a mountain to the top of which Balak brought Balaam, and which is said to look towards Jeshimon [Numb. xxiii. 28]. There is no doubt that this is one of the mountains to the east or north-east of the Dead Sea, but it is quite uncertain which mountain is intended. According to some, the name is derived from that of the idol Peor, or Baal-peor; but others suppose the idol was named after the mountain. Fürst, who adopts the former view, refers to Hilarion for proof that the mountain came to be itself honoured as a god. 2. A Moabite divinity, also called Baal-peor, *the lord of Peor*, or of *opening* [Numb. xxv. 3, 5, 18; xxxi. 16; Deut. iv. 3; Josh. xxii. 17; Ps. cvi. 28; Hos. ix. 10]. This abomination appears to have corresponded with the Priapus of the classic authors, and to have been worshipped with similar obscene and loathsome rites. The same word occurs in the name Beth-peor [Deut. iii. 29; xxxiv. 6; Josh. xiii. 20].

PERA'ZIM, *mount of branches*; apparently the same locality as the one elsewhere called Baal-perazim [2 Sam. v. 20; 1 Chron. xiv. 11]. This name only occurs once [Isa. xxviii. 21], and has been thought to refer to Perez-uzzah [2 Sam. vi. 8], but we prefer the usual explanation. [See BAAL-PERAZIM.]

PE'RES, *divided*, and also *Persian* [Dan. v. 28]. [See UPHARSIN.]

PE'RESH, *excrement*; a son of Machir, the grandson of Joseph [1 Chron. vii. 16].

PEREZ, *a breach*; another form of the name Pharez, the son of Judah. It occurs in Neh. xi. 4, where some of his descendants are said to have been chief men living at Jerusalem after the return from the captivity. In David's time "the chief of all the captains of the host for the first month" was taken from the family of Perez [1 Chron. xxvii. 3]. [See PHAREZ.]

PEREZ-UZZA, or **PEREZ-UZZAH**, *the breach of Uzzah*, a place so called by David, because Uzzah was there smitten for rashly taking hold of the ark [2 Sam. vi. 6—8]. It appears to have been not far from Kirjath-jearim, on the road to Jerusalem.

PERFUMES. Under this name we may include what are elsewhere called "odours," "sweet odours," "ointments," "sweet savours," and "spices." Incense also was a perfume. Odoriferous plants, woods, gums, and other substances are, as is well known, especially abundant in the East, and of most extensive use. The preparation of them in a variety of forms, and their diversified applications, were, no doubt, as familiar to the ancients as they are to the moderns. They were used for personal enjoyment, for domestic luxury, and in religious worship [Exod. xxx. 35—37; Prov. vii. 17; Song of Sol. iii. 6; Isa. lvii. 9]. Perfumery was also extensively employed in funeral ceremonies; not only in embalming, but in the simpler processes followed by the Jews [Mark xvi. 1; Luke xxiv. 1; John xix. 39]. [The reader will find a good deal of miscellaneous information connected with this subject under such articles as **ALOE**, **CASSIA**, **CINNAMON**, **MYRRH**, **ANJOINT**, **APOTHECARY**, **EMBALMING**, **INCENSE**; **BURIAL**, **EMBALMING**, **ointment**, **spices**, &c.] It will only be necessary to add that some perfumes naturally exhale their odoriferous principles; that in others, the "sweet savour" only becomes volatile and perceptible when the substances are rubbed, burnt, or otherwise acted upon by external agency; and that the scent of some of the Egyptian perfumes was so permanent, that it has in certain cases been preserved to our own time. [See **ALABASTER**.]

PERGA, a city of Pamphylia, in Asia Minor, visited by Paul after leaving Paphos [Acts xiii. 13, 14]; and again, on a subsequent occasion, in company with Barnabas, when they preached there [xiv. 25]. Perga stood on the banks of the river Cestrus, and was not only a place of some commercial importance, but famous for a temple to Artemis, or Diana, which stood on a hill near the town, and was the scene of a great idolatrous festival. The site of Perga was explored by Colonel Leake, who says it is called by the Turks Eski-kalesi. The interesting and extensive ruins of the ancient city were also visited and described by Sir C. Fellows ["Asia Minor and Lycia," chap. vii.].

PERGAMOS, the capital of Mysia, in Asia Minor. Here was one of the seven churches of Asia addressed by St. John in the Revelation [i. 11; ii. 12]. The apostle speaks of "Satan's seat" as being at Pergamos, perhaps in reference to a noted temple of *Æsculapius*. Antipas is mentioned as having been an early martyr here. The church was not altogether pure, as some members held the doctrines of Balaam, and of the Nicolaitanes [Rev. ii. 12—16]. [See **NICOLAITANES**.] The modern name of the place is Bergama, which contains architectural remains of the Roman and Christian periods [Sir C. Fellows, "Asia Minor and Lycia," chap. ii.]. It was once the capital of a kingdom, and afterwards of a Roman province. It stood upon the river Caicus, about twenty miles from the sea. One of its kings is famous for his great library of 200,000 volumes, and for his public works. The library was afterwards removed to Egypt. Eumenes, the king to whom we have referred, is said to have been the inventor of parchment, called by the Greeks *pergamênê*, from the name of the city. The modern population amounts, perhaps, to 14,000. There are still a few Christians in the place; perhaps 3,000 Greeks and 300 Armenians.

PERIDA, *distinguished*. The children of Perida were among the descendants of Solomon's servants who returned from Babylon with Nehemiah, Zerub-



ANCIENT PERSIA.

babel, &c. [Neh. vii. 57]. They are also called "the children of Peruda" [Ezra ii. 55].

PERIZZITES, the ancient name of a Canaanitish nation, which partly inhabited the hilly region south and south-west of the Carmel ridge. The meaning of the name is obscure, but is supposed to be *villagers*. In the time of Abraham we find them in the hilly region north of Jerusalem [Gen. xiii. 7]; and in Jacob's time yet further north, near Shechem [xxxiv. 30]. They are uniformly reckoned with the nations who should be dispossessed by the race of Abraham [Gen. xv. 20; Exod. iii. 8, 17; xxiii. 23; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10]. We find them resisting the invasion of Joshua [Josh. ix. 1; xi. 3], but in vain [xii. 8]; they are therefore included among the conquered tribes [xxiv. 11]. At this time they are spoken of as if dwelling in Mount Ephraim [xvii. 15]. They still lingered on after the time of Joshua [Judg. i. 4, 5; iii. 5]; were reduced to servitude by Solomon [1 Kings ix. 20]; and seem to have remained as a distinct people until the days of Ezra, later than the captivity of Babylon [Ezra ix. 1]. The genealogical descent of this people has not been traced, and the manner and date of their actual disappearance are equally obscure. As a collective noun, in the singular number, this word has the article, "the Perizzite;" but it is also used in the plural, "the Perizzites."

PERSIA, the country of the Persians. This large and important territory has varied in extent at different periods, according as it included Elam, Media, and other kingdoms; hence the country of Persia is one thing, and the Persian empire another. The country of Persia

is "the land whence issued the conquerors who once ruled over the countries and people of Asia from the Indus to the Mediterranean, and from the Black Sea to the Indian Ocean." It is now part of the Persian empire, and bears the name of Fars, or Farsistan. The ancient Greeks and Romans called it Persis. On the east it was bounded by Carmania, on the north by what were once Parthia and Media, on the west by Susiana, and on the south by the modern Laristan and the Persian Gulf. This country has been summarily described as "rugged and mountainous towards the north, level and fruitful in the centre, sandy towards the south, and subject to great heat and pestilential winds." Some portions of the territory are among the most fruitful in the world, while others are almost uninhabitable, especially in the south. Among the many ruins which attest the grandeur of the ancient empire, those of Persepolis are especially celebrated. In the wider sense in which the word Persia is used, it comprised "all the countries between the Tigris and the Indus, with the exception of Assyria. In this sense it contains three countries towards the south—Persis (or Persia), properly so called, Carmania, Gedrosia; three central countries—Media, Aria, Arachosia; and three countries towards the north—Parthia and Hyrcania, Bactria, Sogdiana." In a still wider sense, as we have seen, the name "Persia" is applied to the whole of the countries included in the Persian empire, and these, of course, varied from time to time.

The primitive Persians were a nomadic race of poor and hardy mountaineers divided into clans. They were reduced to subjection by the Babylonians, and then by the Medes; but in the sixth century before our era there arose a Persian dynasty, which soon

attained to supremacy in Western Asia. From the circumstances under which this empire was founded, it was at first called that of the Medes and Persians. [See CYRUS, MEDIA.] This Medo-Persian or Persian domination continued unbroken till the conquest of Alexander, or a little over 200 years. The following is a list of its monarchs:—

B.C.		B.C.	
Cyrus ..	559	Xerxes II.	425
Cambyzes ..	529	Sogdianus	425
Smerdis ..	522	Darius II., or Nothus ..	424
Darius I., or Hystaspis...	521	Artaxerxes II., or Mnemon	405
Xerxes I.	485	Ochus	359
Artabanus ..	465	Artes	338
Artaxerxes I., or Longi-		Darius III., or Codo-	
manus	465	manus	336

This list cannot be absolutely relied upon, but it is in the main correct.

In the Scripture mention is made of Cyrus, Darius I. and II. (it is incredible that the Darius of Neh. xii. 22 should be the third of that name), Ahasuerus, or Xerxes I., and another Ahasuerus, who is most likely Cambyzes. [See AHASUERUS, CYRUS, DARIUS.] After the death of Alexander, Persia was governed by the Seleucidae, who were also kings of Syria, in the following order:—

B.C.		B.C.	
Seleucus I., or Nicator ...	312	Antiochus III., or the	
Antiochus I., or Soter ...	280	Great	223
Antiochus II., or Theos..	261	Seleucus IV., or Philo-	
Seleucus II., or Calli-		pator	187
nicus	246	Antiochus IV., or Epi-	
Seleucus III., or Cerau-		phanes (who died	
nus	223	B.C. 161)	175

The Parthians took possession of Persia after the death of the last-named king, and in the reign of Mithridates I. These Parthian rulers followed in a long succession, and are commonly known as the Arsacidae. [A list of them will be found in "Prinsep's Indian Antiquities, by Thomas," vol. ii., genealogical tables, p. 299.] A new era commenced with Artaxerxes, the first of the glorious race of Sassanidae, who began to reign A.D. 235. This series of kings continued till the Mussulman conquest in A.D. 641. It is not necessary for us to enter further into these details. Those who would more minutely investigate the early history, may consult Rawlinson's "Ancient Monarchies;" and for the complete history, we need only mention Malcolm's "History of Persia." Allusions to Persia in ancient authors, from Herodotus, Xenophon, and Ctesias downwards, are very numerous. Among the older travellers, the name of Chardin will always be quoted as an authority, and we may add the "Travels," &c., of Mandelslo, and of Thovenot. The religion of the Persians was learnedly treated by Hyde. The modern aspects of the country, and its customs and social state, have been often described; and it will be enough to mention, as a useful popular manual, "The Court and People of Persia," by Dr. Kitto. [For other facts and authorities, see Rosenmüller's "Biblical Geography of Central Asia," vol. i., and Winer's "Biblisches Realwört., art. Persien.] The Scriptural references to Persia are not very numerous, but they are particularly interesting, both to the student of history and to the student of prophecy. See, for example, 2 Chron. xxxvi. 20—23; Ezra i. 1—3, and frequently elsewhere in this book and that of Esther, as also Ezek. xxvii. 10; xxxviii. 5. The prophetic references to Persia include some which very clearly point to their future events in Persian history [Dan. viii. 20; x. 13, 20; xi. 2]. The word "Perses,"

in Dan. v. 28, signifies "divided," and also "Persia," thus involving a twofold allusion: "Thy kingdom is divided, and given to the Medes and Persians." The larger commentaries on Daniel give considerable information respecting Persia [see especially Pusey on Daniel, and the works of Boyle and Fuller on the same book]. Persia and the Persians are never mentioned by name either in the older Biblical books or in the New Testament, which is precisely what might have been expected. The rise of the nation was not until the Jewish captivity, and the Parthians were supreme in the apostolic age.

PERSIANS. [See PERSIA.]

PETROS, *Persia* or *Persien*; a female Christian at Rome whom St. Paul salutes under the epithet "beloved," and as having "laboured much in the Lord" [Rom. xvi. 12].

PERUDA, distinguished [Ezra ii. 55]. [See PERIDA.]

PESTILENCE. [See PLAGUE.]

PETER (Greek, Πέτρος; Aramaic, *Cephas*), a stone [Matt. xvi. 18; John i. 42]; one of the earliest disciples and most celebrated apostles of Christ [Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13; Gal. ii. 9]. His original name was Simon, or Simeon [Acts xv. 14], and he received the appellation of Cephas, or Peter, on being first introduced to Christ, doubtless as indicative of that personal character which He who "knew what was in man" saw at once to belong to him. He is supposed to have been the oldest of all the apostles, and probably to have attained the age of forty when he joined himself to Jesus; but these are somewhat doubtful inferences from the Gospel history. It may with more certainty be concluded that he was, like his brother Andrew, a disciple of John the Baptist. He seems to have waited, though, perhaps, only as the duties of his calling permitted him, on the preaching of John, and was thus prepared for welcoming the manifestation of Christ. Though of humble rank, we are not to conceive of St. Peter and his colleagues as having occupied the lowest social position, or as being destitute of the elements of a good, ordinary education. They undoubtedly belonged to a somewhat high grade among the respectable labouring classes in Judea; and the latest researches have made it clear that, in addition to the Hebrew *patois*, which was then generally made use of in familiar intercourse by the Jews, they also possessed a knowledge of Greek. [See Roberts on the "Gospels," part i., chap. iii., &c.] When we read [Acts iv. 13] that the Sanhedrim regarded Peter and John as "unlearned and ignorant men," we are to understand the words simply as having reference to the fact that the apostles were "private persons" (*ιδιωται*), holding no official position among the Jewish Rabbis, and that they were "not skilled" (*ἀγάρματοι*) in the technical learning, which alone these held in reputation. It is manifest, also, from the Gospel narrative, that Peter and the rest of the original apostles were possessed of considerable property at the time when they joined themselves to Christ. This appears from the fact that they had "hired servants" [Mark i. 20], and is confirmed by the language employed by St. Peter [Matt. xix. 27] as to the sacrifice which they had made in becoming the followers of Jesus, and by our Lord's tacit admission of its truth.

After being introduced to Christ [John i. 42], and acknowledging him as the Messiah, Peter seems, for a

time, still to have prosecuted his labours as a fisherman. Of his formal call to be a disciple we have a twofold account; the one more brief, and, so to speak, official [Matt. iv. 18, &c.]; the other more definite and circumstantial [Luke v. 1—11]. From this date Peter was a close attendant on the teaching of Christ, and was soon called to occupy an honourable place among the apostles [Matt. x. 2]. Along with James and John, he was permitted to be present when the daughter of Jairus was restored to life by Jesus [Mark v. 37]. Soon after this he acted in the characteristic manner described [Matt. xiv. 28—31] in connection with the walking of Christ upon the sea. Nothing could more strikingly exemplify at once the strength and weakness of Peter's character than the zeal, true but excessive, which, on this and some similar occasions, he displayed [compare John xiii. 6—9; xxi. 7]. In no one of the apostles was the working of Divine grace, along with the remains of human infirmity, more conspicuous than in St. Peter. Ever ready to give the most explicit utterance to his faith [Matt. xvi. 16; John vi. 68], he was also very easily seduced into error. This was especially manifest on the occasion of his illustrious testimony alike to the Messiahship and the Divinity of Jesus. When our Lord, having referred to the various opinions current regarding him among the Jews, turned to his disciples and inquired [Matt. xvi. 15], "But whom say ye that I am?" Peter at once replied, in the name of all the rest, "Thou art the Christ, the Son of the living God." This answer, full as it is of Gospel truth, drew forth the emphatic commendation of Christ, and led to the utterance of a remarkable declaration (afterwards to be considered) with respect to him who had so promptly given it. Yet, almost immediately, St. Peter exposed himself to the severest rebuke ever addressed by Christ to one of his true disciples. Unable as yet to understand the nature of the scheme of redemption, or to sympathise with the Saviour in his desire for its accomplishment, Peter presumed even to dissuade his master from the prosecution of that work of suffering and death which lay before him. On hearing Jesus speak of his approaching sufferings, and of the glory which should follow, the apostle, shrinking from the scenes thus suggested to his mind, and eager that his Master should at once enter on his career of triumph, took Christ, and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But the holy Saviour, perceiving in such a dissuasion the guile of the tempter, who would fain have checked him in his mission of self-sacrificing benevolence, replied, "Get thee behind me, Satan: thou art an offence (or *stumbling-block*) unto me: for thou savourest not (*knowest and feelest not*) the things that be of God, but those that be of men." Yet, notwithstanding this manifestation of still remaining ignorance and presumption, Peter was soon afterwards graciously permitted by Christ to share in the privilege of being a witness of the transfiguration. His peculiar character, however, continued in many ways to be displayed. An instance of this is given in John xiii. 6—10. By this scene we are prepared for the melancholy part which the apostle soon after acted. Some have found a difficulty in the fact that it was Peter who denied his Master. But it is only a shallow view of human nature which will find any show of contradiction in this mournful fact. Universal experience proves that it was just such a temperament as that of St. Peter, which was most likely to yield to the temptation to which it was now subjected.

A deep and true psychology shows that there is a wonderful congruity in the several phases which are presented to us of this apostle's character in the Gospels. Prone to go too far in the expression of self-confidence, the recoil was apt to be equally great. A sincere but exaggerated declaration of zeal was followed in his case, as it has been in many others, by a painful and humiliating exhibition of timidity. We wonder not, therefore, though we mourn, to read of the part which he acted on the night of Christ's betrayal and condemnation. He was warned by the Saviour of the trial which lay before him, first in general terms [Luke xxii. 31], and then more explicitly [John xiii. 38], but he declared, "Though I should die with thee, yet will I not deny thee," with other similar expressions of his unchangeable fidelity. And, no doubt, in order to carry out, as he thought, these professions, Peter followed Jesus when he was seized by the Roman soldiers, and even ventured after him into the high priest's palace. But soon was his fortitude put to the test, and, alas! it yielded before the very first assault. There is some difficulty in harmonising the different accounts of this sad period in St. Peter's history, which are presented by the four Evangelists. But the differences do not amount to contrariety: they are merely such variations of detail as might be expected from four independent writers. They agree in the essential fact, that St. Peter, having been three times tempted, did, according to Christ's own prediction, three times deny his Master. While the last vehement denial was passing his lips, and, just as at the regular time of cock-crowing, the time specified by his Master arrived (the first crowing of the cock, referred to in Mark xiv. 68, 72, seems to have been a gracious, but unheeded warning given him), we are told by St. Luke [xxii. 61] that "the Lord turned and looked upon Peter." There was undoubtedly reproach, but there was also pity in that glance, and its effect is described when we are told that "Peter remembered the word of the Lord, and went out and wept bitterly." Passing over in expressive silence the period of grief, bordering almost on despair, through which Peter must now have passed, the sacred historians next present him to us as hurrying to the sepulchre of Christ on the morning of the first day of the week [John xx. 3], and obtaining visible evidence of the Saviour's resurrection [Luke xxiv. 34]. It is worthy of remark that a special message was sent to Peter through the angel who appeared to the women at the sepulchre [Mark xvi. 7], and this may be regarded as prefigurative of that full restoration to his position as an apostle of Christ which soon afterwards occurred. While, along with six others of the apostles, Peter was engaged in his occupation of a fisherman on the Lake of Tiberias, the Saviour suddenly appeared standing on the shore, and was, after a time, recognised by the Apostle John. No sooner were the words "It is the Lord" whispered to Peter, than, with the same ardour and impetuosity of character as ever, he cast himself into the sea, and swam to Christ. And then followed the affecting scene in which he was tenderly reminded of his sin by being thrice asked if he loved the Saviour, and fully restored to his official status as a minister and apostle of Christ [John xx.]. The manner of his departure from this world was then hinted to him by the Saviour, and in striking consistency with that unity of character which he has preserved throughout, the last glimpse we get of him in the Gospel history is in the attitude of putting a

somewhat presumptuous question to Christ, while he asked regarding John, "Lord, and what shall this man do?" and receiving a gentle rebuke, while his Master replied, "What is that to thee? follow thou me" [vs. 20—23].

With the book of Acts, we enter upon a new epoch in the history of Peter. A striking change is soon observed in his character and conduct. In many ways, no doubt, he still evinces the same impetuosity and ardour; but these qualities are now seen meliorated by experience, and moderated by a more special prevalence of Divine grace in his heart. As was to be expected, St. Peter is found [Acts i. 15] taking the leading place among the disciples after the ascension of the Saviour. He was by nature fitted to hold such a position; and, without the slightest necessity for conceiving of any official primacy as belonging to him, we easily understand how the first place should have been readily yielded to him by his fellow-apostles. It was he that counselled the measures to be taken in order to fill the blank in the apostolate caused by the perfidy and death of Judas, and he also that [Acts ii. 14] was the chief speaker on the day of Pentecost. With amazing power and great success, both of them the results of that extraordinary outpouring of the Spirit which had just taken place, he expounded the character, and pressed home the claims of the Lord Jesus Christ. The little community of Christians was on that day increased by an addition of no fewer than three thousand souls, and continued steadily to make progress, notwithstanding the hostility of the Jewish ecclesiastical rulers [ii. 47; iv. 4; vi. 1]. The conduct of Peter during these early and eventful days in the history of the Church is worthy of the truest admiration. With great eloquence and courage he set forth the nature of the Gospel, and the Messiahship of Jesus, in spite of the threats [iv. 21] which were addressed to him and his colleagues, and notwithstanding the imprisonment and scourging [v. 18, 40] by which these threats were speedily followed. Miracles were performed both by and for the apostles [iii. 7; v. 5, 10, 16, 19], and thus their faith was confirmed, and great multitudes, among whom were many even of the Jewish priests, became obedient to the faith [vi. 7]. The next notice which we find of St. Peter is when, with St. John, he was sent by the Church at Jerusalem to guide the evangelistic work which had been begun in Samaria [viii. 14]. On that occasion he encountered Simon the sorcerer, and acted with great courage and effect in silencing that insincere and impious adherent to the cause of the Gospel. He then returned to Jerusalem, where, along with the rest of the apostles, he remained for several years, of which no record has been preserved. Some Popish writers, such as Baronius, suppose that during this interval St. Peter visited Antioch, and planted a church in that city. But it is clear from the inspired narrative that there were no Gentile churches established for many years after this date. St. Paul, on coming to Jerusalem, three years after his conversion (A.D. 41—44), still found St. Peter in that city [Gal. i. 18], and fulfilling his office as specially the apostle of the circumcision. It is plain to every reader of the Acts that St. Peter, as well as the other apostles, continued long to believe that the blessings of the Gospel pertained to none but Jews and proselytes; in other words, that they could be enjoyed only in connection with the distinctive rites of Judaism. But the remarkable conversion of Cornelius, a Roman centurion, and the miraculous revelation of God's will then

made to St. Peter [Acts x.], at last opened his mind to the great truth, announced by Christ himself ere he left the earth, that salvation was to be preached to every creature under heaven, without regard to nationality, and apart from the requirements of the Jewish law. It was not, however, without great difficulty that this truth was accepted by the Church at Jerusalem, and Peter was soon charged with having acted improperly in holding social and religious fellowship with uncircumcised Gentiles [xi. 3]. In vindication of his conduct, he narrated the striking revelation of the Divine will in the matter which he had received, and the solemn attestation which had been given to the admission of the Gentiles into the Church by the bestowment upon them of the gift of the Holy Ghost. This satisfied the objectors for a time [ver. 18], and we hear no more of St. Peter for about a period of two years, when we are told that, after the death of James, Herod Agrippa I. cast him into prison, intending after the passover to put him publicly to death, and thereby still further ingratiate himself with the unbelieving Jews. But God miraculously delivered his servant on the night preceding the day appointed for his execution [xii. 6], and Peter, having cheered the desponding hearts of the brethren in Jerusalem by his unexpected re-appearance amongst them, left that city, and went into "another place" [ver. 17], the name of which is not mentioned. A long blank now occurs in the inspired history of the apostle, and this has, of course, been filled up by Romish writers in a way most agreeable to their own tendencies and wishes. They represent Peter as now having visited Rome, in the reign of Claudius, and founded the church in that city. It is impossible to prove that the apostle did *not* then visit Rome, but it is equally impossible to prove that he *did*. And the burden of proof manifestly falls upon those who make the positive assertion, especially when the next notice we have of St. Peter seems quite opposed to the opinion that he could already have been, during many years, at the head of a mixed church in the metropolis. In that case, he would surely have spoken in different terms from those which he actually employed at the Council of Jerusalem (A.D. 51 or 52). Would he not have at once obviated the dissension which had arisen, by referring to the fact that he himself had already, during a lengthened period, presided over a church composed of both Jews and Gentiles? But his words, as reported [xv. 7], seem to refer to nothing more than the conversion of Cornelius; and it is Paul and Barnabas [ver. 12], and not Peter at all, who tell of the "miracles and wonders God had wrought among the Gentiles by them." In fact, we learn from a notice in one of St. Paul's epistles [Gal. ii. 11], that even after his own earnest and liberal speech at Jerusalem, and after the solemn decree of the council relieving the Gentiles from the yoke of Judaism, St. Peter still displayed a vacillating spirit as to the position to be assigned to peculiarly Jewish usages and rites. For this weak and inconsistent conduct he was reproved by St. Paul, who showed himself on that, and many other occasions, the bold, uncompromising champion of that "liberty wherewith Christ has made his people free," and of the great Scriptural doctrine of justification by faith alone. It is unnecessary to notice the story invented in later ages, to save the credit of St. Peter, that there were two persons of the name of Cephas in the early Church, and that the one rebuked by Paul was not the apostle. There can be no doubt whatever that it was St. Peter himself who was guilty

of the wavering and injudicious, as well as unfaithful, conduct referred to in the Epistle to the Galatians; and thus the last clear glimpse which we get of this great apostle in Scripture is especially fitted to guard us from yielding him any exaggerated respect, and shows us that, with the many peculiar excellences in his character, there still continued to be mixed not a little infirmity and error.

We have no distinct evidence as to the family relations of Peter, except that he was married [Matt. viii. 14; 1 Cor. ix. 5]. The allusion to "Marcus his son," in 1 Peter v. 13, is understood of his son in the faith. [See MARK.] Traditions of no value give us names for his wife and a supposed daughter. That he had children is affirmed by some early Christian writers. But upon these points it is needless to dilate. A difficult question connected with the later years of the apostle respects the place called *Babylon* in 1 Peter v. 13. Are we to understand the literal Babylon, on the banks of the Euphrates, or is the name to be regarded as a symbolical title of Rome? The former opinion is held by most modern writers, but the latter by the early fathers of the Church. Some few critics have imagined, against all probability, that an inconsiderable sort of the same name in Egypt was intended. It is curious to observe the eagerness with which Popish interpreters have caught at the symbolical explanation. No doubt, by so doing, they obtain firmer footing than can otherwise be secured for the opinion that St. Peter was for a time resident at Rome; but they forget that thus also it is rendered certain, by their own principles of interpretation, that Rome is the mystical Babylon referred to in the Apocalypse, and therefore doomed to a sure and terrible destruction. Apart, however, from all considerations except those suggested by the passage itself, we cannot but incline to the belief of the early writers, that the Christian community here referred to was that of Rome, and not a church in the far east, of which nothing whatever is known from ecclesiastical history. If, as is believed by some critics of eminence, the Book of Revelation was written at an early date (about A.D. 68, almost contemporaneously with the First Epistle of Peter), then it would appear that at this time Babylon was sometimes figuratively put for Rome, and might therefore have been adopted by the apostle in referring to that city.

Space will not permit us fully to exhibit and analyse the many doubtful and contradictory reports concerning St. Peter which have been handed down by tradition. The moment we quit the Scripture narrative of his life, we are involved in difficulty and uncertainty. So great is the confusion of the accounts, that some have even questioned whether St. Peter was ever in Rome at all. But after all reasonable deductions have been made, it seems to us fair to conclude that, towards the close of his life, the apostle did fix his abode in the metropolis, and there ultimately suffered martyrdom. Ancient tradition is unanimous on this point. Clement of Rome [chap. v.] seems to imply that the apostle was put to death in the imperial city, and Tertullian ["Cont. Marc.," iv. 5], Origen ["Eus. Hist. Eccl.," iii. 1], Eusebius ["Hist. Eccl.," ii. 25], and many other ancient authors, repeat the statement. Several particulars as to his death are added, which are more or less doubtful. He is said to have been put to death on the same day with St. Paul, though the mode of their deaths was different. Paul was beheaded, while Peter was crucified with his head downwards, that peculiar posture being adopted at his own request, because he felt himself unworthy to suffer in the same

way as his Divine Master. There is also an affecting legend to the effect that St. Peter, when his life was in jeopardy, having been induced by the entreaties of his friends to seek safety in flight, was met by our Lord at the gate of the city, and on asking, "Lord, whither goest thou?" was answered, "I go to be crucified afresh at Rome." Upon this, it is said, the apostle returned into the city, and joyfully submitted to martyrdom in the manner above described. There is at this day a church on the Appian Way called "Domine quo vadis?" which preserves the memory of this legend. Upon the whole, we may fairly admit that St. Peter spent a short period before his death at Rome, but that he certainly was not in that city when the Epistle to the Romans was written (A.D. 58); that he was not there either when the epistles of the imprisonment were written by St. Paul (A.D. 63-66), but that he did visit the metropolis towards the close of his life, and suffered martyrdom there in the persecution under Nero, about A.D. 68.

It will be proper, before concluding this article, to consider somewhat more fully the position which St. Peter held in relation to the other apostles, and the conclusions which have been drawn from this by the advocates of the Church of Rome. No unbiassed reader of Scripture can fail to perceive that St. Peter does occupy some sort of pre-eminence among the original apostles. It is through him that their confessions of faith in Christ are made [Matt. xvi. 16; John vi. 68], and through him also that some of the Saviour's special promises are made to them [Matt. xvi. 19]. He continually appears as their representative, and is recognised by Christ as such on several important occasions. But in all this there is not a shadow of evidence for the Popish idea that he was constituted by our Lord primate of the apostolic college, and that to him and his successors in office was delegated the authority of Christ himself. These are monstrous postulates, which would never occur to a reader of Scripture who proceeded to a perusal of the sacred record with an unprejudiced mind. All that such a reader would be likely to perceive would simply be, that St. Peter held a high place in the regard of his Master (often, however, exposing himself to severe rebuke), and that by natural temperament he took upon himself, and had willingly yielded to him, the leading position among his fellow-apostles. Like the other peculiar dogmas of Rome, that of the primacy of Peter is first invented, and then recourse is had to the sacred Scriptures for some evidence in its support. To such as open the New Testament in this spirit, there are several passages which present themselves as well fitted to serve their purpose. The most famous of these is the familiar verse [Matt. xvi. 18], in which Christ having pronounced Peter "blessed" on account of the confession which, in the name of all the other disciples, he had made, adds these words, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This is the very corner-stone of the Popish system. But, as has been often pointed out, and never more forcibly than by Isaac Barrow, in his treatise on the Pope's supremacy, much requires to be proved by Romish controversialists before this text will serve their cause. It is necessary for them to show, first, that the words in question refer exclusively to the person of Peter; second, that these words imply a primacy over the other apostles; third, that this primacy was not limited to himself, but transmitted to successors; fourth, that he was bishop of

Rome, and continued to be so till the time of his death; fifth, that the bishops of Rome have, as a matter of fact, enjoyed the primacy in question; and sixth, that such a power is indefectible, and can never be forfeited or fail. Should any one of the links in this chain give way, then the whole Popish argument falls to the ground. And so far have Romanists been from proving the validity of the whole, that there is not even one of them that can with certainty be shown secure. The argument is of too wide compass for our entering upon it here, but the reader will find the whole subject amply discussed in the masterly work of Barrow above named. None of the other passages rested on by Papists in proof of the supremacy of Peter give the least additional strength to their argument. The promise made to him [Matt. xvi. 19] is afterwards repeated to all the apostles [Matt. xviii. 18; John xx. 23], showing that he was simply addressed by Christ as the representative of all the rest, and that no peculiar influence or authority was meant to be conferred on him above his brethren.

As was to be expected, not a few spurious works were in after times given to the world in the name of this celebrated apostle. "The Gospel of Peter," "The Acts of Peter," "The Apocalypse of Peter," &c., are specimens of these fabrications; but none of the writings bearing his name have the slightest claim to be esteemed genuine except the two canonical epistles.

PETER, FIRST EPISTLE OF. The authenticity of this epistle cannot on any reasonable grounds be questioned. It is ranked by Eusebius ["Hist. Eccl.," iii. 3, 23] among the "Homologoumena," those books of Scripture which all acknowledged. The same historian tells us [iii. 39; iv. 14] that it was quoted both by Polycarp and Papias; and in the existing epistle of Polycarp to the Philippians we find many passages [chap. i., 1 Peter i. 8: ii., 1 Peter i. 21; iii. 9, &c.] to justify the statement. The First Epistle of Peter has always formed part of the Syriac Peshito, the most ancient version of the New Testament in existence. It is also clearly referred to in the second epistle ascribed to the same apostle [2 Peter iii. 1]; and even those critics who deny the authenticity of this latter epistle, admit that its evidence is conclusive in favour of the first, inasmuch as its composition can by no hypothesis be placed later than the beginning of the second century. There does not seem, in fact, ever to have been any question raised in the Church respecting the genuineness of this epistle, until some doubts regarding it were thrown out about the beginning of the present century. Eichhorn and others, and more recently Baur, Schwegler, and other critics of the Tübingen school, have followed in the same track. But their arguments rest simply on internal grounds, which have no real validity, and the almost universal voice of modern criticism combines with that of the early Church in pronouncing this epistle an authentic production of the Apostle Peter.

For what Readers Written.—These are somewhat definitely described in the epistle itself [i. 1] as "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." But a question arises as to the precise meaning of the terms here translated "the strangers scattered abroad." Perhaps the best solution of the difficulty is to be found in remembering that St. Peter was the apostle "of the circumcision," and would not, therefore, expressly address himself to others than those of the seed of Abraham. It was to Jewish Christians primarily that he wrote, but knowing that the churches founded by St.

Paul in the district to which his epistle was sent consisted, to a great extent, of Gentiles, he also accommodated his exhortations and admonitions to their condition.

Object and Contents of the Epistle.—The apostle himself tells us [v. 12] that he had taken advantage of the fact that Silvanus was about to visit Asia Minor, to write briefly to the churches in that region, "exhorting and testifying that this is the true grace of God wherein ye stand." When we remember that St. Peter had probably no personal relations with these churches, and that they were founded and built up by St. Paul, there is discovered a striking and conclusive proof in these words against the theory of the extreme rationalist school of Germany, as to a contrariety of doctrine supposed to have existed between these two apostles. The object of St. Peter in this epistle is to confirm his readers in that teaching which they had already received from St. Paul. He knew the many dangers to which they were exposed, both from false teachers, and from threatened persecutions. His epistle accordingly abounds with topics of encouragement and consolation. So much is this the case, that he has been happily styled by a recent German writer "the apostle of hope" [Weiss, "Die Petrinische Lehrbegriß."]. The propriety of this appellation will be evident to every careful reader of the epistle, and especially appears from such passages as chaps. i. 3, 4, 13, 21; iii. 15, &c. The key-note to this epistle is struck at the very beginning, when, after the customary salutation, the apostle bursts into a fervent doxology to the God and Father of our Lord Jesus Christ, for that "living hope" to which he has called believers in the Gospel. The second chapter opens with an urgent exhortation, derived from what had preceded, to growth in grace, and proceeds to show how practical religion ought to be manifested in the various ranks and relations of life. This chapter is remarkable, even in the New Testament, for the beautiful blending of doctrine and duty which it presents, and for the power with which it brings evangelical motives to bear on the conduct of Christians. The third chapter is marked by the same characteristics, the chief difference being that the resurrection and ascension, rather than the sufferings and death of Christ, are now the truths which the apostle presses upon the attention of his readers. In the fourth chapter, a still further motive to the pursuit of purity, and the manifestation of righteousness, is presented in the fact, that Christ was to come again to judgment, and that then the faithful would be fully rewarded, while the wicked would be fearfully punished. Intermixed with these great Gospel truths, there are many corresponding and impressive exhortations to the patient endurance of present trials, and the confident expectation of future glory. The concluding chapter opens with some affectionate and earnest words to the office-bearers in the church, and inculcates humility, especially, as a grace that should be cultivated by all Christians. After some further affectionate counsels as to the faith to be exercised in God, and the vigilance to be displayed in guarding against the wiles of Satan, the apostle mentions his special object in writing, as above noticed, and concludes in the usual epistolary style of salutation and benediction.

Time and Place of Writing.—These points cannot, with very great precision, be determined. As stated in the previous article, we incline to the belief that the Babylon referred to in the epistle [v. 13] is Rome. And this fits in well with all we know of the later

years of St. Peter, and with the two epistles we possess under his name. We learn from 2 Tim. iv. 11, that Mark was then to leave Asia Minor for Rome, in which city accordingly he would be with Peter at the time of writing this epistle, whereas we have not the slightest hint, beyond what the epistle itself is supposed to furnish, that either the evangelist or the apostle ever was in Mesopotamia. Some, as Bengel and Wetstein, have argued that the order in which the countries are enumerated in chap. i. 1 is such as suggests a writer rather from Babylon on the Euphrates than Rome; but this seems a very fanciful supposition. No absolute certainty can be reached on the subject; but we prefer to think that the epistle was written from the imperial city probably about A.D. 67.

Original Language and Style of the Epistle.—Under a false impression as to the command of Greek possessed by the apostles, we find Jerome [Ep. 150 ad Hedib.] expressing the opinion that this epistle was originally written by St. Peter in Aramaic, and translated by Silvanus or Mark into Greek. Some few modern scholars, as Bertholdt, have adopted this supposition; but its groundlessness is now universally acknowledged. In regard to the comparative purity of its style, it occupies a middle position among the writings of the New Testament. It is neither so elegant as some of the other epistles (that of St. James, for example), nor so marked by unusual constructions as the Book of Revelation. Its tone, as every reader must feel, is one of great fervour. The burning ardour of the writer, chastened and mellowed as his spirit had now become, manifests itself at every step. The first chapter especially seems almost one fervid utterance, the holy impetuosity of the apostle scarcely allowing him to pause for a single moment. Yet, though the epistle is throughout strongly marked by the well-known characteristics of St. Peter, it appears to indicate in many passages an acquaintance with the writings of the other apostles. On this ground some of the German critics have denied it all claim to originality. But while the similarities of diction to the epistles of Paul, James, and John are quite apparent, and seem to argue familiarity with their works, there is at the same time no portion of the New Testament which more strikingly bears the stamp and impress of its writer. The following passages may be suggested for comparison:—1 Peter i. 3, Eph. i. 3; 1 Peter i. 10–12, Eph. iii. 5–10; 1 Peter ii. 9, Eph. v. 8; 1 Peter i. 23, 1 John iii. 9; 1 Peter iv. 2, 1 John ii. 16; 1 Peter i. 24, James i. 10; 1 Peter iv. 8, James v. 20; and if it be supposed that in any of these cases the identity of expression is so great as to imply an acquaintance, on the part of St. Peter, with the other apostolic writings, there will, nevertheless, always be found clear evidence of his independence and originality. It has also been justly remarked that there is a still more striking similarity between the style of this epistle and St. Peter's speeches as recorded in the Acts [compare 1 Peter ii. 7 with Acts iv. 11; 1 Peter ii. 24 with Acts v. 30, x. 39, &c.]; and this fact of coincidence, which cannot be regarded as designed, furnishes the very strongest proof of the truth and authenticity of both.

ST. PETER, SECOND EPISTLE OF. The one great question connected with this epistle respects its authenticity. Its right to a place in the canon of Scripture is more contested than that of any other book of the New Testament. In fact, most critics, and these by no means of the sceptical school exclusively, have ex-

pressed great doubts as to the genuineness of this epistle, if they have not absolutely denied it. This will be sufficiently indicated by stating that Calvin, in his preface to the epistle, declares that, while it ought to be read, "there are several probable conjectures which lead us to the conclusion that it belongs to another author rather than Peter," and that the epistle has been entirely rejected in modern times by Credner, De Wette, Neander, Bleek, and others, while Olshausen speaks doubtfully regarding it, and Dean Alford acknowledges that the question of its genuineness is "not without considerable difficulty." The subject, therefore, is one which requires to be very carefully considered, and we shall begin our necessarily brief examination of it by mentioning the

Objections against the Authenticity of the Epistle.—Perhaps these could not be stated more fully and concisely than they have been by Credner in his "Introduction to the New Testament" [§ 245]. His indictment against the epistle is as follows:—The use which it makes of the epistle of Jude, which was not written till after the death of Peter; the striking diversity which it displays to the First Epistle of Peter in regard to language and style; the evident effort made by the author to pass himself off as the Apostle Peter [i. 1, 13–18; iii. 1, 2, 15], and also to exalt the apostolic period as the age of pure doctrine [i. 12; iii. 1, 2], as well as to ascribe predictions to the apostles [ii. 1–3], which, nevertheless, confuse the writer, and lead him to speak of a condition of things as already existing which he had just announced as future [ii. 12–15; 17–22]; the doubts which it exhibits respecting the second coming of Christ; the importance which, in a spirit of a later age, it attributes to γνῶσις (*gnōsis*), "knowledge," and ἐπιγνώσις (*epignōsis*) [i. 2, 3; iii. 18; compare i. 5, 6, 8; ii. 20, 21], while the apostolic age clung to ἐλπίς (*elpis*), "hope;" the reference which it makes to the impropriety of myths [i. 16], with its acceptance of one of these [ver. 17]; the peculiar honour assigned to the testimony of the apostles [iii. 2]; its description of the Mount of Transfiguration as a *holy* mount [i. 18]; its representation of the Pauline and Petrine party as already reconciled [iii. 15, 16]; finally, the tendency of the immediately post-apostolic age, and especially of the followers of Peter, to seek to obtain reader acceptance for certain views by setting them forth in writings under the name of apostles—all these considerations leave no room for any well-grounded doubts as to the spuriousness of the epistle. Besides, external testimony to it is utterly wanting in the early ages of the Church. It was not originally contained in the Peshito Syriac version. Neither Irenæus, nor Tertullian, nor Cyprian, nor any of the other fathers of the third century, make any use of the epistle. It is placed by Eusebius ["Hist. Eccl." iii. 3, 25] among the Antilegomena. Didymus declared it spurious, and Jerome, while himself accepting it, tells us that it was rejected by most. It comes into notice, so far as we can discover, first among the Alexandrian fathers. Clement seems to have been the earliest to recognise it, though he uses it in such a way as furnishes no proof of its genuineness. His pupil, Origen, hesitated regarding it, and does not make use of it, even when its statements were most suitable to his purpose. After the fifth century the epistle was more generally received, but the historical doubts regarding it continued to survive, and were acknowledged as valid by Erasmus, Calvin, Grotius, Scaliger, Salmasius, Wetstein, and many other more recent critics.

Such, briefly, is the case against this epistle, and the array of argument must be allowed to be formidable. Nevertheless, we are very far from thinking it conclusive. Several of the objections above stated by Credner, though favourite arguments with the modern critical school, rest upon no solid foundation. Such are the fancied differences existing between the teaching of Peter and Paul, the mythical explanation given of the transfiguration, and some others. But there are arguments, both of an internal and external kind, which undoubtedly do seem to tell against the genuineness of the epistle, and we shall now look at the chief of these, while we bring forward.

Answers to the Objections against the Authenticity of the Epistle.—On internal grounds, it is argued (1) that this epistle makes use of the epistle of Jude, which was not written till after the death of St. Peter. But this objection rests on a twofold begging of the question. It cannot be proved either that St. Peter makes use of St. Jude's epistle, or that St. Jude's epistle was written after the death of St. Peter. Most modern critics, indeed (with whom we have expressed our concurrence [see JUDE, EPISTLE OF]), hold the strict originality of St. Jude's epistle, and that, if either writer used the work of the other, we must conclude that St. Peter was the copyist, and not St. Jude. But, after all, this is a mere probable conjecture, which cannot be urged as a certainty. Very many eminent critics, such as Michaelis, Hengstenberg, Thiersch, Stier, and others, have adopted the opposite conclusion, and insisted on the priority of St. Peter to St. Jude. And were it possible (as by closer criticism it may yet prove) to substantiate this opinion, then the genuineness of our epistle could be no longer questioned [Compare on this point, Gausson "On the Canon," pp. 368—371]. But, even granting that the Epistle of Jude was used by the writer of our epistle, it is a mere assumption that the former epistle was not written before the death of St. Peter; and, therefore, the objection derived from such a supposition possesses no real weight. It may even be possible to explain the remarkable similarity which exists between the two epistles [2 Peter ii. 4—18; Jude 6—16], without supposing that either writer copied from the other. Circumstances of which we are ignorant may have brought the two apostles into such close and friendly intercourse that they naturally adopted the same phraseology in treating of the same topics. Nothing, then, can be based on the similarity existing between our epistle and that of Jude against its genuineness. But it is said (2) that the *style* of this epistle is totally different from that of 1 Peter. This objection is as old, at least, as the days of Jerome, who expressly assigns it ["De Script. Eccl.," i.] as the *great* reason why this epistle was not accepted by most as an authentic production of the apostle. His words are to the effect that St. Peter "wrote two epistles which are called catholic, the second of which is denied by most to be his, on account of its difference of style from the former." This argument has been pressed as conclusive by many modern writers. But we confess that it does not impress us so powerfully as it seems to have done many eminent scholars. On carefully and repeatedly reading over the two epistles, we do not feel that the difference of style between them is so great as to compel us to deny they could have both proceeded from the same author. We perceive, no doubt, that the writer is in a different mood on the one occasion from that displayed on the other, and therefore expresses himself in a different style; but that surely

presents no real difficulty. And we can perceive several striking coincidences between the two epistles. These are evident to the Greek reader, but can hardly be represented in English. We can only say that the objection from the diversity of style is at least neutralised by the singular coincidences which occur in this epistle both with the first and with the recorded speeches of St. Peter in the Acts. The only other objection of an internal kind which it seems necessary to mention, is that which is based (3) on the statement [iii. 15, 16] respecting the epistles of St. Paul, which implies that when this epistle was written these already occupied a footing of equality with "the other Scriptures"—the canonical books of the Old Testament. It is certain, we are told, that this was not the case during the life of St. Peter, and therefore our epistle must be referred to a later date. This argument again has been generally thought conclusive, and is almost admitted to be so by Dr. Davidson and Dean Alford. But on what grounds? Why is it necessary to disbelieve that St. Peter did himself recognise the epistles of St. Paul as a portion of inspired Scripture, and why may he not have written as he has done for the very purpose of vindicating for these their true position? There cannot be a question that the one apostle was acquainted with the writings of the other; and that being so, it seems to us most natural that St. Peter should have written as he has done in regard to the already well-known and highly-esteemed epistles of St. Paul.

Proceeding now to a consideration of the external evidence, we must at once admit that the references to our epistle in the writings of the early fathers are very scanty and uncertain. But we must remember that this is the case, less or more, with *all* the catholic epistles. Thus, Tertullian quotes the first epistle of Peter only once, although there can be no doubt that he was well acquainted with it, and fully acknowledged its authority. The first author who expressly refers to our epistle is Firmilianus, bishop of Caesarea, in Cappadocia, in the middle of the third century. We know from the epistle itself that it was directed to the same churches as the first epistle [iii. 1], and it is interesting to find that the earliest attestation to it comes from the region where it would naturally be best known. But it appears to us that there are almost undoubted references to the epistle in much earlier writers. The passages in Irenæus, Polycarp, Clement of Rome, and others, which appear to borrow the phraseology of our epistle, should not have been so lightly set aside as they have been. Irenæus uses the uncommon term employed in this epistle, *ἐξόδος* (*exodos*) [chap. i. 15], in reference to the death of St. Peter; and this seems unlikely to have been a mere coincidence. Polycarp, in his epistle to the Philippians [chap. iii.], refers to the epistles of St. Paul in language which seems to some extent an echo of the epistle. And Clement of Rome, in writing to the Corinthians [chap. xi.], uses language which suggests to our mind an almost certain reference to this epistle of Peter. We quote it, that the reader may judge whether it does not almost necessarily suggest familiarity with the language of St. Peter. Clement says, "Through hospitality and godliness, Lot was saved out of Sodom, when the whole region round about was punished with fire and brimstone: the Lord thus making it manifest that he doth not forsake those that trust in him; but those who turn away from him he reserves for punishment and torture." We cannot help believing, on the ground of these passages, that the epistle was known and

acknowledged by the earliest writers in the Church; and though, like some other books, such as the Apocalypse, it afterwards fell for a time under suspicion, and was rejected by many, yet we cannot doubt that it was by a true conclusion the Church at last generally received it, and that we do possess in it an authentic production of the Apostle Peter.

It is not necessary to dwell upon various hypotheses which have been formed respecting this epistle—such as that of Jerome, that St. Peter used a different *interpreter* on this occasion from the one employed in translating his first epistle from Aramaic into Greek; or that of some modern scholars, that some portions are genuine while others are not. Nor need we refuse the notion, strangely sanctioned by Calvin, that the epistle may still be used for purposes of edification, though denied to be a production of St. Peter. It is either his, or it is an impudent forgery. The case is very different from that of the Epistle to the Hebrews. We may doubt or deny whether that epistle be St. Paul's, and yet consistently maintain its inspired and canonical authority. It is anonymous, and may therefore be ascribed to any writer for whose claim preponderating evidence can be adduced. But the epistle before us expressly bears the name of St. Peter on its front, and is therefore to be rejected with all the abhorrence which one feels for a pious fraud, unless, as we believe, it is in fact an authentic production of the apostle.

Readers, Date, Object, and Contents of the Epistle.—The readers are the same as those addressed in the first epistle [chap. iii. 1]. The date cannot be precisely fixed, but may be regarded as about A.D. 68, a little before the apostle's death [chap. i. 14]. The object of the epistle clearly was, to guard the churches against those false and destructive heresies [chap. ii. 1; iii. 17], which, towards the close of the apostolic age, began to appear. The contents of the epistle are in close coherence to the object thus contemplated. The first chapter is chiefly occupied with urging Christians to a life of practical godliness. The second chapter follows up this by several impressive examples both of God's wrath against the ungodly, and of the care he takes of his own people. The third chapter is specially valuable for its revelations of the future purposes of God, and seems absolutely necessary to complete those intimations which the New Testament contains on this subject, and so to form that compact and living organism which the Bible at large presents. The whole epistle is marked by an apostolic gravity of style, and weight of thought, in striking contrast to the writings of the post-apostolic age, and is in every way worthy of St. Peter, who occupied such a distinguished place both in the regard of his Master and in the estimation of his fellow-apostles.

PETHAHIAH, *loosed of the Lord*. 1. The head of the nineteenth of the twenty-four courses of priests [1 Chron. xxiv. 16]. 2. A Levite, in Ezra's time, who had married a foreign wife [Ezra x. 23]. 3. A Levite, possibly the same as (2), who took part in a public recital of God's goodness to Israel, in Nehemiah's days [Neh. ix. 5]. 4. A man of the tribe of Judah, who "was at the king's (probably Darius) hand in all matters concerning the people"—i.e., the Jews [Neh. xi. 24].

PETHOR, *interpretation of dreams*; the place from which Balak fetched Balaam [Numb. xxii. 6]. Its position is unknown, though it seems to have been in "Aram" (Mesopotamia), among "the mountains of the east" [xxiii. 7].

PETHUEL, *ingenuousness of God*; father of the prophet Joel [Joel i. 1].

PEULTHAI, *wages of the Lord*; the eighth and youngest son of Obed-edom [1 Chron. xxvi. 5].

PHA'LEC, the form which the name of Peleg, the son of Eber [Gen. xi. 16], takes in St. Luke's genealogy of our Lord [Luke iii. 35]. [See **PELEO**.]

PHAL'LU, *separated*; the second son of Reuben [Gen. xlv. 9], called elsewhere "Pallu" [1 Chron. v. 3].

PHALTI, *deliverance of the Lord*; the son of Laish of Gallim, to whom Saul gave Michal, David's wife [1 Sam. xxv. 44]. David made the restoration of Michal the condition on which he would accept Abner's offer of service. Through the influence of Abner Ishbosheth took her from Phalti, who "went with her along, weeping behind her," till at Abner's abrupt command he found it best to return [2 Sam. iii. 13–16]. [See **MICHAL**.]

PHAL'TIEL, the same person as Phalti [2 Sam. iii. 15].

PHANUEL, father of the prophetess Anna [Luke ii. 36].

PHARAOH is the name borne in common by the earlier Egyptian kings, from the foundation of the monarchy down to the times of the Macedonian conquest, when the title Ptolemy took its place. It is thus simply an appellation, or royal title, like that of Cæsar, used to denote the Roman emperor for the time being, and like that of Kaiser in Austria, and Czar in Russia. In the East, we have the analogous titles of the Sultan in Turkey, and the Shah in Persia. It is under this general appellation "Pharaoh" alone that the sovereign of Egypt is almost always designated in Scripture. Only rarely, and quite by way of exception, is the personal and individual name added, as in the instances of Pharaoh-Hophra, and Pharaoh-Necho. Now and then the royal appellation is translated, so to speak, into the equivalent term, "the king of Egypt" [Gen. xl. 1; Exod. i. 15, 17, 18; iii. 19; v. 4; xiv. 5]. This circumstance also shows the exact correspondence between the two expressions. Josephus, indeed, expressly remarks that, amongst the Egyptians, the word Pharaoh denoted king. Accordingly, in the Coptic language, which is the modern representative of the old Egyptian, the word for king is *uro*, or *erro*, which, with the Egyptian article *pe* or *phe* prefixed, assumes a form sufficiently near to the word Pharaoh to form the basis of a plausible etymology. We cannot wonder, therefore, that it has been very generally assented to, even by professed Egyptologists, such as the late learned Baron Bunsen. It is right to add, however, that it does not meet with the concurrence of all, or even of the majority of our best hieroglyphical scholars. Several of these, amongst whom may be mentioned Professor Lauth, of Munich, and Mariette Bey, explain the name Pharaoh from the monumental title *Per-aa*, which, although literally denoting no more than "the great house," or "palace," is constantly employed in the inscriptions of all ages to designate, by an easy metonymy, the person of the sovereign himself. In the same way we speak of the Court, meaning the Queen, and the Sublime Porte, when speaking of the Sultan. The more common view, however, amongst the Egyptian scholars of the present day, headed by M. Chabas, is, that the word Pharaoh is nothing else than the royal title *Ra*, "sun," or "sun-god," always borne by the

king of Egypt, regarded as the living representative of that divinity upon earth, to which the Egyptian article *ph* has been prefixed. It is certain that, in the Lee papyrus and others, this royal title *Ph-ra*, the "sun," or "sun-god," is employed throughout in speaking of the king of Egypt, exactly like the word Pharaoh in the Bible. On the whole, we decidedly incline to this opinion, especially since, unlike the derivation from *Per-as*, it is by no means impossible to combine it with the Coptic etymology given above; for the Coptic word *wro* may very well be a representative of the old monumental royal title *Ra*, side by side with the more usual Coptic word for "sun"—*viz.*, *re*. And on this simple, and, in the case of so flexible a language as the Coptic, by no means unnatural supposition, the explanations given by Bunsen and Chabas respectively at once coalesce.

It is worthy of remark that this eminently national designation, Pharaoh, is never met with in the classical writers. It is found only amongst the Egyptians themselves and in the Bible. Those who are so fond of imputing ignorance of Egyptian matters to the sacred writers, would do well to reflect on this significant fact. In the name Pheron, indeed, given by Herodotus to the successor of Sesostris, it has been often thought that we may recognise the word Pharaoh. But this is altogether a mistake. It is now universally admitted that the Sesostris of Herodotus and the other Greek writers is really, as the Theban priests told Germanicus eighteen centuries ago, no other than Ramses the Great. His son, and immediate successor, was Seti-menephtha II., whose other name—for, from the Pyramid builders downwards, every Egyptian king had two—was Ba-n-ra. In this monumental name, as Lieblein, a Swedish Egyptologist, was the first to point out, we may easily discern the Egyptian original which Herodotus has Hellenised into Pheron. Hence, exclusively of the Egyptian monuments themselves, the title Pharaoh is only found in Scripture.

The Pharaohs of Scripture are no fewer than seventeen in number; at so many distinct points does the Biblical history come in contact with that of Egypt during a space of fifteen, or, not improbably, of even seventeen centuries. This consideration, combined with the great fact that the long infancy of the Hebrew nation was passed entirely in Egypt, proves the importance of an extensive acquaintance with the Pharaonic annals and civilisation, in order to the right understanding of the Bible.

The most considerable literary source for the history of Egypt bequeathed to us by antiquity is the work of the Sebennytan priest Manetho, on its dynasties or royal houses, of which he enumerates thirty or thirty-one, from Menes, the founder of the monarchy, down to the conquest of the country by Alexander the Great (B.C. 332). Since the Christian chronologists Africanus and Eusebius, to whom we are indebted for an outline of Manetho's lost work, do not enable us to judge which of these dynasties were successive and which contemporary, this question can only be decided by the evidence of the hieroglyphical monuments. These, thanks to the sagacity of Young and Champollion, are now speaking to the learned more articulately day by day; and since the number of these stone and papyrus records of the most venerable past, with which our museums are already filled, is being constantly augmented by the explorations of Mariette Bey and others in what was thought to be a worked-out mine, fresh light upon this most interesting, but at the same time most obscure, problem of the Pharaonic chronology

and history, may be confidently looked for from time to time. In the course of the single year 1864 two new monumental lists of Pharaohs, one of them comprising not fewer than seventy-six royal predecessors of Ramses the Great, in whose lifetime both of them were engraved, were published for the first time. [See *British Quarterly Review*, for January, 1865, "New Pharaonic Tablets of Memphis and Abydos."] In the opinion of Egyptologists, these discoveries alone have multiplied fivefold, or even tenfold, the value of all previously known monumental documents of the kind. In particular, they for the first time render somewhat intelligible the important, although fragmentary, Turin list of Pharaohs, written on papyrus in the Egyptian characters, and which may be popularly described as a Manetho a thousand years older than the one spoken of above, whose age is the third century before Christ. It will necessarily be some time before all the results of these discoveries will have been harvested. Meanwhile, some valuable conclusions are already established, and amongst them is the fact that, almost from the very commencement, there were rival Pharaonic houses. Manetho's third dynasty, for instance, is now known to have been contemporary with his two preceding dynasties, both described by him as Thinites, but which, in the Turin papyrus, appear as one.

In the present article the Pharaohs of Scripture will be grouped under the respective Manethonian dynasties to which we regard them as belonging. We proceed from the later and better known to the earlier, whose history is more obscure.

Manetho's last native dynasty before the conquest of Egypt by the Persian king Cambyzes (B.C. 526) is numbered by him the twenty-sixth, and is described as a Saïte house. He assigns to it nine kings, and one hundred and fifty years. Of these, however, the first three are now known to have reigned contemporaneously with the twenty-fifth dynasty—a fact only recently cleared up by the testimony of the contemporary epitaphs of the successive Apis bulls, discovered by Mariette Bey in the subterranean chambers of the Serapeum at Memphis in 1858. As to these three kings, our Manethonian extractors, Africanus and Eusebius, leave us entirely in the dark. The other six, half of whom are referred to in the Bible, reigned according to the following table, the chronology of which rests unalterably fixed on the double foundation of contemporary monumental evidence and astronomical law. At least, as to the duration of the respective reigns, there is only one open question now remaining—*viz.*, whether we are to give sixteen years to Necho II. and five to Psammetichus II., or fifteen to the former and six to the latter, as in the table. It is certain that the two reigns united were twenty-one years, and that the entire duration of the dynasty, down to the first year of Cambyzes, was one hundred and thirty-eight years. The first year of Cambyzes, whose conquest of Egypt falls in his fourth, coincides, according to the astronomical canon of Claudius Ptolemy, not one of whose dates has ever yet been falsified, with B.C. 529. On the other hand, an induction drawn from no fewer than seven monumental dates of deaths of Apisos, all of them falling under Ptolemy's canon, establishes the curious and important fact, that the priests of Apis invariably so timed the sacrifice of the deified bull that an eclipse should fall out on the day either of his death or of his funeral, seventy days afterwards, or, at any rate, within the interval between the two events. Since there are

four monumental Apis' deaths under the twenty-sixth dynasty, the dates of which are recorded on the Serapeum epitaphs, this inflexible astronomical rule of the Apis worship enables us to render the chronology of the dynasty into the corresponding years before Christ.

a Saïte house like the twenty-sixth. The other two Ethiopians, Sevechus and Tarakos, are both mentioned in Scripture. With Sevechus, who is there named So [2 Kings xvii. 4], Hoshea (reigned B.C. 697—689), the last monarch of the kingdom of Israel, formed an

Years of Reign according to			I.—CHRONOLOGICAL TABLE OF MANETHO'S TWENTY-SIXTH DYNASTY.		From	B.C.
Herodotus	Manetho	Reign (Monumental)	(Exclusive of the First Three Kings contemporary with his Twenty-fifth.)			
54	54	54	Psammetichus I.—commencing with the Thoth or Egyptian New Year's Day	Feb. 6	...	667
			His 21st, solar eclipse on Serapeum date of Apis' funeral, 23d Paophi, corresponding to	March 26-27	...	647
16	6	15	Necho II., commencing with the Thoth	Jan. 24	...	613
			His 16th current, solar eclipse on Serapeum date of Apis' death, 6th Paophi	Feb. 23-24	...	598
6	6	6	Psammetichus II., dating, according to the invariable rule, from the Thoth before his accession	Jan. 20	...	588
25	19	19	Vaphres (of Man.) or Hophra (of Bible)	Jan. 14	...	562
			His 12th, lunar eclipse at Serapeum date of Apis' death, 13th Pharmuthi	Aug. 23-24	...	561
44	44	44	Amasis (to 1st year of Cambyses exclusive)	Jan. 14	...	573
			His 23rd, solar eclipse at Serapeum date of Apis' death, 6th Phamenoth	July 11-12	...	551
		138	His 44th and last before the accession of Cambyses to the throne of Persia	Jan. 3	...	530
6m.	6m.	3	{ Remaining years of Amasis before the Conquest, inclusive of the 6 months' reign of Psammetichus III.			

Under this royal family, whose real founder was the Saïte prince Psammetichus I., the leading member of the Dodecarchy, or league of twelve chiefs, formed to liberate the nation from the Ethiopian yoke, Egypt must have been at first exceedingly powerful and prosperous. The existing monuments of the epoch, both public and private, afford the fullest proof of the fact. Now also, for the first time, the country was fairly opened to the influence of Hellenic civilisation, since Psammetichus had large numbers of Greek troops in his pay, and soon a flourishing commercial Greek colony was settled at Naucratis, in Lower Egypt. Psammetichus is the Pharaoh referred to in Jer. xlvii., as the destroyer of the Philistine and Phœnician power. Of this identification there can be no doubt, since Herodotus expressly speaks of his capture of Ashdod, after a siege of twenty-nine years. Moreover, his hieroglyphical inscriptions, bearing his scutcheons, have been discovered as far north as Aradus by the recent French expedition to Phœnicia under M. Renan, who has shown them to the writer of this article. This Pharaoh's son and successor, Necho, is mentioned under that name [2 Kings xxiii. 29], as having conquered and slain King Josiah in the fatal battle of Megiddo. Since this battle was fought in B.C. 607 [see CHRONOLOGY, BIBLICAL], it appears from the above table that it was in Necho's seventh year. Two years afterwards he was himself defeated by Nebuchadnezzar, who had just then succeeded his father Nabopolassar, and was compelled to renounce his Palestinian and other Asiatic conquests. Nebuchadnezzar, in his nineteenth year (B.C. 586), took Jerusalem, put an end to the Jewish kingdom, and carried off King Zedekiah and the bulk of the nation captives to Babylon. Many of the remnant, contrary to the warning of Jeremiah, fled into Egypt, where, as will be seen by the table, Vaphres, the Apries of Herodotus, and the Hophra of Scripture, had been already six years on the throne. Against the Pharaoh, whom he particularises under this personal name, the prophet [Jer. xlv. 30] denounces judgment for his selfish policy in fostering the emigration, and predicts that God will deliver him into the hands of his enemies. Accordingly, his disloyalty to his suzerain, Nebuchadnezzar, was actually rewarded at length by the revolt of his own subject Amasis, who dethroned him in B.C. 573, and shortly afterwards put him to death.

The twenty-fifth dynasty consisted of three Ethiopian kings, the first of whom, Sabaco, conquered Egypt and burnt alive Bocchoris, of the twenty-fourth dynasty,

alliance against Shalmaneser, the king of Assyria, to whom he had become tributary—an act of treason which brought about his ruin and the deportation of the ten tribes. The successor of So, or Sevechus, is called in the Bible Tirhakah [2 Kings xix. 9], and is styled king of Cush, or Ethiopia, which was really his proper designation, Egypt being at that time only a conquered province. It was the news of the approach of Tirhakah against him which induced the Assyrian king Sennacherib to retire from his enterprise against Jerusalem in the fourteenth year of Hezekiah (B.C. 681). The chronology of this Ethiopian dynasty is monumentally linked on to that of the twenty-sixth by the incontrovertible evidence of the contemporary Apis epitaphs, which enabled us to detect and rectify, for the first time [see CHRONOLOGY, BIBLICAL], a false numerical reading, to the extent of no fewer than thirty years, in the notation of the reign of Manasseh. For the stela, referred to above, which informs us of the burial of an Apis in the second month of the twenty-first year of Psammetichus, adds that the bull was enthroned as divine king of Egypt in the eighth month of Tirhakah's twenty-sixth, and that from this date till its death, in the twelfth month of the twentieth of Psammetichus, it reigned twenty-one years. Hence the reign of Tirhakah must be reckoned at twenty-seven years, instead of eighteen or twenty, as in the different texts of Manetho, by combining which two readings, however, critical ingenuity had already restored what is now regarded as the true Manethonian number, twenty-eight. The monumental indications, combined with the testimony of Manetho and Herodotus, show that the other two kings reigned twenty-three years between them, of which eleven may be confidently assigned to Sabaco and the rest to Sevechus, or So. The chronology of the dynasty will accordingly stand as in Table II., p. 287.

Still ascending the stream of time, Manetho's twenty-second, twenty-third, and twenty-fourth dynasties are best considered together. For since we have to establish the synchronism, from the Egyptian side, of Shishak I., the founder of the twenty-second dynasty, whom the monuments show to have been the capturer of Jerusalem, in the fifth year of Rehoboam, B.C. 955 [1 Kings xiv. 25, 26], with that Jewish monarch and with his father Solomon [1 Kings xi. 40], as well as that of Shishak's son and successor Osorkon I., the Zerah of the Bible, whom Acha overthrew in his fifteenth year [2 Chron. xiv. 9—xv. 15]—i.e., B.C. 925—it is absolutely unavoidable to discuss

the chronology of the intervening dynasties. We observe, then, that the reign of the Bocchoris already mentioned is the only chronological link between that of the Ethiopian Sabaco, who burned him alive, and

the Pharaoh whose daughter became Solomon's queen [1 Kings iii. 1] is represented in the Bible [ix. 16] as an Eastern conqueror, he was very likely *Rameses XII.*, the last Egyptian monarch before Shishak, of whose

II.—TABLE OF THE TWENTY-FIFTH DYNASTY, THREE ETHIOPIAN KINGS

(Who reigned fifty years in all, as in Herodotus).

Reign.		From	B.C.
11	Sabaco	Thoth, Feb. 19 ...	717
12	Serechus, or So	Feb. 16 ...	705
27	Tarakos, or Tirbakah	Feb. 13 ...	694
	His 24th, solar eclipse at Serapeum date of Apis' death, 13th Mechir, answering to ...	July 18-19...	671

that of Shishak IV., the ninth and last king of the twenty-second dynasty. For the mummy of the last Apis which died under Shishak IV. was found by Mariette in juxtaposition with that of the Apis which died in the sixth of Bocchoris, both having been buried in the same sepulchral chamber, which had never contained any other mummied bull. The irresistible inference is, that the reign of the father of this latter king—viz., Tephnachthes, the earlier of the two Bocchorids, as Eusebius styles the kings of the twenty-fourth dynasty—together with the whole of the twenty-third dynasty, must have been contemporary with the twenty-second. Africanus assigns six years to Bocchoris, the number for the tens having dropped out; but which the astronomical rule of the Apis worship happily enables us to supply with certainty, as being no other than twenty—i.e., his reign was twenty-six years. The total duration of the twenty-second dynasty is given at 120 years, whilst the details make up 116 years. This total the monuments prove to be too low by at least one-half. In point of fact, there is an error in the hundreds' place, and we must read 220 years. The details, 116 years, are correct, but they must be understood to be exclusive of the years during which the dynasty held only a *divided and disputed* sway. Accordingly, if to these 116 years we add the 89 of the twenty-third dynasty, together with the 15, which the slightest possible emendation of the period assigned by Eusebius to the two Bocchorids—viz., 41 for 44 years (MA' for MA'), gives as the reign of Tephnachthes, we have again precisely what must have been Manetho's original total of 220 years in all. More exactly, it was 219 years, as in the following table:—

Oriental campaigns and matrimonial alliances we have records on the hieroglyphical monuments. In 1 Kings xi. 15—20, we read of a Pharaoh to whose court Hadad the Edomite prince fled in the reign of David, and who is said to have given in marriage to the young royal exile the sister of his own queen Tahpenes, by whom he had a son named Genubath. Both these names are purely Egyptian, but, unfortunately, neither of them has hitherto been found on the monuments. The date of Hadad's flight would be a year or two before the birth of Solomon—i.e., before B.C. 1053. But the Egyptian chronology of this period is too little cleared up as yet to enable us to say who was the reigning Pharaoh at this time. Indeed, it is pretty certain that Egypt was then divided in its allegiance between two, if not three, rival royal houses. The Pharaoh of the exodus we were enabled [in the article CHRONOLOGY, BIBLICAL, to which the reader must be referred] to identify, by means of three astronomical notes of time, with Thothmes II., the fourth king of Manetho's eighteenth dynasty. Hence it follows that the Pharaoh under whom the flight of Moses took place [Exod. ii. 15], in the prophet's fortieth year, was Amasis, the founder of the dynasty; and that the king under whom he was born, and whose "daughter took him up" [Exod. ii. 5; Acts vii. 21], was, in all probability, Kames, the father, but not the immediate predecessor, of Amasis. [See MOSES.] Of the Pharaoh whose daughter Bithiah became the wife of Mered, a descendant in the fourth generation from the patriarch Judah, during the stay of the Israelites in Egypt [1 Chron. iv. 18], we can only say that the Phœnician name of the princess seems to point him out as a king of the second Hyksos house, which was certainly

III.—TABLE OF THE MONUMENTAL AND ASTRONOMICAL CHRONOLOGY OF THE PERIOD.

Dyn.	Years.					B.C.
XXII.	22	1.	Shishak I. (in Man 31), his 1st (= 78th of Solomon), from Thoth	April 21 ...	922	
			His 8th (= 3th of Rehoboam), year of the capture of Jerusalem	April 19 ...	935	
	15	2.	Osorkon I. (as in Man.)	April 15 ...	940	
			His 16th current (= 15th of Aaa), year of his defeat by Aaa, in the battle of Marestat, in which he must have fallen	April 11 ...	923	
	37	3.	Takelut I., his 1st identical with 16th current, but never completed of his father	April 11 ...	925	
	22	4.	Osorkon II.	April 3 ...	898	
			His 22nd, solar eclipse at Serapeum date of Apis' death, 27th Payni, answering to	Jan. 17 ...	886	
	16	5.	Shishak II.	March 28 ...	866	
			His 15th current (never completed, and therefore reckoned to his successor), lunar eclipse recorded on Karaak Inscr. as having fallen out in month Mesori, on a day to be read 29th, being the great total eclipse verified by the Astronomer Royal for night of	March 16 ...	851	
	30	6.	Takelut II.	March 23 ...	853	
			His 14th, lunar eclipse at Serapeum date of Apis' burial, 12th Tybi, answering to	July 29 ...	839	
	51	7.	Shishak III.	March 18 ...	833	
			His 38th, solar eclipse between death and burial of Apis, viz., on 22nd Thoth, answering to	April 2 ...	805	
	2	8.	Pimael	March 5 ...	781	
			His 2nd, solar eclipse at Serapeum date of Apis' death, 21st Athyr, answering to	May 24 ...	780	
	36	9.	Shishak IV.	March 6 ...	779	
			His 11th, lunar eclipse between Apis' death and burial, viz., on 8th Paophi, answering to	April 9 ...	769	
			His 37th current, lunar eclipse on eve of Apis' burial, viz., on 26th Athyr, answering to	May 20 ...	743	
Total	219					
XXIV.	26	2.	Bocchoris	Feb. 25 ...	743	
			His 6th, lunar eclipse on eve of Apis' death, viz., on 4th Thoth, answering to	Feb. 26 ...	738	

From this point, at which our astronomical clue fails us, until we reach the Pharaoh of the Exodus, where Providence again puts it into our hands, the identifications must be regarded as uncertain. Since

Phœnician. [See PENTATEUCH.] Christian antiquity is unanimous that the Pharaoh under whom Joseph's arrival and advancement took place [Gen. xxxix.—xli.], was Apophis, the fourth king of the first

Hyksos family, which is described as Arabian. No monumental evidence has hitherto been discovered either to confirm or to invalidate this testimony. The Pharaoh under whom Jacob died [Gen. l. 4] can hardly have been the same with the one under whom Joseph became vizier, still less the Pharaoh in whose reign Joseph's own death took place, at the advanced age of 110 years [Gen. l. 26]. There remains only the Pharaoh under whom Abraham came into Egypt [Gen. xii. 10], of whom all that we are at present enabled to say is, that he must have reigned some considerable time before the invasion and occupation of the country by the Hyksos, or "shepherd kings."

PHA'RAOH-NE'CHO. [See PHARAOH.]

PHA'RAOH-HOPH'RA. [See PHARAOH.]

PHA'RES, the name given in the genealogies of our Lord to Pharez, the son of Judah [Matt. i. 3; Luke iii. 33].

PHA'REZ, *breaking forth*; the eldest of the twin sons of Judah by Tamar, the widow of his eldest son Er. The whole history, a disgraceful one, is given in Gen. xxxviii. His family was numerous [Ruth iv. 12], and became eventually the most important in the tribe. The royal line of David sprang from Pharez [Ruth iv. 18—22], and the chief of all his captains was of the same family [1 Chron. xxvii. 3]. Pharez was also an ancestor of our Lord [Matt. i. 3; Luke iii. 33]. After the captivity there were in Jerusalem alone 468 of his descendants, all "valiant men" [Neh. xi. 6].

PHARISEES, the *separated* (from *pārash*, "to separate"). There seem to be fair grounds for identifying the Pharisees of earlier times with the Assideans (the *chasidim*, or "godly men"), who are described in the Apocryphal 1 Macc. ii. 42, as "all such as were voluntarily devoted unto the Law." So, again, the Assideans are mentioned in 1 Macc. vii. 13, as cleaving to the Aaronic succession in the priesthood, and, under their captain, Judas Maccabeus, as opposed to the Hellenising tendencies of the Seleucid kings [2 Macc. xiv. 6]. We find that, in the time of Antiochus Epiphanes (B.C. 175), there was a party in the Jewish people who wished "to do after the ordinances of the heathen," and obtained the royal licence for this, "and made themselves uncircumcised, and forsook the holy covenant." The views of this party among the Jews quite coincided with the policy of Antiochus, whose design was to blend his Jewish and heathen subjects into one body, and who actually sent letters to put down the Jewish worship and establish idolatry, "to the end that they might forget the Law, and change all the ordinances" [1 Macc. i. 13, 15, 49]. But against this Hellenising party among the Jews, and against this heathenising policy of the king, there was a strong opposition. "Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant" [vs. 62, 63]. Accordingly, we find that "the times of their mingling" were remembered as distinct from "the former times, when they mingled not themselves with the Gentiles" [2 Macc. xiv. 3, 38].

The first distinct mention of the Pharisees by name occurs in the time of the high priest Jonathan, about B.C. 145. They are described by Josephus as being one of the three schools or sects among the Jews; the other two being the Essenes and the Sadducees

[*"Antiq.,"* xiii. 5, 9]. But the feelings and practices which resulted at last in the establishment of a distinct school with a distinct name must have been in operation some time at least before. The better part of the Pharisees' creed agrees with the principles of the Assideans; while, on the other hand, it is quite conceivable how the Assideans, when the immediate pressure of persecution was removed, might, in the course of a century and a half, degenerate into the Pharisees of our Lord's day. Nor is it at all unlikely that the remote origin of Phariseism may be traced to the period of the return from the captivity of Babylon, when the feelings of joy and thankfulness, consequent upon the restoration of religious worship, would naturally incline a certain class of minds and dispositions to cling more closely to all the details of the Mosaic law and ritual.

Josephus, at the age of sixteen, set himself to master the tenets of the three schools, or philosophies, in his time existing among the Jews. After three years, he, at the age of nineteen, professed himself a Pharisee; and says of that school that it resembles the Stoic school of the Greeks [*"Life,"* ii.]. In his writings there are repeated notices of the Pharisees, both as to their political position, and as to their philosophical and religious tenets. On more than one occasion in the Jewish history, we find how great was the power and influence of this party. They were not originally supporters of Herod, at least six thousand of their number refused to swear allegiance to him; they even went so far as to predict the downfall of Herod and his family, and it is no wonder that Herod put to death those who had been most concerned in opposition to him. In the Gospels we find them twice making common cause with the Herodians; but they may have changed their views as the Herodian dynasty became more firmly fixed, or a common feeling of dislike to our Lord may have led them to combine with their political opponents, as they on other occasions combined with the Sadducees, their opponents in matters of religious doctrine. Certain it is that the Pharisees were extremely popular. Their influence with the people was so great that they were able to damage considerably those whom they disliked, and to help those whom they favoured. The people easily trusted them, were readily persuaded by them, even when they put themselves in opposition to the king, or to the high priest. Their general mode of life was extremely frugal; they are described as attached to one another, and not to have been severe in the execution of punishments.

From the religious point of view, Josephus calls the Pharisees sometimes a school or sect, sometimes a philosophy. They were extremely accurate and minute with regard to all the customs received from the fathers; nor was this accuracy and minuteness confined to matters laid down in the Scriptures. Josephus expressly says that they delivered to the people many usages, received by tradition from the fathers, which have not been put on record in the laws of Moses [*"Antiq.,"* xiii. 10, 6]. They held, in fact, that the written Law required an oral tradition to explain and guard it, to make, as it were, a fence for the Law, to secure obedience to a commandment, by prohibiting remote circumstances which might lead to the transgression of it. Of these traditions, the Mishna, compiled about the second century, contains a copious account, of which it would not fall within our limits to attempt even an epitome. One example may suffice:—The strict Pharisee "tithes whatever he eats, and

whatever he sells, and whatever he buys, and does not eat and drink with the people of the land." As to the relations between man and his Maker, the Pharisees held, according to Josephus, that the course of things generally is dependent on the decrees of an overruling Providence, but that human agency was a mixed system, wherein good and evil are to a certain extent in the power of the individual, destiny assisting. They certainly held a future state of retribution, and the indestructibility of the soul: while the soul of the good man passes eventually into another body, the soul of the bad man is eternally punished. Their general popularity has been mentioned, and this might be increased by the estimation in which their piety was held. They professed to follow the dictates of reason, and it would seem that they were not wanting in respect to seniors in age.

Such, without going into over-minute details, is the account of the Pharisees which we derive from Josephus. It must be remembered that he was himself a Pharisee, and that he, perhaps, wished to exhibit both himself and his party in a favourable point of view to the Romans, whom he had, at one time, so energetically opposed. Two great teachers, Hillel and Shammai, had their respective followers among the Pharisees. But whatever might have been the better part of Phariseism in earlier times, it contained within itself the seed of decay, and the onward course of events witnessed the decline of that better spirit and the rise and growth of a hateful formalism. If, in the first instance, the Pharisees had maintained the independence of the land and people; if they clung to the worship of Jehovah amid the idolatrous practices introduced by heathen kings; if they were foremost among those who broke the Seleucid yoke and won the liberty of the nation, their faults developed themselves as time went on, and the unfavourable points in their character and system are brought out in the New Testament with a stern plainness of speech which cannot be controverted, and must not be ignored. And, first, to take the more favourable view, our Lord himself distinctly recognises the authority of the Pharisees as teachers. He even speaks of them as successors in the chair of Moses [Matt. xxiii. 1]. Again, they held the truth in respect to certain important articles of faith: they believed in the world invisible; they confessed the resurrection of the dead and the existence of angels and spirits; and it is in connection with the first of these articles that St. Paul, when he was brought before the council, professed himself to be "a Pharisee, the son of a Pharisee," a testimony which he elsewhere repeats in connection with his strict mode of life and his observance of the Law [Acts xxiii. 6-8; xxvi. 4, 5; Phil. iii. 5]. Again, though the general spirit of their school led them to reject both the testimony of John the Baptist and the teaching of Jesus [Luke vii. 30; John vii. 48], yet they had been among the first to inquire about the mission of the Baptist [John i. 24], and Nicodemus may represent some among them who were not indisposed to give a fair hearing to the doctrine of Jesus. He who began by a stealthy nocturnal visit, and who appeared afterwards in the council as the timid apologist, ended by taking part in the burial. Gamaliel, whatever might have been his ultimate convictions, seems to have been an equitable man, and gave what was for the particular occasion good counsel [Acts v. 34-39]. He had weight enough to carry the council with him; and as his party had probably the majority there,

so also they had found their way into "every town (or village, *κώμη*, *kōmē*) of Galilee, and Judæa, and Jerusalem" [Luke v. 17].

But notwithstanding their holding the truth with respect to a future state, their apparent self-discipline by their frequent fastings, and the high character which they bore among their countrymen, the heart of true practical religion was wanting; their system was a hollow one—it was outside, and nothing more. On the very first occasion when they are mentioned in the New Testament, they are classed with their rivals, the Sadducees, as a "generation of vipers;" and this plain-spoken testimony of the Baptist—the first, perhaps, which ever showed them to themselves—was afterwards solemnly confirmed by our Lord [Matt. iii. 7; xxiii. 33, &c.]. Self-righteousness and pride had become notorious traits in their character; they kept at a distance from publicans and sinners, both in their public devotions and in social intercourse, in which last they went so far as sometimes to neglect the common courtesies of Oriental life [Matt. ix. 11; Luke vii. 44-46; xviii. 11]. Their traditions had been maintained as a fence to protect the Law; they had become a hedge which kept the Law out of sight. They had practically set aside the third and the fifth commandments, and a rigidly literal interpretation of the fourth commandment had made them forgetful of that spirit of mercy which the Sabbath day was intended both to inculcate and to exemplify; accordingly, the Pharisees repeatedly took objection to the miracles of Jesus which were performed on the Sabbath day. Those who laid so much stress on outward observances, would be just the persons to demand some external manifestation of power, rather than to read the signs of the times, and to examine their own hearts. Accordingly, on more than one occasion, they are rebuked as "an evil and adulterous generation," and are referred to the previous history of their nation for the sign which their evil curiosity demanded [Matt. xii. 39; xvi. 1, 4].

During the course and just at the close of his ministry [Matt. xxiii.], our Lord rebuked the various faults of the Pharisees in language the plainness and sternness of which can neither be softened down nor misunderstood. He speaks of them as plants destined to be uprooted; as blind leaders of the blind; as leavened with hypocrisy; as fond of money; as imposing burdens on others which they did not lay upon themselves; as attending to externals (phylacteries, minute tithes, washing of vessels), to the neglect of inward honesty and purity; as ambitious of precedence, oppressors of the defenceless, morbidly desirous of making proselytes, excommunicating all who did not agree with themselves; persecuting both those who witnessed to God's truth, and those who were willing to receive it; blind to God's signs, deaf to God's warnings. It is no wonder that a system which taught purity of heart over and above a correct outward demeanour—which said plainly, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [Matt. v. 20]—should at once call forth the feeling of bitter hostility. It is no wonder that they who were the popular school among their countrymen, and who stood so high in the national council, should, when they found themselves thus openly denounced, the veil torn off from their seemingly fair appearance, their real motives and actual conduct exposed, resolve to get rid as soon as they could of a teacher who told them such unwelcome truths. From an early period in the ministry of our

Lord, we can trace the machinations of the Pharisees trying to undermine his influence by attributing his miracles to Satanic agency, and repeatedly putting captious questions to him, that they might entangle him in his talk, and make him an object of derision or dislike. Their questions on divorce and the payment of tribute had this object in view. From them came the plausible question, "Who can forgive sins but God alone?" They were among those who demanded his sentence about the woman taken in adultery. In fact, they had their eye upon him from the first. Early in his ministry they "took counsel with the Herodians against him, how they might destroy him" [Mark iii. 6]. We may collect from our Lord's reply that they had no honest motive in warning him against Herod Antipas; they had even tried to apprehend him at the Feast of Tabernacles [Luke xiii. 31; John vii. 32]. At last, enraged at the results which followed from the public raising of Lazarus, stung with being silenced by the question publicly put to them in the courts of the Temple at a time when Jerusalem was full, self-convicted by their own application of the parable of the ungrateful and murderous husbandmen, they made their unholy compact with Judas, and carried their long-cherished purpose into effect.

It is not surprising that a system which had fixed itself so deeply in the mind and heart of the Jewish people should have survived the change from Judaism to Christianity; and the first great question which the apostolical Church had to decide was upon a point of doctrine and practice raised by "certain of the sect of the Pharisees" [Acts xv.].

PHAROSH, *a flea*; ancestor of a family who returned from Babylon with Ezra [Ezra viii. 3].

PHIARTAR, *swift*; mentioned by Naaman, along with Abana, as one of the rivers of Damascus [2 Kings v. 12]. It is identified by most moderns with the 'Awaj, a stream which flows in a somewhat north-easterly direction from the south-east of Hermon, until it reaches the lake district east of Damascus, where it empties itself. Mr. Porter says, "The whole district watered by the 'Awaj is called Wady el-'Ajam, the 'Valley of the Persians,' but when or why it got the name is a mystery" ["Hand-book for Syria and Pal.," 467]. Dr. Robinson observes that the 'Awaj and the Barada are the only independent streams of any size within the territory of Damascus. It is formed by the junction of several smaller streams, and in its course receives the waters of some others. It is sometimes exhausted before it reaches its natural outlet. It supplies, at least, two canals for watering the fields, gardens, and orchards at some distance from it ["Biblical Researches," iii. 447, 448].

PHIARZITES, the descendants of Pharez, the son of Judah. There were two families of them, the Hezronites and the Hamulites [Numb. xxvi. 20, 21].

PHASEAH, *lame*; a man whose children returned from Babylon with Zerubbabel [Ezra ii. 49; Neh. vii. 51].

PHEBE, a "deaconess of the church at Cenchrea," by whom it is probable that the Epistle to the Romans was sent, that epistle having been written from Corinth (of which Cenchrea was the port). What is the exact meaning of the designation given her (*διάκονος*), and what were the duties of the position she held in the Cenchrean church, is uncertain. [See DEACONESS.] She was travelling to Rome on business; possibly, to judge from the way in which St. Paul bespeaks of her all the help she may need, it was on business

connected with the church. She had been in some way, we know not how, a great helper to St. Paul himself, as well as to others of the Christians [Rom. xvi. 1, 2].

PHENICE. 1. From the Greek *Phoinix*, "a palm-tree." This word is peculiarly unfortunate: it should be written *Phonix*, and the accent should be upon the first syllable. All the early English translators appear to have imitated the spelling of Jerome, who writes it *Phoenice*. Phoenix was a town with a harbour on the south side of the island of Crete. The place is mentioned by Ptolemy the geographer, but its exact site was unknown to the moderns until 1858, when it was recovered by two English travellers. Its usual name is now Lutrò, but the ancient name is not unknown to the natives. The small harbour is admirably suited for a place of refuge for a ship in danger or distress [Acts xxvii. 12]. A full account of the place appears in Conybeare and Howson's "Life and Epistles of St. Paul." 2. Phenice. [See PHENICIA.]

PHENICIA, also called PHENICE, but more correctly written "Phœnicia." As already noticed, the Greek word *Phoinix* signified "a palm-tree," but it also denoted a *purple colour*, and a fabulous bird, the *phœnix*. Phœnicia, as the name of a country, seems to have been of Greek origin, and not to have been adopted by the inhabitants; but whether it means "the land of palm-trees," or "the land of purple," is uncertain. Our own opinion is, that it was most likely named after the famous Tyrian dye, of which we read so often in ancient authors. The mythologists speak of a certain Phœnix, or Punicus, the son of Agenor, as king of Tyre when the purple was discovered; but this is a fable, and we cannot ascribe the name of the country to any such person. It appears also that the Carthaginians were also called Pœni, which resembles the name Phœniciana, and is the source of our word Punic; but it may have been of foreign origin. As we have seen, the Phœnicians did not call themselves such: the name they adopted was Sidoniana. Neither does the name Phœnicia occur in the Old Testament, where the region was always spoken of as subject to Tyre and Sidon.

Phœnicia was a strip of land on the shore of the Mediterranean, with Lebanon on the east. Its proper southern limit was near Carmel, and it extended to Aradus in the north. Sometimes its limits were more extended; but it was always a very small country, and, small as it was, it was at times under the rule of more kings than one. Ancient writers often use the name with considerable latitude. Thus we are reminded that Herodotus "extends the boundaries of Phœnicia, along the sea-coast, from the borders of Egypt to almost the extreme north of Syria; some writers also call the whole land of Canaan, Phœnicia; and others apply the term to the greater part of Syria, dividing it into two parts—Maritime Phœnicia, which reached from Tripolis to Ptolemais, or even to Pelusium in Egypt; and Midland Phœnicia, of which Damascus was the metropolis. But it is in general only the tract of land between Issus and Ptolemais which is meant by the term Phœnicia."

The Phœnicians were among the smallest and most famous of maritime nations. Although their country was such a narrow strip of land upon the sea-shore, with very few harbours, it was generally fertile, and singularly fitted for universal commerce. The natives improved their advantages, and became the most active and successful merchants in the old world. They esta-

blished colonies at various places on the shores of the Mediterranean, and of these Carthage was the most celebrated. They do not seem to have excelled in sculpture and some other arts, but in works of positive utility they were industrious and successful. Although a trading rather than a literary people, if they did not invent, they adopted and made known far and wide the use of alphabetical characters and numeral signs. To their alphabet our own and the Hebrew are in different ways closely related; and so also are many others. [See ALPHABET.] The Phœnicians were skilled in building, and were largely employed by Solomon in erecting the Temple. In shipbuilding and navigation they had no equals. They must also have been profoundly versed in the principles of commerce and the value of merchandise, by means of which they accumulated immense riches. The extent of their trade, their wealth, and their luxurious habits, may be inferred from the graphic and admirable descriptions of Ezekiel [xxvi.—xxviii.].

Before proceeding to further details, we may observe that in the New Testament Phœnicia is mentioned by name [Acts xi. 19; xv. 3; xxi. 2]. Our Lord seems to have visited it [Mark vii. 24], on which occasion he performed a miracle upon the daughter of a woman whom St. Matthew calls "a woman of Canaan," because the Phœnicians were a branch of the Canaanites, as we shall show hereafter. St. Mark calls the same woman a Syro-Phœnician, because the province was regarded as part of Syria [Matt. xv. 22; Mark vii. 26].

Anything like an attempt to set forth the history of Phœnicia would require far more space than we can command. Some details will be found in the articles SIDON and TYRE. There is no doubt that the Phœnicians were of the Canaanite branch of the race of Ham. They are often, and not incorrectly, denominated Sidonians, after Sidon, the first-born of Canaan. Nevertheless, they comprised descendants of other sons of Canaan, for in Gen. x. 15—18 we not only find mention of Sidon, but of the Arvadite, or people of Arvad (otherwise Aradus, and now Ruad), and of the Arkite, which seems to point us to Arca, near the river Eloutherus. All these were Phœnician. Their language is equally well known. The Canaanites in general, and the Phœnicians in particular, spoke a dialect which closely resembled the ancient Hebrew. We have many proofs of this. For example, the Phœnician proper names in the Bible and in secular authors are very much like Hebrew. The names of the letters of the alphabet which they gave to Greece, are mostly intelligible in Hebrew. But if we had nothing else demonstrative, we have sundry inscriptions which date from a very remote period. The most important of these inscriptions is, perhaps, the one which was discovered at Sidon in 1855, and which is now at Paris. It is upon the lid of a sarcophagus, and is in memory of a Sidonian king called Eshmanazar, or Eshmanazer, who is otherwise unknown. Here we find many words and forms the same as in Hebrew; but the differences are sufficiently marked to show that the Phœnician is a distinct dialect. A remarkable Phœnician inscription, discovered at Marseilles, is figured and translated in the 'Journal of the German Oriental Society' for 1865, pp. 90—115.

The northern Phœnicians certainly called themselves Sidonians, the name by which they were known to Homer. We learn this not only from the sarcophagus of Eshmanazar, who repeatedly calls himself "King Eshmanazar, king of the Sidonians,"

but from the coins of Tyre, upon which we read "Tyre, the metropolis of the Sidonians." In perfect harmony with the monumental evidence, Ethbaal, who is recorded to have been a Tyrian king, is in 1 Kings xvi. 31 called "king of the Zidonians."

With respect to the religion of Phœnicia, little need be said. Its character is distinctly marked in the Old Testament, and the information there given accords with what is found elsewhere. Baal and Ashtoreth, in various forms, seem to have been most popular among all the Canaanites, and the Phœnicians in particular. "Ashtoreth, the goddess of the Sidonians," is commemorated in various inscriptions, including the one of Eshmanazar, who calls his mother "Im-Ashtoreth, priestess of Ashtoreth," and goes on to say, "We built the house of the gods (the temple which is) in Sidon the land of the sea; and the heavens on high, made Ashtoreth favourable, and we restored the house of the Name (Baal), and the sanctuary of Anidalal in the mountain; and the heavens on high favoured me, and we built the temples of the gods of the Sidonians in Sidon the land of the sea—a house to Baal-Sidon, and a house to Ashtoreth the Name of Baal. And the lord of kings (Adou Malcham) bestowed upon us Dor and Joppa." &c. A few words in this translation are doubtful, but the substance of it is correct, and it is exceedingly interesting to compare it with the language of Scripture. The date of the inscription is uncertain, but it is no doubt more than 600 B.C. [For the history of Phœnicia, we may refer to Kenrick's "Phœnicia;" for its religion, to the German works of Movers, "Phönizier," &c.; and for its language, to Gesenius's "Monumenta." Classical allusions to Phœnicia are collected by writers on ancient geography, as Bochart, "Canaan;" Collarius, "Geographia Antiq.;" and Lloyd, "Diction. Historic."]

PHICOL (according to Fürst, this name is not Shemitic, but Philistine, and means *great*), the chief captain of the host of Abimelech, king of Gerar. With his royal master, he formed an alliance with Abraham [Gen. xxi. 22, 23], and terminated a dispute with him concerning a certain well of water by a covenant which was commemorated in the name Beer-sheba, "the well of the oath" [vs. 31, 32].

PHILADELPHIA (in Greek written and pronounced *Philadelphēa*), *brotherly love*; a city of Asia Minor, the seat of one of the seven churches addressed by St. John, and without a word of rebuke. Strabo seems to have placed this city in Mysia: "Beyond the Lydians are the Mysians, and the city of Philadelphia, which is very liable to earthquakes" [bk. xiii.]. Ptolemy and others locate Philadelphia in Lydia. It was, in fact, on the borders of the region which was called *Katakekaumēne*, or the "burnt," in consequence of its volcanic character; and hence the city was in constant peril [Strabo, bk. xii.]. It was named after Attalus Philadelphus, king of Pergamos, who reigned B.C. 159—138. A few years later it became subject to the Romans. The church of Philadelphia is mentioned from time to time in the writings of the early Christians. Its bishops attended the Councils of Nicæa, of Laodicea, Constantinople, &c. The city fell under the power of the Turks in 1392, but it still exists, and is a place of some importance. Its preservation, and the continuance of its church, have often been referred to as a striking fulfilment of the promise in Rev. iii. 7—12. "Its preservation in times of dreadful war is in a high degree remarkable. When Tamerlane

PHILADELPHIA (*Allah Shehr*).

destroyed and obliterated, in streams of blood, the names and the seats of the Christian churches, Philadelphia, though surrounded on every hand with death and ruin, was, as if by a miracle, saved from destruction. In fact, it served as a place of refuge and concealment to the few Christians of Sardis who, along with their bishop, escaped the sword of the conqueror. Surrounded on all sides by Mohammedan villages, the Christian church in this little town forms, as it were, the last and solitary watch-tower of the Christian faith in the land of enemies" [Dr. Barth's "Bible Manual"]. The modern name is Allah Shehr, "city of God," and a Greek bishop resides there. "Of the ancient city but little remains; its walls are still left standing, inclosing several hills, upon whose sides stood the town, but they are very ruinous. Some immense remains of buildings are called the ruins of Christian churches, but all the ruins so designated seem rather to bear the character of vast temples, erected, perhaps, by imperial command, dedicated to nominal Christianity, but showing in the niches, &c., traces of heathen superstition. The present town is beautifully situated at the foot of Mount Tmolus, and contains about 3,000 houses; 250 belonging to Christians, and the rest to Turks" [Murray's "Hand-book for the East"]. The historian Gibbon, when speaking of the seven churches of Asia, sarcastically remarks, "Philadelphia alone has been saved by prophecy or courage" ["Decline and Fall," chap. lxiv.]. Our readers will observe, in connection with the prophecy [Rev. iii. 12], the words "Him that overcometh will I make a *pillar* in the temple of my God . . . and I will write upon him . . . the name of the *city of my God*." As if to remind every beholder of this prophetic promise, a solitary

pillar is a most conspicuous relic at Philadelphia, and the modern name of the place is "city of God."

PHILEMON. We know nothing of this person, except what may be gathered from the epistle, which was addressed to him by St. Paul, and by inferential deduction from a passage in the Epistle to the Colossians [Col. iv. 9]. From the circumstance of Onesimus, who is the special subject of the Epistle to Philemon, and his servant, being described in the Epistle to the Colossians as "one" of them, the conclusion is natural that Philemon himself was an inhabitant of Colosse. The same conclusion naturally follows from the way in which Archippus is mentioned [comp. Col. iv. 17 and Philem. 2]. From the statements in vs. 2, 6, 7, 22, and also the general tenor of the epistle, it has been supposed that Philemon was a person of some note at Colosse as a citizen; but no great stress can, after all, be laid on these passages in proof of that fact. But there can be no doubt that he occupied a distinguished place in the Christian community established there, alike on account of his eminent piety, and the fruits of beneficence which he manifested towards the poor saints [Philem. 4-7]. At what time he was converted, or where, we are not told. It is evident, however, that St. Paul's ministry was the instrument through which he was brought to the knowledge of Christ [ver. 19]; and it has been supposed, not without some show of reason, that he heard the Gospel from that apostle's lips either at Colosse itself, if St. Paul ever preached there—and we hardly think that Col. ii. 1 is sufficient to prove that he did not—or at some place during his missionary journey in that district of Asia Minor; at Antioch, perhaps, or Ephesus. In the

absence, however, of more direct statements on this point, conjecture is useless. Some writers have argued, from the phraseology in ver. 5, that St. Paul had no personal acquaintance with Philemon; but the statement in ver. 19 is too strong and positive to leave any doubt in our minds that the apostle was his spiritual father, and that to him, under the grace of God, he owed his conversion from heathenism to Christ. From the expression "fellow-labourer," in ver. 1, it has been supposed that Philemon held some office in the church at Colosse; some have made him a deacon, others an elder, and others even the bishop. But there is really no proof that he was either the one or the other. The designation of the apostle would equally apply to any Christian who, in a spirit of love to Christ, was doing what he could to spread the Gospel among those around him, and to minister, either in temporal or spiritual things, to the wants of his fellow-believers.

PHILEMON, EPISTLE TO. Several considerations combine to indicate, beyond the possibility of doubt, both the date of this brief epistle, and the object with which it was written. As regards the first point, we have, in ver. 1, the fact of St. Paul's being a prisoner, while, from ver. 22, it is evident that he was expecting, at no distant date, that in the providence of God, and in answer to the prayers of his fellow-Christians, he should be set at liberty. We are thus enabled to assign the date of the epistle at the latter period of the apostle's first imprisonment in Rome—that is, about A.D. 62 or 63; and from the mention of Onesimus, who was the bearer of this epistle, in Col. iv. 9, as the companion of Tychicus, the bearer of the Epistle to the Colossians, we learn the coincidence of the dates of both these epistles, and may therefore refer to the article on the Epistle to the Colossians for what further can be said on this point. [See **COLOSSIANS, EPISTLE TO.**] The genuineness of the Epistle to Philemon is supported by the most unquestionable testimony. It was cited or alluded to by Tertullian, Caius, Niger, and Eusebius, and it has had a place in every catalogue of the New Testament Scriptures. At an early date, however, certainly as early as Jerome, attempts were made to dispute—not its genuineness as a veritable letter of St. Paul to Philemon, but its title to a place in the sacred canon, on the ground of its being a mere private letter, just such as the apostle might have frequently written to individual Christians on personal matters, of no concern to the Church. But a mere inference of this kind cannot weigh against the strong current of testimony in favour of its actual admission into the canon, from the earliest times. The very character of the epistle, the object with which it was written, and the striking lessons which it supplies on points involving Christian morality, and the graces which should adorn the Christian life, and characterise the intercourse of believers, and their relations to each other in the social scale, all tend to remove the letter out of the category of private communications, and to make it a document of public importance and value to the Church at large.

The object of the epistle was to persuade Philemon to receive back into favour his servant Onesimus. Whether we are to understand from ver. 18 that the latter had actually robbed Philemon, or whether the apostle in this place refers only to the loss incurred by his master in being deprived of his service, is uncertain. This only is clear, that Onesimus had run away from his master, and made his way to Rome, where the apostle was then in bonds. Some writers have sup-

posed, from the expression "who is one of you" in Col. iv. 9, that Onesimus was already a professing Christian. How he was brought into contact with St. Paul in the imperial city is not stated. "It is difficult to imagine any portion of mankind more utterly depraved than the associates among whom a runaway pagan slave must have found himself in the capital. Profligate and unprincipled as we know even the highest and most educated society to have been, what must have been its dregs and offal! Yet from this lowest depth Onesimus was dragged forth by the hand of Christian love. Perhaps some Asiatic Christian who had seen him formerly at his master's house recognised him in the streets of Rome, destitute and starving, and had compassion on him; and thus he might have been brought to hear the preaching of the illustrious prisoner. Or it is not impossible that he may already have known St. Paul at the period of his master's conversion" [Conybeare and Howson, ii. 399]. The result of this intercourse with the apostle was his conversion [ver. 10]; and then the earnest desire to return to his master, probably from a sense of duty, and that prompting of genuine repentance which would make him anxious, not only for the forgiveness of his wrong-doing, but also for the opportunity of making such restitution as lay in his power. Paul himself would gladly have retained him, as a fellow-helper, in some way or other, in the Gospel [ver. 13]; but, greatly as he needed such an associate, he would do nothing without the consent of Philemon. But inasmuch as the law was severe against runaway servants, and Onesimus might well feel that he deserved the punishment it denounced, the apostle wrote this epistle in his behalf, in which he endeavours to soothe the injured feelings of Philemon, entreats him to receive Onesimus, not now as a slave, but a brother in Christ, and further pledges himself, if necessary, to make good whatever pecuniary loss had been incurred by his desertion [ver. 19]. The peculiar way in which St. Paul addresses Philemon, and enforces his wishes, is perceptible in every line of the epistle. Every commentator almost, who has given it his attention, has expressed his admiration of the exquisite delicacy, the masterly address, the tender affection, the all-powerful persuasiveness, and the genuine and unconstrained courtesy which characterise it; and although there is a tone of authority, such as might well be expected in the apostle, yet is it veiled by such warmth of affection, and such studied politeness, as hardly to be recognised. This epistle has sometimes been referred to in connection with the argument on slavery. It will scarcely, however, sustain the reference, since there is nothing to show positively that Onesimus was sent back compulsorily to his master by St. Paul, but just the contrary. While, on the other side, it has frequently been urged that, if the principles here implied or laid down be faithfully carried out, slavery, in the modern sense of the term, would become impossible.

PHILETUS, a faithless professor of Christianity, probably at Ephesus, who is mentioned along with Hymenæus as saying that the resurrection was past already [2 Tim. ii. 17, 18]. This denial of the resurrection was a Gnostic heresy, and identifies Philetus with the Nicolaitanes. [See **NICOLAITANES.**] That Philetus was an Ephesian appears partly from the circumstance that the epistle in which he is named is believed to have been sent to Ephesus, partly from his association with Hymenæus, who was a confederate with Alexander the Ephesian [comp. 1 Tim. i. 20; 2 Tim. ii. 17;

iv. 14, with Acts xix. 33]. It must be admitted, however, that some think the Alexander in Acts a different person. The Alexander of Mark xv. 21, and the one named in Acts iv. 6, were, no doubt, different; but we regard the Ephesian Alexander as the one who, with Hymenæus and Philetus, heralded the Gnostic delusions which caused so much controversy and trouble in the early Church.

PHILIP. 1. One of the twelve apostles of Jesus Christ. Although, beyond the fact of his incorporation with "the twelve" [Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13], the New Testament supplies us with but slight notices of this apostle, those which are furnished are of a peculiarly interesting character. Of his history previous to his call to the discipleship we know nothing, but that he was an inhabitant of Bethsaida, "the city of Andrew and Peter" [John i. 44]. We may infer from this circumstance, and the call of all three to follow Christ, that not only were they acquainted with each other, but that there was also a friendship between them. Be this as it may, the first intimation in the Gospel concerning Philip is in immediate connection with these two disciples; and it was probably from Andrew that he received such information in regard to Jesus as prepared him to respond, without hesitation, to the call of the Lord [John i. 43]. He appears to have at once adopted the conviction expressed by Andrew [ver. 41] of the Messiahship of Jesus, for we find him forthwith seeking Nathanael, and not only communicating to him the glad tidings which had brought satisfaction to his own mind, but also overcoming the prejudice of his friend by the challenge to come to Jesus and judge for himself [vs. 45, 46]. Convinced himself, he was anxious to convince others. It is an observable circumstance, that all the special notices of Philip belong to the author of the fourth Gospel. It is to this evangelist that we are indebted for one or two incidental details preliminary to the miracle of feeding the multitude, in which Philip took some part, and in which his faith evidently failed to answer to the test applied by the Lord [John vi. 5-7]. A few chapters further on [John xii. 20-22], we find Philip applied to by "certain Greeks, among them that came up to worship at the feast," and who desired an interview with Jesus. In the absence of more positive information, it is needless to speculate as to whether these Hellenists were "proselytes of righteousness," or only "proselytes of the gate." "Sepp sees in them Armenians, the deputation of King Abgarus!" [Stier *in loco*.] "The reason for which they turn to Philip seems to be intimated in the otherwise useless addition, that he was of Bethsaida in Galilee (according to the older and wider meaning of that name); either he was known to them as on the borders of their land, or they observed that he understood Greek, or what else may be suggested. Philip, at first, probably regards their desire as an unreasonable curiosity; he then counts it remarkable, does not venture to repel them, yet still less to bring the matter forward alone. For would the Messiah, just now proclaimed, and triumphantly entering, receive Gentiles at once into his presence? He therefore confers with his countryman Andrew" [*ibid.*].

The only other incident in the Gospel peculiar to Philip is that described in John xiv. 8, 9, where the apostle, misapprehending the spiritual import of the Lord's words in reference to the Father, and the knowledge and vision of him, and not yet recognising or realising the great truth of the Gospel, that in Christ alone is the Father visibly and personally revealed,

earnestly demanded a vision of God, assuring his Master that then all their fears would be laid at rest—they should be perfectly satisfied. Whatever culpability may be attached to the indistinctness of faith, and dimness of spiritual perception, which are manifest in this inquiry—and that some degree of blame was due is implied in our Lord's answer—they have at least been productive of blessing to the Church at large, by eliciting from Jesus an avowal of his Godhead, and of his Divine identity with the Father, so distinctly positive and unmistakable as to leave no excuse for unbelief. After this occurrence Philip is only once mentioned by name. With the disciples in the "upper room," after the ascension [Acts i. 13], he waited for the fulfilment of the Divine promise [ver. 14], and with them also we must assume that he laboured to spread the Gospel. Sundry traditional notices in regard to him have come down in the writings of the fathers; but some of them are evidently apocryphal, and others rest on no certain authority.

2. One of the seven deacons selected to assist the apostles, as described in Acts vi., also called "the evangelist," probably from his labours as a preacher of the Gospel [Acts xxi. 8, 9]. But three notices of him, subsequent to his appointment as "one of the seven," are found in the sacred narrative; two of them indicate that he was an honoured member of the Church, selected not only by the apostles, but by God himself, for special evangelistic ministrations, and signally blessed in them; while the third, having reference to a much later period, leaves little doubt that in the meantime Philip had been a devoted servant of Christ, whose faith and zeal were well known among the apostolic churches. The first scene of his evangelistic labours was Samaria, whither he had gone to avoid the persecution at Jerusalem which followed the death of Stephen [Acts viii. 5]. Here he met with marked success [ver. 6]. His miracles, which were of a varied character, embraced not only the cure of disease, but also the expulsion of evil spirits from the possessed [ver. 7], aroused attention to his preaching, and seconded his exhortations. Even the notorious sorcerer Simon Magus was convinced of the truth of the Gospel, and avowed himself a disciple of Jesus [ver. 13]. [See SIMON MAGUS.] Philip soon after received a Divine command to travel along the road leading from Jerusalem to Gaza [ver. 26]. He was shortly overtaken by an Ethiopian eunuch of considerable distinction at the court of Candace [see CANDACE, CUSH], who was doubtless a Jewish proselyte, and in that character had been to Jerusalem. Prompted by the Spirit, Philip hastened after the chariot, and heard the Ethiopian reading aloud to himself a portion of Isa. liii. The latter eagerly embraced the opportunity afforded him of gaining instruction, and Philip expounded to him the significance of the prophecy, as predictive of the office and mediatorial work of the Messiah [Acts viii. 30-35]. He "began at the same scripture, and preached unto him Jesus." The eunuch believed, and was baptised, and went on his way rejoicing [vs. 36-39]. Philip meanwhile was caught away by the Spirit of the Lord, and is next heard of at Azotus, or Ashdod [see ASHDOD], whence he went forth on a missionary journey from place to place till he arrived at Caesarea [ver. 40]. From this time we lose sight of him entirely for a period of probably little less than twenty years, when we find him a resident at Caesarea [Acts xxi. 8]; but for how long a time he had been there is unknown. At his house St. Paul, with Luke and his other companions, found a temporary

resting-place on their journey to Jerusalem; and there, also, the prediction of Agabus signified to the apostle the dangers which would beset him in the holy city [vs. 10, 11]. From this time we lose sight altogether of Philip. Like his namesake the apostle, he is the subject of several traditions, but they rest on no certain or reliable foundation.

PHILIP. 1. One of the Herod family, and often called Herod Philip I. Herod the Great was his father, and his mother was Mariamne, daughter of Simon, the high priest. He was the first husband of Herodias, who bore him a daughter named Salome. [See **HERODIAS**.] Josephus does not mention his surname of Philip, but there is no doubt of his identity ["Antiq.," xviii. 6]. In the New Testament he is only mentioned in connection with the imprisonment of John the Baptist [Matt. xiv. 3; Mark vi. 17; Luke iii. 19]. He was disinherited by his father, and filled no public office. 2. Philip, or Herod Philip, called by St. Luke "Philip tetrarch of Iturea, and of the region of Trachonitis" [Luke iii. 1], was also the son of Herod the Great. His mother was Cleopatra, and Herod Antipas was his brother. He is only once mentioned in the New Testament, except by implication in Matt. xvi. 13; Mark viii. 27, where we read of *Cæsarea Philippi*, which was so called after him and the Roman Emperor. On the death of his father he inherited the provinces of Gaulonitis, Trachonitis, Batanea, &c., and Augustus confirmed him in his authority. His reign, which lasted thirty-seven years (from B.C. 4 to A.D. 34), was an entirely peaceful one, and his kind and equitable government made his subjects love him. He not only rebuilt *Cæsarea Philippi* (now *Banias*), but enlarged and embellished *Bethsaida*, which he called *Julias*; he also erected a splendid monument, which became his sepulchre. He left no children, and his provinces reverted to the Roman Empire at his death ["Nouvelle Biogr. Générale"].

PHILIPPI, a chief city of the province of *Procon-sular Macedonia*, on the border of *Thrace*, between *Apollonia* and *Amphipolis*, and some miles from the river *Strymon*, which divided *Macedonia* from *Thrace*. It was named after Philip of *Macedon*, the father of *Alexander the Great*, having been previously called *Crénides*, or "fountains." There were mines of silver and gold in the neighbourhood. The *Philippian* fields, in which *Augustus* defeated *Brutus* and *Cassius*, were not far distant. In Acts xvi. 12, *Philippi*

the conversion of the gaoler and his family [Acts xvi. 12—40]. Later in his life, when the disciples had multiplied at *Philippi*, Paul wrote them the admirable Epistle to the *Philippians*. The ruins of *Philippi* still exist to the north of *Cavallo* or *Neapolis*, upon an elevated plain a few miles from the sea. [See **NEAPOLIS**.] The river mentioned in Acts xvi. 13 still flows near the walls of the ancient city. The ruins appear now to be less considerable than when they were visited by Paul Lucas towards the end of the seven-teenth century, but even then the houses had disappeared.

PHILIPPIANS, EPISTLE TO THE. The genuineness and authenticity of this portion of St. Paul's writings have rested from the first on unimpeachable authority. The early orthodox and heretical writers offer on this point a consentient testimony. Nor can there be any doubt as to the period and circumstances under which it was written, when we mark the numerous allusions, both of time and place, with which it abounds. It is impossible to add anything in this respect to the clear and succinct statements of *Conybeare* and *Howson* of the grounds for the date assigned. "1. It was written during an imprisonment at Rome, because (a) the *prætorium* [Phil. i. 13] was at Rome; (b) so was the Emperor's household [iv. 22]; (c) the apostle expects the immediate decision of his cause [i. 19; ii. 24], which could only have been given at Rome. 2. It was written during the first imprisonment at Rome, because (a) the mention of the *prætorium* agrees with the fact that, during his first imprisonment, he was in the custody of the *prætorian* prefect; (b) his situation described [i. 12—14] agrees with his situation in the first two years of his imprisonment [Acts xxviii. 30, 31]. 3. It was written towards the conclusion of his first imprisonment, because (a) he expects the immediate decision of his cause; (b) enough time had elapsed for the *Philippians* to hear of his imprisonment, send *Epaphroditus* to him, hear of *Epaphroditus*'s arrival and sickness, and send back word to Rome of their distress [ii. 26]. 4. It was written after *Colossians* and *Philemon*, both for the preceding reason and because Luke was no longer at Rome as he was when those were written, otherwise he would have saluted a church in which he had laboured, and would have 'cared in earnest for their concerns' [see ii. 20]." The evidence is, therefore, conclusive for the date, A.D. 62 or 63.

The circumstances connected with the introduction of Christianity into *Philippi* are of special interest. This was the first place in Europe where the Gospel was preached, and the commencement of the work was due to the special call of the Spirit of God [Acts xvi. 9]. Paul and Silas were the evangelists—*Lydia* was the first convert; the gaoler, to whose custody the apostles were consigned on the rising of the populace, was another [vs. 14—40]. But, independently of these circumstances, it is evident from the concluding verso of the chapter, that the labours of St. Paul and his companions had been largely blessed, since, from the very facts of the case, "the brethren" there mentioned must have been converts won over to the faith during the brief period in which the apostles had been allowed to carry on their ministrations. Compelled to leave *Philippi* immediately after his release from incarceration, St. Paul seems to have had no further personal intercourse with the church there for several years. He then appears to have visited the Christians there twice within a short time [Acts xx. 1—6]; and from the tone of his epistle, abounding as it does with expressions of tenderness and affection, we can well



Coin of Philip.

is called "a colony," a name which is given it also by *Pliny* ["Hist. Nat.," iv. 11]; it is also called a "chief city of that part of *Macedonia*," which is correct; but *Amphipolis* was the capital [Schleusner, "Lexicon in N. Test.," Robinson, "Lexicon of the New Testament"]. St. Paul visited *Philippi*, where he was the means of converting *Lydia*, but was cast into prison, an event which was the occasion of

believe that his sojourn was a season of peculiar gratification and refreshment to his own spirit. The attachment was mutual, and as on a previous occasion [Phil. iv. 16], so also subsequently during his imprisonment at Rome, the Philippian Christians manifested their warm interest in his welfare. On this latter occasion they commissioned Epaphroditus to carry their contributions for him to Rome, and also to remain there for a time and render such personal service as might be needful [ii. 25]. [See EPAPHRODITUS.] It was on the return of Epaphroditus to Philippi, after his recovery from a severe illness, that St. Paul wrote this epistle, and its object appears to have been, for the most part, to tender to the church there a grateful acknowledgment of the kindness he had received. There is no censure, as in many other epistles, but, on the contrary, much praise. In fact, from first to last, it is just the warm and earnest outpouring of the writer's heart to attached Christian friends, of whose sympathy and affection he is thoroughly assured. Gratitude to God for their steadfastness in the faith [i. 3] blends with fervent prayers on their behalf for spiritual blessings [vs. 9—11], and the comforting assurance that his own afflictions had really been overruled for the furtherance of the Gospel [vs. 12—20]. Then follows a strain of touching and affectionate exhortation, in which Christian duties are set forth, and Christian promises held out, accompanied by plain warnings against the false teachers who perverted the faith [ii.—iv. 9]. Finally, he recurs to the proofs of kindness which he had received at their hands on all occasions, kindness which was grateful to himself and honourable to them, and for which God would abundantly reward them [iv. 10—19].

PHILISTIA (in Hebrew *Pillesheth*), another form of the word "Palestine," or "the land of the Philistines" [Ps. lx. 8; lxxvii. 4; cviii. 9]. The word is explained by Gesenius "the land of wanderers" or "of strangers;" but this is quite uncertain.

PHILISTIM. [See **PHILISTINES.**]

PHILISTINES, inhabitants of Palestine, or Palestinianians. As indicated under **PHILISTIA**, the word is supposed by some to signify "wanderers," which may mean "exiles," "emigrants," or merely "strangers;" but it has been suggested that it was probably given to them by others among whom they settled. We arrive at the same conclusion if we explain the word to mean "invaders." It is not improbable that the name is a patronymic, but if so its derivation is lost. We first meet with it in the account of Ham's descendants of the branch of Mizraim, apparently as an offshoot of the Casluhim [Gen. x. 14], where our translators have the form "Philistim;" though some think they sprang from both the Casluhim and the Caphtorim. Their descent is most obscure, but we may fairly infer that they were related to the Egyptians. In Abraham's time they dwelt in the south-west of Judaea, towards the Mediterranean [Gen. xxi. 32, 34]. Abimelech of Gerar is called "king of the Philistines" [Gen. xxvi. 1]. Amos represents them as from Caphtor, which is generally thought to be Crete [Amos ix. 7]; and Jeremiah speaks of "the Philistines, the remnant of the isle of Caphtor" [Jer. xlvii. 4]. Zephaniah [Zeph. ii. 5] calls Canaan "the land of the Philistines;" but this refers to their actual settlement, and not to their original home. A valuable hint respecting their territory at the time of the exodus is supplied by Moses: "When Pharaoh had led the people go, God led them

not through the way of the land of the Philistines, although that was near" [Exod. xiii. 17]. Again, in Exod. xv. 14, 15, Palestine (*Pillesheth*) is mentioned along with Edom, Moab, and Canaan; and again, Joshua appears to describe the Philistine territory as "from Sihor, which is before Egypt, even unto the borders of Ekron northwards, which is counted to the Canaanite; five lords of the Philistines" [Josh. xiii. 3]. From what follows it appears that Gaza, Ashdod, Eshkelon, Gath, Ekron, and also Avah, were Philistine cities. The Israelites were unable to subdue the Philistines, and between the two there were perpetual feuds and wars [Judg. iii. 31; x. 6—8; xiii. 1, 5; xvi. 1—31; 1 Sam. iv. 1; v. 1; vi. 1; xiii. 3; xiv. 1, 52; xvii. 1; xviii. 27; xix. 1; xxviii. 1; xxx. 1; xxxi. 1; 2 Sam. v. 17, 22; viii. 1; xxi. 15, 20; xxiii. 9—13]. After the death of David active hostilities seem to have been much less frequent: Solomon reigned "unto the land of the Philistines" [1 Kings iv. 21]; and the Shunammite whose son Elisha had restored to life went and sojourned with the Philistines seven years. The remarks made by Mr. Drew respecting the Philistines in the time of Samson are probably applicable to them during a lengthened period:—"The Philistine communities on the open maritime plain west of the territories of Dan and Judah must have been in a high condition of civilisation and prosperity at this time. Indeed, that they were in any respect inferior to the neighbouring Tyrian colonies, was in consequence of their exposed condition on the line of march between Egypt and the further east, which has always passed straight through their territory" ["Scripture Lands," chap. iv.]. A curious illustration of the low state to which Israel had been reduced as regards manual arts, and as compared with the Philistines, is supplied by a reminiscence of the time of Saul [1 Sam. xiii. 19—22]. The incessant raids made by the Philistines upon their neighbours suggest that they had less interest in commerce than their Canaanite neighbours, with whom they are sometimes identified. At the same time, it does not appear that they were wholly negligent of trade. Ashkelon, which signifies "weigh-town," seems to have originated in mercantile transactions, although, perhaps, during the Canaanite occupation, and before that of the Philistines.

We have nothing definite to guide us in fixing the date of the settlement of the Philistines. We are told, indeed, that they came from another country, but we have no historical records either of their circumstances at that remote period, or of the occasion and facts of their emigration. The Caphtorim, among whom they had dwelt, may have been—we had almost said, must have been—a different tribe.

As we have nothing certain to allege respecting their earliest history, so we know little of their later records. They are reckoned by Jeremiah among the "mingled people" against whom the Divine judgments were proclaimed [Jer. xxv. 20; xlvii. 1]. Ezekiel mentions them [Ezek. xvi. 27], and Zechariah foretells their ruin [Zech. ix. 5—7]. Several invasions of their country are recorded, by the Egyptians, the Assyrians, the Scythians, the Persians, and others. The district was at last absorbed by the Romans, who held it in the times of the apostles.

The religion of the Philistines was paganism, and their idols are occasionally referred to in the Bible. Baal-zebub is called "the god of Ekron" [2 Kings i. 2—6]; Ashtaroth seems to have been worshipped at Ashkelon [1 Sam. xxxi. 10], and Dagon at Gaza [Judg. xvi. 23]. It is possible that the Ashtaroth of Ashkelon

[Herd. i. 105] was the same as the fish-goddess Atargatis or Derceto, who was there held in special honour ["Journal of Sac. Lit." April, 1865]. (See DAGON.) The golden mice, &c., mentioned in 1 Sam. vi. 6, were probably intended as propitiatory offerings. [See MICE, GOLDEN.]

Of the language of the Philistines, the only traces remaining occur in proper names of persons and places, which are all of the same class as those of the Hebrews and Phœnicians. We may infer from this that their language was a Shemitic dialect. [Other details and most of the principal authorities are referred to or quoted by Winer, "Realwört.," and by Vaihinger, in Herzog's "Realencyklopædie," vol. xi.]

PHILOLOGUS, *fond of learning*; a Christian at Rome to whom St. Paul sent a salutation [Rom. xvi. 15].

PHILOSOPHY. This word literally signifies "the love of wisdom," but it is used to denote the pursuit of wisdom, and as a comprehensive term for science in general. Sometimes it means a particular system and set of principles, as those of the Platonists, the Epicureans, the Stoics, the Aristotelians, &c. In some writers it is even applied to a religious system, or a sect—as Judaism, Christianity, the opinions of the Essenes, &c. The word actually occurs but once in the New Testament [Col. ii. 8]; and in like manner, the word "philosopher" is met with only once [Acts xvii. 18]. In the first-named text St. Paul exhorts the Colossians thus: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." It has been strongly maintained that by "philosophy" here we are to understand the Jewish theology with its nice distinctions and obscure problems, its peculiar interpretations of Scripture, and its traditional regulations. Others think the Gentile philosophy is meant. We may probably combine both views so far as to suppose that St. Paul condemns all really false philosophy, whether Jewish or Gentile—all that unjustly usurps this honourable designation. Christianity as a system of divinely revealed truth is itself the highest philosophy, and as such claims to be, and is, in harmony with the purest human science, which at the same time it infinitely transcends. The words "science" and "wisdom" sometimes appear to have in Scripture much the same sense as is usually borne by "philosophy." We do not propose to discuss or to state the principles of the various ancient sects of philosophers, since this would require considerable space. As for the Stoics and Epicureans, they are described under their proper titles. The reader may also consult the articles SCIENCE and WISDOM.

PHINEHAS, *mouth of brass*; so Gesenius, but this explanation is doubtful. 1. The son of Eleazar the high priest, and grandson of Aaron [Exod. vi. 25]. When the Moabites, on the advice of Balaam [Numb. xxxi. 16], led the Israelites to commit whoredom (which God punished by sending a plague), Phinehas distinguished himself by slaying, with his own hand, two open offenders, Zimri, a prince of Simeon, and Cozbi, daughter of a Midianite chieftain [Numb. xxv. 1, &c.]. For his righteous zeal God promised that the priesthood should always remain in his family [Numb. xxv. 13; Ps. cvi. 30, 31]. He commanded the army which afterwards defeated the Midianites in the battle in which Balaam was slain [Numb. xxxi. 6–8]. He also led the embassy sent to the Trans-jordanic tribes to demand an explanation of their conduct in building an altar which seemed as if intended to

supersede the altar at Shiloh: on which occasion he showed the same zealous spirit as before [Josh. xxii. 13, &c.]. He was eventually high priest [Judg. xx. 28], at the time when the tribe of Benjamin was nearly exterminated [Judg. xx. 1, &c.]. We find that in the person of Eli the high priesthood had become transferred to the line of Ithamar; but it was restored to the family of Phinehas when Solomon appointed Zadok in the room of Abiathar [1 Kings ii. 27, 35]. Josephus ["Antiq.," viii. 1, 3] gives the names of the members of the line of Phinehas, who, he says, lived in obscurity during the priesthood of the house of Ithamar. 2. A wicked son of Eli, the high priest [1 Sam. i. 3; ii. 12]. Great as were his crimes and those of his brother Hophni [ii. 22, &c.], their father contented himself with mere remonstrance, instead of the severe punishment deserved [vs. 23–25]. In consequence, God foretold the total destruction of Eli's house [ver. 31]. Phinehas died in battle with the Philistines, into which he and his brother had taken the ark of God [iv. 4, 11]. His wife, on hearing of her husband's death, brought forth a son, whom she named Ichabod ("where is the glory?"), and died [vs. 19–22]. 3. Father of Eleazar, a Levite in Ezra's time [Ezra viii. 33].

PHLEG'ON, *burning*; a Christian at Rome whom St. Paul salutes [Rom. xvi. 14].

PHRYG'IA, a province of Asia Minor mentioned by Homer ["Iliad," xxiv. 545]. It was in later times distinguished as Greater Phrygia and Lesser Phrygia. Greater Phrygia was of an irregular and undefined shape, and touched upon almost every other province in Asia Minor: when Galatia formed part of it, it actually did touch every other province. "The Phrygians are said by the profane writers to have wandered, under the conduct of Midas, the pupil of Orpheus, from the southern part of Macedonia into the districts on the southern shores of the Propontia, many years before the Trojan war: it is likewise stated that they were called Briges in their original settlements, and that those of them who did not join in the great migration of their race, preserved the latter name through all subsequent ages. Their power and numbers are represented as having been exceedingly great, for they took possession of the whole interior of the peninsula. They are also mentioned as the first people dwelling there; and their own traditions, as well as those of the Egyptians, are said to have maintained that they were the most ancient race of men in the world. They were remarkable in an early age for the high state of civilisation to which they attained: they are said to have invented the pipe of reeds, and all sorts of needlework; and to have brought music and dancing to such perfection, that they were copied even by the Greeks. Their chief deity was Cybele, whose festivals they observed with the greatest solemnity" [Arrowsmith, "Anc. Geog."]. Lycaonia is properly included in Phrygia, and Phrygia Minor, or Lesser Phrygia, belongs to Mysia. Phrygia Major, or Greater Phrygia, is referred to three times in the Acts of the Apostles [ii. 10; xvi. 6; xviii. 23]. Antioch of Pisidia [Acts xiii. 14], Colosso, Hierapolis, Iconium, and Laodicea were all within the limits assigned to Greater Phrygia, which the Romans divided into three provinces, called Phrygia-Catacecaumene, Pacatiana, and Salutaris. The Phrygian churches sent eight bishops to the Council of Nice in A.D. 325, or a larger number, if we include those from Lycaonia: still more attended the Council of Constantinople in A.D. 381.

PHURAH, *wine-press*; so Gesenius, but the exact meaning is doubtful: the servant of Gideon, who accompanied him on his nocturnal visit to the camp of the Midianites [Judg. vii. 10, 11].

PHURIM. [See PUR, PURIM.]

PHUT. [See PUT.]

PHUVAH, a word of uncertain signification; a son of Issachar, and grandson of Jacob [Gen. xlii. 13]. He is called Pua [Numb. xxvi. 23], and Puah [1 Chron. vii. 1].

PHYGELLUS, a Christian of (Proconsular) Asia, who, along with many of his fellow-countrymen, "turned away from" St. Paul during his second imprisonment at Rome [2 Tim. i. 15]. The probable meaning is that, being in Rome, they were ashamed to seek him out (as Onesiphorus [vs. 16, 17] did), and neglected him. [See Ellicott and Alford on the passage.] [See HERMOGENES.]

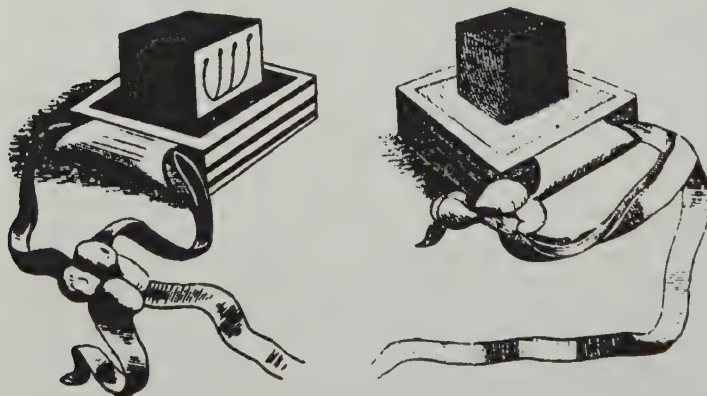
PHYLACTERY is mentioned once only in the Bible [Matt. xxiii. 5]. It was a strip of parchment inscribed with certain texts from the Old Testament, and enclosed within a small leather case, which was fastened with straps on the forehead, just above and between the eyes, and on the left arm, near the region of the heart, to denote the keeping of the Law with head and heart. The custom was founded on a literal

favour of God ["Antiq.," iv. 8, 13; see also Allen's "Modern Judaism," pp. 322—327].

PHYSICIAN. [See MEDICINE.]

PI-BES'ETH, a city of Egypt, called by the Greeks Bubastis. The name is from the goddess Pasht or Bubastis, whom Herodotus compares with Diana. The word is said by some to mean "a cat," or a deity worshipped in the form of a cat [Gesenius, "Lex. Heb."]. Others give her the head of a lioness, in which form her statues are common. Bubastis was the capital of a province or nome in Lower Egypt, towards the east, and upon a canal from the Pelusiac branch of the Nile. It possessed a famous temple to Bubastis or Pasht, the goddess, whither vast numbers went annually to keep a great festival. The Persians took the city, and threw down the walls, but the place still continued under the Roman rule. The ruins are now seven leagues from the Nile, and called Tell Basta [Winer, "Realwört."]. It is only mentioned once in the Bible [Ezek. xxx. 17]. The twenty-second dynasty of Egyptian kings reigned at Bubastis. Amunmai Sheshonk, or Shishak, was the first of them, and he is named in the Bible. [See SHISHAK.] Under this king "Jerusalem was taken (B.C. 972), the Temple was ransacked, and the famous golden shields of Solomon were carried away to decorate the altars of the cat-headed goddess of Bubastis" [Trevor, "Anc. Egypt," p. 308]. The ruins of this temple are still to be seen, with other relics of the ancient city. They have been often described by travellers [Sir J. G. Wilkinson, "Hand-book for Egypt," and Lane's "Mod. Egyptians," i. 427].

PIECE OF MONEY, PIECE OF GOLD, PIECE OF SILVER. These expressions occur altogether about twenty times in the English Bible, chiefly in the Old Testament. On reference to the passages where they are found, we find that they represent several Hebrew terms. 1. "Pieces of silver," in Ps. lxxviii. 30, is literally rendered, and denotes "pieces" or "fragments," and not money in any proper sense. 2. "A piece of silver," in 1 Sam. ii. 36, is in the



Phylacteries.

interpretation of Exod. xiii. 16; Deut. vi. 8; xi. 18, but there is no evidence to show that it was practised before the return from the captivity. The four passages inscribed upon the phylacteries were Exod. xiii. 1—10, 11—16; Deut. vi. 4—9; xi. 18—21. It is supposed by some to have been worn as an amulet, by others as a reminder. It was worn mostly during prayer, but not on Sabbaths or other sacred days, as those days were specially devoted to religious exercises. The Hebrew word *tôphôth*, rendered "frontlets" in the authorised version, and meaning fillets or bands, is rendered by the LXX. *δόξαστρον*, denoting "something unshaken," while the Rabbinical name is *tephillin*, a word which connects the phylacteries with prayer. It is thought that the "making broad the phylacteries" mentioned in Matt. xxiii. 5, refers rather to the case than to the parchment, as the latter appears to have been of a prescribed size, and it was the former which was "seen of men." Josephus mentions the custom of wearing writing upon the head and arm, to signify the power and

original an "*agôrâh* of silver," which Gesenius thought was actually a silver coin; but this is very uncertain, as there seems to be no evidence of coined money in Judæa at that time, and we prefer to regard *agôrâh* as meaning "a small sum," or "amount," payable as wages. Silver was doubtless used for money, but rather by weight than coined. 3. "Pieces of money," or "of silver," in Gen. xxxiii. 19; Josh. xxiv. 32; and Job xii. 11, is in Hebrew *késitâh*, but what that really was is not evident. Some have thought it was a piece of money bearing the figure of a lamb; others have supposed a lamb was actually meant; and others, again, have considered it to have been a certain amount or value. The last is the more reasonable opinion. It will be observed that the word rarely occurs, and only in the older books. 4. "Pieces" is omitted altogether in the Hebrew of the following passages:—Gen. xx. 16; xxxvii. 28; xlv. 22; Judg. ix. 4; xvi. 5; 2 Kings v. 5; vi. 25; Song of Sol. viii. 11; Hos. iii. 2; Zech. xi. 12, 13. In the first of these, Abimelech the Philistine, king

of Gerar, says to Sarah, "I have given thy brother a thousand of silver;" in the next, the Midianites sell Joseph for a "twenty of silver;" in the next, Joseph gives Benjamin in Egypt "three hundred of silver;" in the next, the idolatrous Shechemites give Abimelech "seventy of silver;" in the next, the Philistines promise Delilah "eleven hundred of silver;" in the next, Naaman the Syrian takes "six thousand of gold," but it is to be noticed that "talents" occurs earlier in the verse, and may be understood here, so far as the grammar is concerned, although the sense forbids it. In the next instance, at Samaria an ass's head is sold for "eighty of silver," and one-fourth of a cab of dove's dung for "five of silver." With the exception of the last specified case, all the dispensers of the sums enumerated were foreigners; but here we have the reckoning among the Israelites. The remaining examples may also be regarded as Israelite. There is nothing in any of them to fix the value of what our translators call "a piece of silver," or "a piece of gold;" but the texts in Zechariah are interesting, because they are quoted in the Gospel, and with a corresponding ellipse. There is, however, sufficient evidence to show what was the value of the pieces which Judas received as the reward of iniquity [see MONEY]; they were shekels, and we shall probably not err if we suppose that when in the Hebrew text of the Old Testament the word "piece" is omitted in speaking of money, a shekel is meant.

The other passages in the New Testament where "pieces" of silver, or of money, are spoken of, are Matt. xvii. 27, "a stater;" Luke xv. 8, 9, *drachmas* [see MONEY]; and Acts xix. 19, where *drachmas* are also generally understood [see Lechler and Gerok on "Acts," edited by Lange].

PIETY. This word only occurs in our version once, in the phrase "Let them learn first to show piety at home" [1 Tim. v. 4], where the reference is to the honour and respect due to parents. Among the Romans, the word *pietas* (from which our "piety" is derived) very commonly referred to the affectionate respect due to parents from children. The Greek word translated "to show piety" in the above text is translated "worship" in Acts xvii. 23, and properly, because it was applied to reverence both towards God and man.

PIGEON. Any description of this familiar bird is here unnecessary. Originally deemed to be acceptable as a gift-offering by the Lord himself, who bade Abram take a young pigeon with other offerings [Gen. xv. 9], the same birds were adopted by the Law as sin-offerings in the Temple [Lev. i. 14; xii. 6]; and if a person was not able to bring a lamb, he could bring two young pigeons [Lev. v. 7].

The mother of the Saviour, to comply with this law, offered "a pair of turtle-doves, or two young pigeons" [Luke ii. 24]. But, in after life, Christ himself, irritated at the corruption which had converted the Temple of the Lord—from the demand for sin-offerings to be supplied on the spot—into a market, a home for money-changers, and a "den of thieves," cast out the dealers and traffickers, and vindicated, even with "a scourge of small cords," according to John [ii. 13–15], the claims of the house of God to be a house of prayer.

PI-HAHY'ROTH, the name of a place in Egypt [Exod. xiv. 2, 9; Numb. xxxiii. 7, 8; in the last of these verses the Hebrew text has "Hahiroth"]. The word describes a place where marsh-plants grow, and it does not appear whether there was a town there or

not at that time. Keil and Delitzsch say the "name has undoubtedly been preserved in the Ajrud mentioned by Edrisi in the middle of the twelfth century. At present this is simply a fort, with a well 250 feet deep, the water of which is so bitter, however, that camels can hardly drink it. It stands on the pilgrim road from Cairo to Mecca, four hours' journey to the north-west of Suez. A plain, nearly ten miles long, and about as many broad, stretches from Ajrud to the sea, to the west of Suez, and from the foot of Atakah to the arm of the sea on the north of Suez. This plain probably served the Israelites as a place of encampment, so that they encamped before, i.e., to the east of Ajrud, towards the sea" ["On the Pentateuch," English transl., ii. 42; Robinson's "Bibl. Res.," i. 45; Stanley's "Sinai and Palestine," 65].

PILATE, PONTIUS. When Archelaus, son of Herod, was deposed, the province of Judea was attached to Syria, and administered by Roman procurators, subject to the legate of Syria (A.D. 6). Of these procurators, Pontius Pilate was the sixth; he held office for about ten years (A.D. 26–36), being the successor of Valerius Gratus. In the procuratorship of Pilate, therefore, fell the ministry of St. John the Baptist and of Jesus Christ, from his baptism in the Jordan to his ascension, together with the first constitution of the Christian Church [Josephus, "Antiq.," xviii. 2, 2; 4, 2]. The name Pontius occurs repeatedly as a Samnite name [Liv., ix. 1, 3; "Epitom.," 88]. Pilate, or, in its Latin form, *Pilat*us, may be derived from *pilum*, "a javelin," or from *pileus*, "a cap." Thus the Mons Pilatus, at the extremity of the Lake of Lucerne, is thought to have been called originally Mons Pileatus, from the cloud which so often hangs round its summit.

Pilate is mentioned by Tacitus in a remarkable passage ["Ann.," xv. 44], where the historian is mentioning the persecutions of the Christians by Nero. "Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat." St. Matthew calls him by the more general title of "governor" [Matt. xxvii. 2]. Josephus calls him by the same title ["Antiq.," xviii. 3, 1], and also by the more specific title *ἐπίτροπος* (*epitropos*) ["Wars," ii. 9, 2]. Though the office of procurator was, strictly speaking, connected with fiscal matters, it was not unusual in certain districts to invest the procurator with a certain amount of authority in military and civil proceedings, though here they were (as we shall see Pilate was) subject to the legate of the whole province. Cæsarea was the Roman capital of Judea [Tac., "Hist.," ii. 79]. It was, however, usual for the procurators to go to Jerusalem at the time of the great festivals, when it seems probable that they, with their immediate body-guard, were lodged in Herod's palace, the Tower of Antonia being the military head-quarters for the Roman troops generally under their chief captain.

Pilate gave great offence by introducing into Jerusalem standards bearing the emperor's image. His predecessors in office had used the standards without the images when they came to Jerusalem. Although Pilate introduced them by night, so strong a feeling was roused, that numbers of the Jews went down to Cæsarea to petition for the removal of the images. Pilate at first refused on the ground that the removal would be disrespectful to Cæsar, and threatened the petitioners with death [comp. Luke xiii. 1]; but he was at last obliged to yield, and the images were taken back to Cæsarea [Josephus, "Antiq.," xviii. 3, 1; "Wars," ii. 9, 2–3]. Another disturbance arose in consequence

of Pilate employing part of the sacred treasure (called *corban* [comp. Matt. xxvii. 6; Mark vii. 11]) in making aqueducts. When Pilate came to Jerusalem his tribunal was surrounded by a tumultuous assembly, but he put down the riot by main force [Josephus, "Wars," ii. 9, 4; comp. Luke xiii. 1]. The removal of Pilate arose from a complaint lodged against him by the Samaritans, whom he had defeated. The Samaritans appealed to Vitellius, legate of Syria, and Pilate's superior. Pilate was ordered by Vitellius to proceed to Rome, where he arrived just after the death of Tiberius [Josephus, "Antiq.," xviii. 4, 1, 2]. According to Eusebius ["Hist. Eccles.," ii. 7], he died by his own hand.

The previous notices from Josephus throw some light upon the character of Pilate. He appears to have been quite ready to put down any disturbance by force, to have paid no respect to the religious feelings of those over whom he was placed, and to have had no liking for them. This is confirmed by the testimony which we find in Philo. Pilate dedicated in Herod's palace at Jerusalem some gilded shields inscribed with the names of the dedicator and the deities to whom they were dedicated. Tiberius, when he was informed of the transaction, ordered the removal of the shields to Cæsarea. Pilate is in the same passage characterised as "obstinate, implacable, of a very wrathful temper, and not wishing to do what would please his subjects" [Philo, "De Virtute"].

Many legends collected themselves about the memory of Pilate, some of an unfavourable, some of a favourable character; and in the Ethiopic Church, the 25th day of June is devoted in their calendar to the commemoration of him. The interest which the Scripture student feels in Pilate is entirely derived from the circumstance that it was to him that Jesus Christ was brought by the Jews for condemnation. The following account of our Lord's trial is taken from the arrangement in Mr. Greswell's "Harmonia Evangelica:"—

Very early in the morning of Friday, the 14th of Nisan, after the conclusion of our Lord's trial in the palace of the high priest, the whole Sanhedrim determined to put Jesus to death, had him bound, proceeded to the prætorium of the Roman governor, and delivered him up to Pilate, on the general charge of being a malefactor. The Jews could not enter the prætorium, because of the Paschal solemnities. Pilate, therefore, having taken Jesus within the prætorium, went out to the Jews and told them to judge him. When they replied that they had not the power of life and death, Pilate returned to Jesus, and put the question which the Jews outside had suggested, "Art thou the King of the Jews?" (They said nothing at first about the charge of blasphemy, which had been made against him before Caiaphas.) Pilate, satisfied that his prisoner did not aim at any temporal sovereignty, went out of his prætorium a second time to the Jews, declared his thorough conviction of the innocence of Jesus, and suggested his release according to Paschal custom. This being declined, Pilate went back within his prætorium, ordered his prisoner to be scourged, then went out a third time, and with the well-known words, "Behold the man!" exhibited Jesus, wearing the purple robe and the crown of thorns in which the Roman soldiers had arrayed him. The sight of Jesus wrought his accusers up to a frenzy, and they called out "Crucify, crucify!" On Pilate desiring them to take the execution into their own hands, they brought the charge that he had made

himself the Son of God. This alarmed Pilate; he went back into his prætorium, again questioned his prisoner, and from that time sought to release him. Then the Jews brought forward the fatal argument, "If thou let this man go, thou art not Cæsar's friend."

Hitherto the examination had been of a private, unofficial character. Pilate, challenged by his loyalty to Cæsar, now took his place upon the judgment-seat, on a raised dais outside the prætorium, the floor of which was a tessellated pavement, such as, according to Suetonius ["Jul.," c. xlv.], Julius Cæsar was actually in the habit of carrying about with him in his expeditions. Now began the formal public trial. Jesus, as he stood before Pilate, was accused of perverting the nation, inciting to non-payment of the imperial taxes, and claiming to be king. As Jesus made no answer, Pilate marvelled, and publicly declared his conviction of our Lord's innocence. On the charge of sedition being repeated and connected with Galilee, Pilate remitted Jesus to Herod Antipas, who, however, remitted him back again to Pilate. It was upon this occasion that an old quarrel between Pilate and Herod was made up [Luke xxiii. 12]. Pilate, now able to say that Herod concurred with him in thinking that this was no capital case, proposed scourging and release. While the tumult was going on whether Barabbas or Jesus should be released, according to Paschal custom, Pilate received the message of warning from his wife. (The law had forbidden Roman governors to take their wives into the provinces, and the bad effects of the prohibition are pointed out in Seneca ["De Cont.," xxv., vol. iii., p. 301, edit. Amst., 1672], but the law had been relaxed [Tac., "Ann.," iii. 33, 34; ii. 40; ii. 54; Josephus, "Antiq.," xx. 10, 1].) When the mob, instigated by the chief priests, demanded the release of Barabbas and the execution of Jesus, Pilate washed his hands, declared himself guiltless of the innocent blood, but gave his judicial sentence that Jesus should be put to death, and after scourging, delivered him to his executioners. According to the Roman custom, Pilate placed an inscription upon the cross, stating what the crime of the condemned person was, and refused to alter the title at the suggestion of the Jews. When all was over, Pilate having ascertained from the centurion on guard that death had actually taken place, gave up the body to the friendly offices of Joseph of Arimathea; while, on the other hand, he also acceded to the request made by the enemies of Jesus, and granted the guard to make the sepulchre sure. After this we hear no more of Pilate in the Gospels, but he is mentioned in connection with our Lord's death [Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13], and this may account for the mention of his name in the Creed.

It has been seen in more than one instance that Pilate was not slow to shed blood in the exercise of his office and in the maintenance of his authority. This certainly makes it the more remarkable that he should have made so many efforts to save the life of Jesus, and held out so long against the demand for his execution. He, at all events, was thoroughly convinced that his prisoner was innocent of the charges brought against him, and in this conviction Herod Antipas concurred. The alarm which Pilate felt when the Jews charged Jesus with making himself out to be the Son of God, may indicate a dim consciousness that a more than ordinary person stood before him in his prætorium; and the message which he received from his wife, may have stirred a conscience not altogether dead to better things—may have made him the

more anxious to wash his hands and clear his name from the guilt of the deed, which yet he officially sanctioned. And herein would seem to consist his sin. After repeated public asseverations that he was convinced of the innocence of Jesus, he yields up the prisoner, whom he ought to have acquitted and protected, to the cry of an infuriated mob, because he fears to risk his friendship with Caesar. The sin of Judas was that he betrayed, and the sin of Pilate that he condemned, the Innocent. We have seen that he did not, after all, retain his friendship with Caesar. Satan cheated him even of the bait by which he had been caught; and he stands on the sacred page a melancholy example to the end of time of a man who silenced the promptings of conscience, and, in spite of his better judgment, sanctioned the death of the Son of God, to gratify the bloodthirsty malice of the Jews.

PIL'DASH, an obscure word, perhaps *lamp of fire*; a son of Abraham's brother Nahor, by his wife Milcah [Gen. xxii. 20].

PIL'EHA, *service*; a chief among the Jews after the captivity, who signed Nehemiah's covenant [Neh. x. 24].

PIL'LAB, a word of frequent occurrence in Scripture, in a variety of senses, which are generally distinguishable by the attentive reader. Several Hebrew terms are translated "pillar" in our version. Some of these were single stones set upright for memorials or monuments; others were for the support of the roofs of houses and temples [Gen. xxviii. 18; xxxi. 51; xxxv. 20; Exod. xxvi. 32; Judg. xvi. 25; 1 Kings x. 12; 2 Kings xxv. 13; Esth. i. 6]. The word is also applied to the columns of cloud and of fire, which God reared for the guidance of Israel in the wilderness [Exod. xiv. 24; xxxiii. 9, 10]; to smoke [Judg. xx. 40]; to men by whose firmness and courage the servants of God were sustained [Jer. i. 18; Gal. ii. 9]; to the power by which the earth is supported [1 Sam. ii. 8], &c. In some cases, a word translated "pillar" certainly signifies at other times "a statue," or "image," a circumstance which led our translators to put "pillar" in the margin of Lev. xxvi. 1, and elsewhere, where they have "standing image" in the text.

PILLAR, PLAIN OF THE, a term found in Judg. ix. 6, where the more accurate translation of the margin is "oak of the pillar." Gesenius would suppose that the word rendered "pillar" here, means a station or garrison for soldiers, as in the Hebrew of Isa. xxix. 3; and others are of a similar opinion. But this view is very objectionable: the mention of the oak near which Abimelech was made king reminds us of the "oak which was by Shechem," where Jacob hid the idolatrous relics of his followers [Gen. xxxv. 4]. It may have been the same oak under which Joshua set up a great stone by the sanctuary of the Lord. We think the "oak of the pillar" was so called from the great stone set up by Joshua, and that it was very probably that under which Jacob buried the images and jewels. If this is correct, it will be seen at once that Abimelech was taken to the oak in question because the sanctuary of the Lord was there, and not out of superstitious regard to the tree. It is not impossible that the oak of Meonenim may have had the same significance. [See MEONENIM.]

PIL'LED, an older form of the word "peeled." "Pill" is even now sometimes used for "peel," but

wrongly so. Both forms occur in the Bible [Gen. xxx. 37, 38; Isa. xviii. 2, 7; Ezek. xxix. 18].

PIL'TAI, *deliverance of the Lord*; a priest, chief of the family of Moadiah, during the high-priesthood of Joiakim the son of Jeshua [Neh. xii. 17].

PINE-TREE. The pine-tree, *תדר* (*tidhār*), is noticed in the Scriptures [Isa. xli. 19; lx. 13] in connection with the box. The association is not, at first sight, a natural one, the box growing in warmer places than the pine. The succession in Syria is, for example, myrtle on the hot plain, box at the foot of hills, then oak, then pine. But the connection is established in one passage under peculiar circumstances. It is, in fact, brought forward as one of the mercies of the Lord, that he can plant the oil-tree and the myrtle in the wilderness, and set the pine and the box in the desert. In the second, the fir, the pine, and the box are alluded to simply as the glories of Lebanon. Pine branches are also enumerated by the Law [Neh. viii. 14] among those with which booths at the Feast of Tabernacles were erected.

PINNACLE, a small fin or wing, in its original application, and hence a projecting portion of a building. With us, the "wing" of a house projects at the side, while a pinnacle is a small spire, turret, or other projection at the top of a building. It is quite doubtful what was the pinnacle of the Temple mentioned in Matt. iv. 5; Luke iv. 9. It may have been a battlement or parapet, or it may have been the highest point of Solomon's porch.

PINON, of doubtful meaning [compare PUNON]; one of the dukes or chiefs of Edom [Gen. xxxvi. 41].

PIPE, a musical instrument. The name applies to various kinds of wind instruments, in consequence of their essential resemblance, whether tubular or perforated. The pipe is first mentioned in the time of Saul [1 Sam. x. 5], but was, no doubt, of much earlier invention. Some of the forms in which the ancient pipe has come down to us resemble those of modern instruments, but others are quite different. We may compare some of them with the common whistle, the fife, the flute, the clarinet, and the Pan-pipe; some, however, as the double pipe, or reed, do not appear to be now in use. The ancient forms are illustrative of Egyptian, Assyrian, Greek, Etruscan, and Roman instruments. [Weiss, "Kostümkunde;" Sir J. G. Wilkinson, "Manners, &c., of Egyptians," vol. ii.; Bonomi, "Nineveh;" Layard, "Nineveh and Bab."] References to the pipe in Scripture are frequent [1 Kings i. 40; Isa. v. 12; xxx. 29; Matt. xi. 17; 1 Cor. xiv. 7].

PIRAM, *roving*; a king of Jarmuth, conquered, captured, and put to death by Joshua [Josh. x. 3, 23, 26]. The name is not pure Hebrew, and is explained by Gesenius as "like a wild ass."

PIR'ATHON, a word of somewhat doubtful meaning: Gesenius says, "perhaps prince;" Fürst, *summit*; Hiller, *avenger*. It was the name of a place which is represented in Judg. xii. 15 as "Pirathon in the land of Ephraim, in the mount of the Amalekites." The Greek and Latin versions throw no light upon the word, and in the Syriac it is written Ephra'thon, which may convey the idea of "retribution" suggested by Hiller. Dr. Robinson says, "Abdon, one of the judges of Israel, was buried in the mount of the Amalekites, at Pirathon in Ephraim, now Fer'ata, south-west of Nabulus. The town stands upon a tell, which is probably the mount in

question" ["Physical Geography of Holy Land," p. 37]. The same writer observes that the place is mentioned by Josephus ["Antiq.," v. 7, 13, 1], and by Rabbi Parchi in the fourteenth century ["Bibl. Res.," iii. 134]. According to Van de Velde, it is distant two hours and a-half west-south-west of Nabulus ["Memoir," p. 340].

PIRATHONITE, a man of Pirathon. 1. Abdon the son of Hillel is so called [Judg. xii. 13, 15]. 2. Benaiah the Ephraimite [2 Sam. xxiii. 30; 1 Chron. xi. 31; xxvii. 14]. He was one of David's captains, and a valiant man.

PISGAH, a peak, but this is uncertain; the name of a mountain summit in Moab, where Balak sacrificed [Numb. xxi. 20; xxiii. 14], and Moses stood to view the promised land [Deut. iii. 27]. It would seem to have been part of Nebo [Deut. xxxiv. 1]. Ashdodth-pisgah must have been in the same neighbourhood. [See **ASHDODTH-PISGAH**.] Dr. Robinson supposes Pisgah to have been a ridge or range of mountains, over against Jericho, and therefore so far identical with Mount Abarim. He observes, that according to Eusebius, the region between Livias near Jordan, and Heshbon, still bore in his day the name Phasgo (Pisgah). He concludes, therefore, that the name was probably "applied especially to the upper part of these mountains (Abarim), to the serrated crests or line of heights forming the brow of the mountains on the west of the high plain" ["Physical Geography," p. 58]. There has been no certain identification of Pisgah, in modern times, with any particular mountain. [See Rev. H. B. Tristram's account in the "Sunday at Home," 1865, p. 391.] M. de Sauley, however, fancies he has found it.

PISIDIA, a district of Asia Minor, associated with Pamphylia, which lay nearer the coast of the Mediterranean. Among its cities were Selga, Baris, and Antioch, which latter was visited by St. Paul [Acts xiii. 14; xiv. 21], who traversed the whole district [ver. 24]. The limits of Pisidia are not clearly settled, but it was hilly, and its inhabitants were rude and hardy. Christianity flourished for a long time among the people, and the names of several bishops are found in the records of ancient ecclesiastical councils.

PISON, properly *Pishon*; one of the rivers of Eden [Gen. ii. 11]. The word is thought to denote abundance of water, but this is not certain, nor can we be positive in identifying the name with any known river. Some of the suggestions which have been made will be found in the article **EDEN**: these are the Ganges, the Indus, the Nile, the Phasis, and the Cyrus. It is needless to mention others. [See references in the lexicons of Gesenius, Winer, and Fürst.]

PISPAH, dispersion; son of Jether, a prince of Asher, and a mighty man of valour [1 Chron. vii. 38, 40].

PIT, a word of varied application in Scripture, where it is used both literally and figuratively. It is used of any hole in the ground [Exod. xxi. 33, 34]; of a cistern for water [Jer. xiv. 3]; a vault [Jer. xli. 9]; a grave [Ps. xxx. 3]; mischief [Ps. ix. 15]; the unseen place of misery [Rev. xx. 1, 3]. The pit into which Joseph was thrust by his brethren was, no doubt, a tank or cistern for water, very likely covered in part to prevent evaporation [Gen. xxxvii. 24]. The slime-pits of the vale of Siddim were wells or springs from which asphalt exuded [Gen. xiv. 10]. With reference to the place where Jeremiah was incarcerated, it may be observed

that, in many ages and countries, cells and dungeons for prisoners have often been literally pits underground.

PITCH. The pitch mentioned in Scripture is uniformly mineral-pitch, of which an account is given in the article **BITUMEN**.

PITCHER, properly, a vessel of earthenware for containing liquids which may be poured out of it. The pitcher should therefore have a handle, if not a spout. The vessels so called in our Bibles probably resembled such as are still commonly employed for fetching water in the East [Gen. xxiv. 14, 15; Judg. vii. 16, 19; Mark xiv. 13]. These pitchers are usually carried upon the shoulder or head. In Eccles. xii. 6, the breaking of a pitcher at a fountain is emblematic of the dissolution of our earthly body.

PITHOM, an Egyptian word not clearly understood, but it was the name of one of the treasure cities built by Israel in Egypt for Pharaoh [Exod. i. 11]. It has been supposed to be identical with the city which Herodotus [ii. 158] calls "Patumus, an Arabian city," apparently with reference to its position in the north-east corner of Egypt. The same city is that which is called Thoum in the "Itinerary" of Antonine. Pathumus was situated upon the canal which connected the Nile with the Red Sea. Some moderns, as Jouard ["Descript.," ix. 368], think the place is now to be sought for at Abassieh, in Wady Tumilat; others find the ruins somewhat further south, at Tell abu Suleiman [Robinson's Map].

PITHON, a word of doubtful meaning; son of Micah, and grandson of Jonathan's son Merib-baal, or Mephibosheth [1 Chron. viii. 35].

PLAGUE, a word of frequent occurrence in the English Bible, and used in various senses, the most literal of which is that of "stroke," i.e., a stroke of affliction or disease. The word and its equivalents occur in other languages with similar latitude of meaning. The fatal disease to which by way of pre-eminence the name of plague is given has often ravaged Eastern countries, and pursued its destructive march over Europe. This plague, pest, or pestilence, says Champollion-Figeac, "appears to have originated in Egypt, and to be indigenous there. It makes its appearance after the withdrawal of the waters of the inundation" ["Egypte Ancienne," p. 14]. The same author, after ascribing the plague distinctly to the putrefaction of animal and vegetable substances, expresses his belief that the ancient inhabitants adopted the practice of mummifying all dead animals as a preservative from plague [p. 94]. There are numerous records of the plague in recent times, and the details are sufficiently painful. Mr. R. B. Madden, a surgeon, was in Alexandria during the plague in 1823, and we quote from him the following description of this dire disease:—"The disease which plague most resembles is the goul fever of this country, bad typhus fever, and in contradistinction from *typhus gravior* or putrid fever. I have given plague the name of *typhus gravissimus*. The symptoms from the first are general debility, congestion about the heart, not depending on inflammation, but on the putrescent state of the circulation. It differs little from putrid typhus, except in its duration and eruptions. In every stage of the plague, nature appears to lie prostrate under the influence of the poisonous miasma; and when the patient sinks at last, it is from want of force in the constitution to drive out the eruptions on the surface. The bubo recedes, or the carbuncle diminishes, or neither appears at all externally; but they have seized on the internal vital organs; and the imme-

diate cause of death has been shown by dissection to have been carbuncles on the liver, lungs, spleen, or mesenteric glands: in short, it appears that the whole glandular system is the seat of the disease" ["Travels in Turkey," &c., vol. i., 265]. The same writer gives other details, but these may suffice to show the direful nature of the disease. Further information on the subject will be found in Russell's "Aleppo."

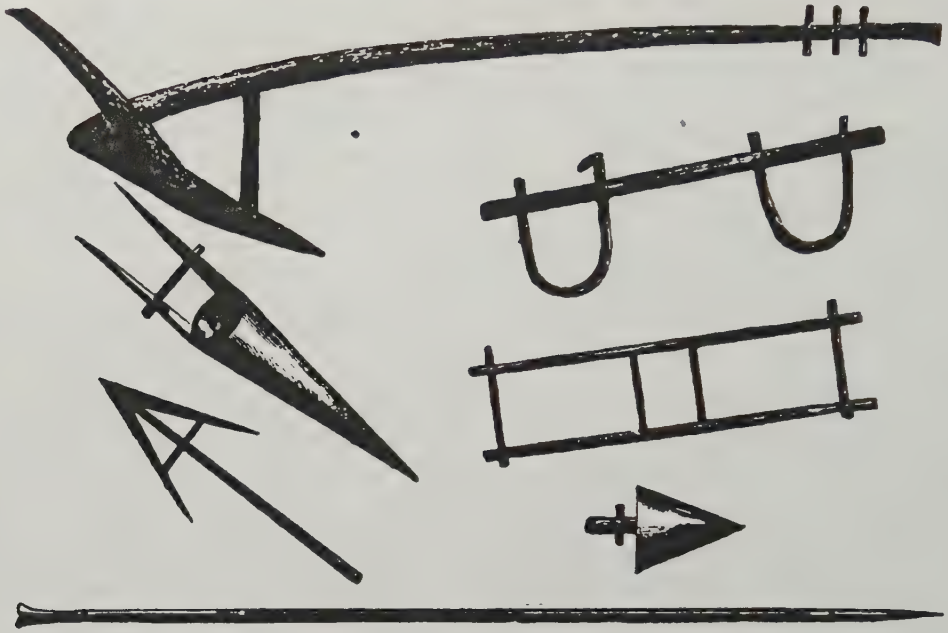
A number of cases are recorded in the Old Testament in which plagues were sent as Divine chastisements [Numb. xi. 33; xiv. 37; xvi. 46—49; 2 Sam. xxiv. 21]. The name is also applied to various painful afflictions [Lev. xiii. 3, 5, 30; 1 Kings viii. 37; Mark v. 29; Luke vii. 21]. The word has in some cases a still wider significance [1 Kings viii. 38; Hos. xiii. 14; Rev. xvi. 21; xviii. 4, 8]. [For an account of the plague in Jerusalem in 1838, see Robinson's "Biblical Researches," i. 284; ii. 258.]

PLAGUES OF E'GYPT. This name is applied especially to those successive afflictions by which God humbled the pride of Egypt, manifested his own supremacy, and prepared the way for the exodus of Israel. The plague thus referred to were ten in number, which occurred in the following order:—1. The river Nile was turned into blood and its fish were destroyed [Exod. vii. 14—25]. Both fish and the Nile were accounted gods in Egypt. 2. Frogs were sent in incalculable numbers, polluting the river; while their destruction was a judgment upon the gods of Egypt, where frogs were counted sacred [Exod. viii. 1—15]. Sir J. G. Wilkinson observes that there was a frog-headed god and goddess, and that frogs have been found in the tombs of Thebes embalmed [Exod. viii. 16—19]. 3. Lice were sent in vast quantities, profaning everything, and exceedingly distressing to the Egyptians, who were remarkably cleanly in their persons. The magicians were able to imitate the first and second plagues, but not the third [Exod. viii. 16—19]. Some have tried to show that the third plague consisted of gnats, mosquitoes, or other small flies; but it is hardly to be supposed that there were two plagues of flies. 4. The plague of flies must have been peculiarly annoying on two accounts; first, because of their power to vex and harass the people; and, secondly, because flies of some kinds were worshipped [Exod. viii. 20—32]. 5. The murrain inflicted upon the cattle would cause immense loss, and would be especially humiliating, because it involved the destruction of some of the principal gods [Exod. ix. 1—7]. 6. Boils were a still more direct and grievous stroke, and showed at once the impotence of Egyptian gods [Exod. ix. 8—12]. 7. The plague of hail was accompanied by fire and thunder, and was in its effects most disastrous [Exod. ix. 13—33]. 8. Locusts are and always have been reckoned among the chief calamities to which Oriental nations are subject; and locusts were sent to carry on the work of desolation which previous plagues had begun [Exod. x. 3—15]. 9. The next plague was of three days' darkness, which in a land of perpetual sunshine, and where the sun was honoured as a chief god, must have been a sore affliction [Exod. x. 21—26]. 10. The last and most awful of these visitations was the sudden death of all the first-born of man and beast [Exod. xi. 4, 5; xii. 29, 30]. To the circumstances of this dreadful calamity, as recorded in the texts referred to, we can add nothing.

With regard to the foregoing plagues in general, very much has been written, and the record has been assailed in all possible ways. But it seems unnecessary to write any special defence of the sacred narrative, because all these events were miraculous. Plausible endeavours have been made to show that

some of them were not of necessity miraculous; but, with regard to others, not even a plausible explanation is possible apart from miraculous interference. Those who refer them to natural causes, and seek to eliminate the supernatural element from the bare facts, have hitherto failed, and always will fail to account for the concurrence of these events at one particular time, and for the predictions which heralded each of them. With regard to the tenth plague in particular, it is palpable that the details alone establish its miraculous character, apart from the prophecy by which it was preceded, and its avowed moral intention. One of the most audacious assaults of infidelity has been made upon this last miracle, as having been neither more nor less than a wholesale assassination! This daring assumption is best refuted by the Scripture record: we only say of it, that it implies a genuine historical element in that record. The Bible declares the plagues, one and all, to have been specially sent by God himself, and no absence of a memorial of them in Egyptian monuments can invalidate the document. These narratives stand or fall with the miracles as a whole, and no picking and carping of unbelieving criticism can affect the history of them in the least. That the magicians were able to imitate one or two of them proves their skill; but their confession that God was the agent or author of them, should weigh far more with us than their apparent success at the outset. [See MIRACLES.]

PLAIN. In geography this word denotes level ground, as distinguished from a mountain or a ravine; but it is not employed with constant precision in the English Bible, where it represents at least seven Hebrew terms. 1. In Judg. xi. 33 the margin shows that the Hebrew has *Abel*, which often occurs in proper names, and signifies "a grassy place or meadow;" indeed, the phrase, *Abel-keramim* ("meadow of vineyards"), seems to be the name of an Ammonite town. [See *ABEL-CERAMIM*.] 2. *Elon* is another word sometimes untranslated; but it never means "a plain," as it is rendered in Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30; Judg. ix. 6; 1 Sam. x. 3: it always signifies "a tree," especially "an oak." 3. *Bik'ah* literally denotes "a valley," or "ravine," but is employed in a wider sense. It is rendered "plain" in Gen. xi. 2; Neh. vi. 2; Isa. xl. 4; Ezek. iii. 23; Dan. iii. 1; Amos i. 5 (where, for "plain of Aven," the margin has "*Bikath-aven*"). Elsewhere it is translated "valley." 4. *Kikkar* appears to have primarily meant "a circular plot," as the same word signifies "a cake;" but it is used of ground which lies in the neighbourhood of something; as, for example, the low ground skirting the Jordan [Gen. xiii. 10—12; xix. 17, 25, 28, 29; Deut. xxxiv. 3; 2 Sam. xviii. 23; 1 Kings vii. 46; 2 Chron. iv. 17; Neh. iii. 22; xii. 28]. 5. *Mishor* properly means "a plain" or "level ground" [Deut. iii. 10; iv. 43; Josh. xiii. 9, 16, 17, 21; xx. 8; 1 Kings xx. 23, 25; 2 Chron. xxvi. 10; Jer. xli. 13; xlviii. 8, 21; Zech. iv. 7]. 6. *'Arābhāh* is rather "an arid, sterile region," "a desert," as Gesenius explains it. It is very often used of the lower valley of the Jordan, with its continuations from the Dead Sea towards the eastern branch of the Red Sea. This last is frequently called the "*Arabah*," by way of eminence [Deut. i. 1, 7; ii. 8; iii. 17; Josh. iii. 16; v. 10; 1 Sam. xxiii. 24; 2 Sam. ii. 29; 2 Kings xxv. 5; Jer. xxxix. 4, 5; Zech. xiv. 10, &c.]. 7. *Shēphēlāh* means "low ground" as contrasted with higher, and is especially applied to the country between Joppa and Gaza [Josh. xi. 16; 1 Chron. xxvii.



PLOUGHS AND YOKES OF ASIA MINOR.

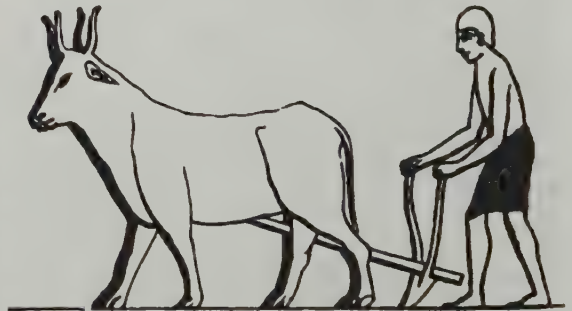
28; 2 Chron. ix. 27; Jer. xvii. 26; xxxii. 44; Obad. 19; Zech. vii. 7]. Some of these words are not always translated "plain" in our Bibles, but an understanding of their peculiarities is a help to a knowledge of the localities to which they refer. The names of the places with which they are associated need not be particularly specified, as they are separately considered in the course of this work.

PLEIADES. The Hebrew word thus rendered is *kimah*, "a heap," or "cluster," and is generally supposed to be correctly translated in Job ix. 9; xxxviii. 31. It also occurs in Amos v. 8, where our version has "seven stars" with the same meaning. "The name is given to the cluster of stars in the neck of the constellation Taurus, of which seven are the principal. Six or seven may be usually seen if the eye is directed towards it; but if the eye be turned carefully aside while the attention is fixed on the group, many more may be seen . . . Telescopes show fifty or sixty large stars there crowded together into a small space. Rheita affirms that he counted 200 stars in this small cluster" [Barnes on Job ix. 9; where numerous references to other authorities are given].

PLEDGE. [See BORROW.]

PLOUGH, an agricultural implement of great antiquity, and of extensive use in Europe and Asia. In its beginnings it seems to have been exceedingly rude and simple, and could have done little more than scratch the surface of the soil. Even now, it is far from having reached the perfection in the East which it has attained among ourselves. In Biblical times and countries the plough was drawn for the most part by oxen, though asses may have been sometimes employed. Much the same method is followed in Palestine at the present day. Sometimes, however, it was drawn by men, as represented in the illustration on page 305. Ploughing and sowing are intimately connected, and take

place in the latter months of the year, after the rains have begun to fall—in October and the following months. In our version of the Bible the old words "ear" and "earring" are sometimes used for "to



Ancient Egyptian Ploughs.

plough" and "ploughing;" the word "plough" is moreover commonly written "plow." The words "ploughman" and "ploughshare" (or in the antiquated spelling of the English version "plowman," "plow-

share"), require no special explanation [Deut. xxii. 10; Job i. 14; Isa. ii. 4; Jer. xiv. 4; 1 Cor. ix. 10]. The earliest allusion to ploughing is in the time of Joseph



Men Drawing the Plough.

[Gen. xlv. 6, where the word is "earing" in our translation]; and the next, in that of Moses [Exod. xxxiv. 21; Deut. xxi. 4]. Some further particulars are given in the article AGRICULTURE.

PLOUGHING. [See PLOUGH.]

POCHER'ETH, *ensnaring*. The children of Poche-reth were among the descendants of Solomon's servants who returned from the captivity with Zerubbabel [Ezra ii. 67].

POETRY. Many portions of Scripture, including several entire books, are undoubtedly poetical, and are very properly printed as such in some editions and translations. But although Hebrew poetry may be divided into lines like our own, it has features which are quite peculiar, and involves problems which have given rise to much discussion. In the present article we shall not touch upon all the questions which have been raised, but shall confine ourselves to such details as may be useful to the English reader, remarking at the outset that a general acquaintance with the structure of the poems of the Bible is essential to an adequate understanding of the sacred text. It must also be observed, that the general characteristics of all poetry, whether inspired or uninspired, relate as well to the thought as to the language: hence it has been truly said, "That the most important features which distinguish Hebrew poetry from prose, consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style; which again give rise to peculiarities in the structure of sentences, and in the choice of words" [Nordheimer's "Hebrew Gram." ii. 320]. Leaving out of sight isolated poetical passages, and looking at poetical books, we see at once that there are at least three kinds of poems in Hebrew. The first is represented by Job and the Song of Solomon, which are highly dramatic; the second is exemplified by the Psalms, which are mainly lyrical; the third appears in the Proverbs and Ecclesiastes, which are didactic and sententious. Poems of the first class are more extended and more artificial than the rest; the second are mostly brief, but skilfully constructed; the third, like the *gnomes* of the Greek poets, are less close in their texture, and mainly consist of maxims and instructive utterances, in either a proverbial or a hortatory form. Each of these divisions may be subdivided in various ways, but this is not necessary for our purpose.

Some ancient and some modern authors have endeavoured to compare Hebrew poetry with that of Greece

and Rome, and have said that it is metrical, or may be divided into feet; but there are few now who hold any such opinion. The Hebrews did not use either rhythm or rhyme in their poems as a rule, and were satisfied with a certain stately cadence, to which skilful reading might give full effect. It is true that both rhythm and rhyme occur, but they are rather accidental and casual than essential; and hence the lines of poetry are not by any means uniform in length and accent, even in the same piece. Dr. Nordheimer, already quoted, says, "The sacred Hebrew muse, maintaining her primitive simplicity, lays down no arbitrary laws of versification, with which to fetter the genius of the poet; she requires of her notary neither more nor less than that he should find himself in that state of excited and exalted feeling which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour." And again, after dwelling on the universal features of poetic composition, he adds, "These primitive and fundamental characteristics of poetry in general—viz., a constant brevity of expression, and a reinforcing of the sentiments by means of repetition, comparison, and contrast—have ever remained the principal, and almost the sole, distinguishing features of the poetry of the ancient Hebrews. Accordingly, the attention of modern investigators of the subject has been directed chiefly to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition."

The parallelism referred to in the last sentence is, as we shall see, the one great peculiarity of Old Testament poetry. This and other features may be exhibited in the following order:—1. *The alphabetical arrangement*. In its simplest form this consists in making the initial words of the verses begin with the letters of the alphabet in regular order. This is the case with Prov. xxxi. 10–31; Lam. i. ii., iii., iv. It also appears with some irregularities in Ps. xxv., and a few other places [Ps. xxxiv.; clv.]. Ps. xxvii. illustrates the same principle, but is rather more complicated. Psalms cxl. and cxli. also are alphabetical, but so that every *line* begins with a different letter. The third chapter of Lamentations is peculiar, inasmuch as the first letter begins the first three verses, the second letter the second three, the third letter the third three, and so on to the end. Ps. cxix. is yet more remarkable, because each letter in succession commences eight verses. The English reader will observe that this Psalm is divided into sections of eight verses each, each prefaced by a letter of the Hebrew alphabet, the meaning of which is that the next eight verses all commence with that letter in the original text. The peculiarities of the alphabetical poetry of Scripture cannot, of course, be exhibited in a literal version. The irregularities of some of the portions belonging to this class cannot always be accounted for, and indeed we do not know that the structure has any meaning beyond this—that it was meant to strike the ear, and so, perhaps, to deepen attention or to aid the memory.

2. A second peculiarity sometimes introduced is, the *repetition, at intervals, of some emphatic expression*. What we mean may be known by referring to Ps. xlii., where ver. 5 is substantially repeated after ver. 10; and again, at the end of Ps. xliii., which, we may therefore see, really forms part of the same poem. A beautiful example is furnished by Ps. cvii., where the

refrain is repeated in vs. 8, 15, 21, 31. Probably in this case the true idea is, that the thought of ver. 1 is embodied in different words in the verses just named, and that those verses bear not upon what goes before, but upon what follows; hence ver. 43, instead of being a repetition of anything already said, takes a new turn and a form of its own. It is very likely that in this piece, vs. 1, 8, 15, 21, 31, 43 were rehearsed by the whole choir, and the remaining portions by a single singer. Isa. ix. 8 to x. 4 supplies another example, in which vs. 12, 17, 21; x. 4 exhibit a sort of refrain, corresponding in form with what is technically termed the "epiphonema." For a different kind, see Amos i. 3, 6, 9, 11, 13; ii. 1, 4, 6. Here the sentences are repeated with a little variation, and introduce what follows them.

3. What is called a *rhythm of gradation* is sometimes found. It consists in resuming the thought of one verse in another. Of this kind of repetition Ps. cxxi. supplies an example, where the second verse repeats part of the first, the fourth part of the third, the fifth part of the fourth, and the eighth part of the seventh. Most or all of the "songs of degrees" are constructed on this principle. Compare also Judg. v. and Isa. xxvi. 5, 6.

There are some other artificial forms of structure in the Psalms and elsewhere, which call for no special remark. Compare Ps. cxxxvi., where every verse is concluded with the same words; and Ps. cl., where every verse, except the last, begins with the same word.

4. The one great feature of Hebrew poetry is, as we have said, that of *parallelism*, or "the mutual correspondence of sentences and clauses of sentences." This parallelism has been subdivided in various ways, but the more common arrangement is essentially that of Bishop Lowth, who first set the matter in its clearest light in his "Lectures on Hebrew Poetry" ["De Sacra Poesi Hebræorum Prælectiones," 1753 and 1763. There is an English translation of this valuable work, by Gregory, with notes by the translator, from Michaelis, and others, London, 1787]. (1.) *Synonymous parallelism* is when an idea is repeated. This may be in different ways. (a) In nearly the same words [Ps. xciii. 3; xciv. 1; Prov. vi. 2; Isa. xv. 1]. (b) In different words [Ps. xxii., xxiii., xxviii.; Isa. xxxv. 3]. (c) In the second clause a new idea is introduced [Ps. xxii. 5]. (d) That which is positive in one clause is negative in the other [Ps. xl. 12; Prov. vi. 20]. (e) The same idea is expressed in three successive clauses [Ps. xl. 15, 16]. (f) The parallelism may be doubled—the first clause answering to the third, and the second to the fourth [Ps. xxxiii. 13, 14; Isa. i. 15]. (g) In some double parallelisms the first and second clauses correspond with the third and fourth [Isa. ix. 1; lxi. 10, 11]. (2.) *Antithetic parallelism* is where the second member is the converse of the first [Ps. xx. 9; Prov. x. 1; Isa. i. 3, 19, 20]. (3.) *Synthetic parallelism* occurs when the inspired writer keeps in view his main idea, but develops and enforces it by accessory ideas and modifications [Job iii. 3–9; Isa. i. 5–9; lviii. 6, 7].

To these some add what is called *introverted parallelism*, in which, of four clauses, the first answers to the fourth, and the second to the third. Of this, Matt. vii. 6 is often quoted as an example. The peculiar structure of the Book of Job in its threefold arrangement has already been noticed. [See JOB, BOOK OF.] It is hardly necessary to pursue this inquiry further, but it may be well to observe that in Hebrew Bibles

which have vowel-points and accents, the accents in the books of Job, Psalms, and Proverbs differ materially from those of the other books. The reader unacquainted with Hebrew, who wishes to ascertain what parts of Scripture throughout are regarded as poetical, must consult a paragraph Bible.

POISON. The texts in which this word occurs in the authorised version, represent two Hebrew terms in the Old Testament, and one Greek term in the New. i. *Chémah*. The original idea of this word is "heat," and it is applied both to the warmth of anger, and poisonous venom which causes inflammation. In the latter sense it denotes the venom of certain reptiles [Deut. xxxii. 24, 33; Job vi. 4; Ps. lviii. 4]. Several kinds of venomous reptiles are known in Egypt and Palestine. Mr. Pierotti ["Customs and Trad. of Pal.," p. 48] says, "In the neighbourhood of the pools of Solomon, about an hour's journey to the south of Bethlehem, reptiles of the asp family have been killed by the shepherds, which were from one to two feet long, from one to two inches thick, and of a dark-brown colour. These dart quickly and vehemently upon their victim, which dies soon after being struck, unless help arrives speedily. I kept one of these reptiles preserved in spirits of wine, which I had seen kill a sheep by its poison. Perhaps it belonged to the same species of asp as those mentioned in several passages in the Bible. When an Arab is bitten a bandage is immediately fastened round the limb above the wounded part, and if possible the poison is sucked from the wound, which is then cauterised. Afterwards a poultice is applied, composed of aromatic herbs, and the ashes of venomous serpents—the latter being applied as 'the hair of the dog that bit them.' If the very animal which inflicted the wound can be caught, it is roasted, being considered the best application that can possibly be made to the bite." 2. *Nésh*. A word which seems primarily to mean "a head," whence Gesenius believed it meant poppies. As a noxious preparation our translators have rendered it "gall," "hemlock," "poison," and "venom." There seems no doubt that a vegetable poison is sometimes meant, and the remarkable expression, "Their grapes are grapes of *rosh*" [Deut. xxxii. 32] would suggest that the plant which yielded it must have borne berries like the deadly nightshade. The words of Job, however, "He shall suck the *rosh* of asps" [xx. 16], prove that it was not exclusively a vegetable poison. The same word is rendered "gall" in Deut. xxxi. 18; xxxii. 32; Ps. lxxix. 21; Jer. viii. 14; ix. 15; xxiii. 15; Lam. iii. 5, 19; but in Hos. x. 4; Amos vi. 12, it is "hemlock." Several passages among those referred to suggest that the *rosh* was a liquid poison, or used in the form of an infusion or decoction; they also suggest that it was not always destructive of life, although nauseous, and so far resembling wormwood, with which it is often connected. 3. In the New Testament the Greek word *ios* is rendered "poison" [Rom. iii. 13; James iii. 8]. The word is primarily applied to the poisonous venom emitted by reptiles.

POL/LUX. [See CASTOR AND POLLUX.]

POLYGAMY. The original creation of one man and one woman as the founders of the human race is a sufficient indication that polygamy is not a state intended by the Creator, and the word of God spoken by Adam ("a man . . . shall cleave unto his wife") [Gen. ii. 24] points to the same conclusion. Our Lord's answer to the Pharisees confirms this view, as also do St. Paul's directions to the Christians at Corinth [Matt. xix. 4–6; 1 Cor. vii. 2–5]. The first recorded case of polygamy is that of Lamech, the sixth in descent

from Cain. How far polygamy prevailed in the antediluvian world we are not told, but it is remarkable that when the earth was again to be re-peopled, the primal law was observed. Of the human race "eight souls"—i.e., four pairs—entered the ark, "and of them was the whole earth overspread" [Gen. vii. 10; ix. 18, 19; 1 Peter iii. 20]. The case of Abraham is hardly in point; both he and Lot seem originally to have had each one wife. Hagar was a bondswoman, and was taken at Sarah's request for a special purpose. In the case of Nahor, Abraham's brother, we have an undoubted instance of concubinage; and of polygamy, in that of Esau [Gen. xxii. 24; xxvi. 34; xxviii. 9]. In Gen. xxv. 6 are mentioned "the sons of the concubines which Abraham had." In the case of Jacob we have both polygamy and concubinage. Manasseh furnishes an instance of the latter [1 Chron. vii. 14]; and Calob, the son of Hezron, appears to have had Jerioth contemporaneously with Azubah his wife [1 Chron. ii. 18]. Shalahaim had Hushim, Beara, and Hodeah [1 Chron. viii. 8, 9]. The domestic habits of the early Israelites included both polygamy and concubinage. In the law of Moses both states are presupposed, and provisions are made accordingly. If a man took a second wife, the first wife was still to have her rights, and the firstborn son by the first wife was to have a double portion of the paternal property [Exod. xxi. 7—10; Deut. xxi. 15—17].

In the time of the Judges, Gideon had many wives and a concubine; and the very numerous issue of Jair, Ibzan, and Abdon seems to point to a similar state of things [Judg. viii. 30, 31; x. 4; xii. 9, 13, 14]. The cases of Elkanah, David, Solomon, and Rehoboam are well known, to which may be added Abijah [2 Chron. xiii. 21] and Josiah at the instance of Jehoiada [2 Chron. xxiv. 3]. After the return from Babylon we find in the books of Ezra and Nehemiah cases of intermarriage with a non-Israelitish stock; but there does not appear to be any case of polygamy on record till we come to Herod the Great. Questions were more than once put to our Lord upon the subject of divorce, but not upon the subject of polygamy; hence it may be fairly inferred that before our Lord's time the practice had fallen into disuse among the Jews.

There can, then, be no doubt that under the Mosaic law polygamy was permitted; it does not follow that it was encouraged; rather it has been thought that such passages as Deut. xxi. 15—17, and Lev. xviii. 18 point to the discouragement of the practice, as also the precept which preserved to the first wife the fulness of her rights. Polygamy was, in fact, prior to the Mosaic law: the time had not come for restoring marriage to its original purity. But the jealousies which are sure to arise in an establishment where there are more wives than one [see 1 Sam. i.; 2 Chron. xi. 21], and the expense, would tend to make the practice less general than otherwise it might have been; and it is remarkable that in the many passages from the Psalms and Proverbs, where the virtues and blessings of domestic life are inculcated or celebrated, it is assumed that polygamy is not the prevailing state of things—it is the wife, not the wives, which are mentioned. Compare also the striking passage in the Apocryphal book Ecclesiasticus [xxvi. 1—27], as an evidence of the state of

feeling in the period between the Old and New Testaments.

It was for Christianity to re-introduce with Divine authorisation the original and the higher condition, and to give it an additional sanction by connecting the union between man and wife with the great spiritual union between Christ and the Church. The selection of a marriage feast for the first manifestation of miraculous power by our Lord, shows that he came to purify the fountain-head of human society. One of the most remarkable testimonies borne by John the Baptist points to Christ as the bridegroom [John iii. 29]. The parting vision granted to John the Evangelist shows him the marriage of the Lamb; and almost the last words of Scripture express the earnest desire of the bride [Rev. xxii. 17].

There is still some difference of opinion as to the exact meaning of the precept contained in 1 Tim. iii. 2. On the supposition that St. Paul's words relate to polygamy (which is very doubtful), it may be remembered that among the Gentile converts would naturally arise the case which has arisen in our own missions to the heathen, of a man having married a second wife in the lifetime of the first. Such a one need not be debarred from the privileges of the Gospel; but it would not be seemly to make him a pastor of the Church, which did not allow such a practice in her ordinary members [comp. Titus i. 6]. The injunction that a bishop or a deacon should be "the husband of one wife," gives no licence to another to have more than one, as neither does the prohibition that a bishop should be "given to wine," sanction excess in those who do not hold the office.

POMEGRANATE. Pomegranates are very common in Palestine, beautiful both in flower and fruit, an ornament to every garden, and much relished



The Pomegranate (*Punica*).

as a refreshing food; they are therefore frequently alluded to in the Scriptures. When the Israelites came to the desert, they complained of it as an evil place, no place of "pomegranates" [Numb. xx. 5]; while the land that was promised to them was a land of (among other things) "pomegranates" [Deut. viii. 8]. Joel also enumerates the withering of the pome-

granate-trees as among the judgments of God [Joel i. 12].

The cultivation of the pomegranate in gardens is alluded to in Song of Sol. iv. 13. The beauty of the flowers is noticed in Song of Sol. vi. 11; vii. 12. The brilliancy of the fruit is also referred to in the same book [vi. 7]. The juice of pomegranates is pressed out and made into one of the most esteemed sherbets in the East. This seems also to have been the custom in ancient times, for it is said in Song of Sol. viii. 2, "I would cause thee to drink of spiced wine of the juice of my pomegranate."

So universally was this fruit valued, that the blue robe, or ephod, of the high priest was adorned with the representation of pomegranates [Exod. xxviii. 33, 34]; as were also the chapters to the two pillars of brass (Jachin and Boaz) which stood like propylæe "before the house" [1 Kings vii. 20; 2 Chron. iii. 15, 16].

POMMELS. This word is only found in 2 Chron. iv. 12, 13, and there designates "a rounded knob."

POND. [See **POOL**.]

PONTUS, one of the provinces of Asia Minor, having the Black Sea on the north, Cappadocia on the south, Armenia in the east, and Bithynia in the west. According to another arrangement of the districts of Asia Minor, it had Paphlagonia and Galatia on the west and Colchis on the east, &c. It appears to have pretty nearly corresponded with the modern province of Trebizonde. Strangers from Pontus were at Jerusalem on the day of Pentecost [Acts ii. 9], and the same class was included by St. Peter among those to whom he addressed his first epistle [1 Peter i. 1]. Pontus was once governed by a king, but it was under Roman rule in New Testament times. It formed part of the later Greek empire, and in the thirteenth century became the seat of a new Christian empire founded by Alexius Comnenus. The Turks did not conquer it till 1461, since which time they have ruled it [Bohn's "Gibbon," ch. lxi., lxviii.]. Many flourishing churches were founded in early times in Pontus, and it is said there are still numerous Christians in the region. The actual condition of the country is not generally spoken of in favourable terms by modern travellers, although it includes the important city of Trebizonde, and some other places of consequence. There are also some fine forests, and fertile districts, and valuable mineral deposits.

POOL. This term is usually employed of a pond or reservoir, and frequently of ordinary cisterns for containing water. 1. The word *agham* is rendered by our translators "pond," "pool," and "standing water," and once [Jer. li. 32] "reeds." In the latter case *agham* has the same sense as the cognate *gomē* and *āymān*, which mean a "rush" or "reed;" but in every other instance it clearly denotes a collection of water, generally meant to be permanent; once only is it distinctly used of an artificial pond for fish [Isa. xix. 10]. Everywhere else its signification is vague [Exod. vii. 19; viii. 5; Isa. xiv. 23; xxxv. 7; xlii. 15]. 2. The next word rendered "pond" or "pool," is *bērekāh*, which in certain cases becomes *bērekāth*, whence the modern Arabic form *Birket* so often met with in books of travel. This word never occurs in the oldest books of the Bible, and it appears properly to denote an artificial cistern, tank, or reservoir. Hence it is often connected with the name of a place:—The pool of Gibeon [2 Sam. ii. 13]; the pool in Hebron [2 Sam. iv. 12]; the upper pool at Jerusalem [2 Kings xviii. 17; xx. 20]; the pool of Samaria [1 Kings xxii.

38]; the king's pool [Neh. ii. 14]; the pool of Siloah [Neh. iii. 15; see also Neh. iii. 16; Eccles. ii. 6]. The fish-pools of Heshbon are mentioned in Song of Sol. vii. 4. Isaiah speaks of "the lower pool" [xxii. 9], and of the "old pool" [ver. 11]. In one place [Nah. ii. 8], Ninereh is compared to a pool of water, where *bērekāh* is used in the wider sense of *dghām*. 3. *Agham* (with *ain* for *aleph*) is once found [Isa. xix. 10]. 4. *Mikvāh* or *mikvah* also occurs for any collection of water [Gen. i. 10; Exod. vii. 19; Lev. xi. 36; Isa. xxii. 11]. 5. *Kolūmbēthra* is the Greek word employed in the New Testament for the pool of Bethesda [John v. 2, 4, 7], and for the pool of Siloam [John ix. 7, 11].

POOR (from the Latin *pauper*, through the French *pauvre*), a word which requires no explanation, since the class which it describes is to be found, and always has been found, in every form of civilised society. Yet it is to be remarked that the word "poor" represents, in our translation, several Hebrew words. 1. *Ebhyan*, "needy" [Deut. xv. 4]. 2. *Dal*, "a man of slender means" [Lev. xiv. 21; Ps. xli. 1]. 3. *Miskhen*, "reduced, poor" [Eccles. iv. 13]. 4. *Ani*, "depressed, low, afflicted" [Deut. xxiv. 12]. 5. *Rash*, "needy, in want" [Prov. xiv. 20]. Besides the foregoing, there are sundry other words which involve the same idea, but they are chiefly interesting as showing the familiarity of the Hebrew mind with temporal distress, and the consideration which it received. The Mosaic legislation in favour of the poor is particularly worthy of attention and admiration. It would be difficult to treat the Jewish laws relating to the poor without including those concerning the stranger, the orphan, and the widow. The Jews themselves have found that the precepts of the Law amount to 613—namely, 365 negative, and 248 affirmative. Thirteen of them relate to the poor, seven of them affirmative, and six negative, so that they might seem to be reducible to seven:—

1. Not to reap the whole of a field.
2. To leave a corner of the field.
3. Not to gather up or glean the ears of corn which are dropped.
4. To leave the gleanings.
5. To leave the small branches of the vine.
6. Not to glean the vine.
7. To leave the fallen grapes.
8. Not to glean the fallen grapes.
9. To abandon what has been forgotten.
10. Not to go back for a forgotten sheaf, &c.
11. To set apart tithes for the poor.
12. To give alms according to one's means.
13. Not to harden the heart against the poor.

In support of these precepts, which we have only given in substance, the following texts are appealed to:—Lev. xix. 9, 10; xxiii. 22; Deut. xiv. 28, 29; xv. 7—11; xxiv. 19—22. The eminent Hebrew writer, Moses Maimonides, wrote a summary and explanation of these laws, and among other curious observations has this:—"In every city inhabited by Israelites, collectors of alms are to be appointed, known and trusty men, who are to go among the public, to receive from every one alms according to his means, or according to the stated assessment; and upon every Sabbath eve shall they distribute the money, and give to each of the poor food sufficient for seven days; and this is called *kupha*—i.e., 'the alms of the chest.'" What follows may throw some light on the non-appearance of Jewish paupers in our government statistics:—"The Israelites are forbidden to receive alms of the Gentiles in public, unless they cannot subsist upon the alms of their brethren; nor accept privately of the

Gentiles. If a king, or a prince of the Gentiles, sends money to the Israelites for alms, it shall not be returned to him; but it shall be accepted, and given to the Gentile poor, privately, that the king hear not of it" ["Laws of Hebrews relating to the Poor, &c.," translated by Peppercorne, chaps. viii., ix.]. Maimonides has also arranged the acts of charity under eight different heads. [The English reader will find these, and some illustrations of practical Jewish benevolence, in Mills' "British Jews," part ii., chap. iii.].

The Jewish Scriptures abound in passages calculated to excite pity and kindness towards the poor and needy. There is probably no ancient example of equally prominent and disinterested charity. The really necessitous were to be relieved, but idleness and mendicancy were not encouraged; in this case contrasting remarkably with Buddhism, Popish monachism, &c., where beggary was a duty enjoined upon some, and almsgiving not simply a duty, but a most meritorious practice. The Jew helped the poor because he had once been poor himself in Egypt, and as an act of love and grateful obedience to God. [See ALMS.]

The New Testament is also singularly conspicuous for the number and admirable character of its utterances concerning the poor. They pervade it from its commencement to its conclusion, and in some cases intimate that charity should be systematic, and not merely casual; that it should be extended to those who are far distant, as well as to those at hand; and that our natural relations claim the first share in our benevolence [Matt. xix. 21; Luke xiv. 13; xix. 8; Acts vi. 1; iv. 34-37; xi. 28-30; Rom. x. 26, 27; 1 Cor. xvi. 2; Gal. ii. 10]. The reader will not fail to compare the rule laid down in the first extract from Maimonides with that of the apostle in 1 Cor. xvi. 2.

The word "poor" often occurs in Scripture in a figurative sense [Matt. v. 3; Luke vi. 20; 2 Cor. viii. 9; Rev. iii. 17].

POPULAR. When Jacob was feeding the flocks of Laban "he took him rods of green poplar, and piled white strakes in them" [Gen. xxx. 37]. This was in l'adan-aram, the most fertile region of Aram-naharaim, or Mesopotamia, watered by the Bilecha, the "Royal River" of Strabo, now called the Jubab, and where poplars grow in the upper part of the river to the present day. Burning incense upon the hills under poplars is denounced as idolatrous by the prophet Hosea [Hos. iv. 13].

The foliage of Anti-Libanus is chiefly that of the light poplar; of Lebanon, that of the pine. The black poplar, the aspen, and the Lombardy poplar, are also met with in Palestine. The "willows of Babylon," upon which the daughters of Israel hung their harps when in exile, appear to have been poplars—willows being very rare in that region.

It has been argued, that from the similarity of the Hebrew name of the poplar, *לִבְנוֹשׁ* (*libnash*), to the Arabic *lubne*, and from the Septuagint having in Genesis translated the former by *staxar*, that the incense-yielding storax-tree is meant rather than the white poplar. *Al labna*, as Schwarz renders the same

word in Roman letters, is, according to him, "the birch."



White Poplar (*Populus Alba*).

PORATHA, a Persian word, which Fürst supposes to mean *favoured by fate*; one of the ten sons of Haman, "the Jews' enemy," slain by the Jews in Shushan [Esth. ix. 8].

PORCH, in architecture, a vestibule or portico. The term is frequently applied to the porch erected to the east of Solomon's Temple [1 Kings vii. 6]. This word is in Hebrew *ulam*. There is also another word *misderon*, translated "porch," but only once [Judg. iii. 23]. In the New Testament three Greek words are thus rendered:—1. *Stoa*, which is the ordinary term [John v. 2; x. 23; Acts iii. 11; v. 12]. 2. *Pulon*, a gateway or portal [Matt. xxvi. 71]. 3. *Proaulon*, the gateway or entrance to the inner court [Mark xiv. 68]. The *stoa* differed from the *pulon* and the *proaulon*, in that while they were simple vestibules or porches, this was really a portico, colonnade, or verandah, open on one side like a cloister.

PORCIUS FESTUS. [See FESTUS.]

PORTER, a doorkeeper or person in charge of a gate [2 Sam. xviii. 26; 2 Kings vii. 10; 1 Chron. ix. 21; 2 Chron. viii. 14; Mark xiii. 34; John x. 3].

POST. Besides its ordinary meaning of an upright pillar of wood or of stone, this word signifies a messenger or messenger employed for the rapid conveyance of letters, &c. It will be sufficient to quote the words in which "post" occurs in the Bible:—1. Gen. xxi. 31; 2. Gen. xxxi. 13, 15; viii. 10; 3. Job x. 13; 4. Ps. lxxviii. 3; 5. Isa. xlii. 1; 6. Jer. xli. 1; 7. Jer. xlii. 1; 8. Jer. xlii. 1; 9. Jer. xlii. 1; 10. Jer. xlii. 1; 11. Jer. xlii. 1; 12. Jer. xlii. 1; 13. Jer. xlii. 1; 14. Jer. xlii. 1; 15. Jer. xlii. 1; 16. Jer. xlii. 1; 17. Jer. xlii. 1; 18. Jer. xlii. 1; 19. Jer. xlii. 1; 20. Jer. xlii. 1; 21. Jer. xlii. 1; 22. Jer. xlii. 1; 23. Jer. xlii. 1; 24. Jer. xlii. 1; 25. Jer. xlii. 1; 26. Jer. xlii. 1; 27. Jer. xlii. 1; 28. Jer. xlii. 1; 29. Jer. xlii. 1; 30. Jer. xlii. 1; 31. Jer. xlii. 1; 32. Jer. xlii. 1; 33. Jer. xlii. 1; 34. Jer. xlii. 1; 35. Jer. xlii. 1; 36. Jer. xlii. 1; 37. Jer. xlii. 1; 38. Jer. xlii. 1; 39. Jer. xlii. 1; 40. Jer. xlii. 1; 41. Jer. xlii. 1; 42. 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AN EASTERN LETTER-CARRIER.

in the margin. The mention of this kind of messenger by Job shows that it was an ancient institution. Such messengers are still used in the East, for the transmission of letters across the desert, &c. The "runners" employed by the Hebrew kings had, no doubt, a military character, and acted as guardsmen when not employed as light messengers [1 Sam. xxii. 17; 2 Kings x. 25]. The couriers of Persia are celebrated, and similar officers have always been employed in the East and in other parts of the world. "Diodorus Siculus observes that the kings of Persia, in order to have intelligence of what was passing through all the provinces of their vast dominions, placed sentinels on eminences, at convenient distances where towers were built. These sentinels gave notice of public occurrences from one to another, with a very loud and shrill voice, by which news was transmitted from one extremity of the kingdom to another with great expedition. But as this could not be practised except in the case of general news, which it was expedient that the whole nation should be acquainted with, Cyrus, as Xenophon relates, appointed couriers and places for post-horses, building on purpose on all the high roads houses for the reception of the couriers, where they were to deliver their packets to the next, and so on. This they did night and day, so that no inclemency of weather was to stop them; and they are represented as moving with astonishing speed. Herodotus owns that nothing swifter was known for a journey by land. Xerxes, in his famous expedition against Greece, planted posts from the Ægean Sea to Shushan, to send notice thither of what might happen to his army; he placed also messengers from station to station, to convey his packets, at such distances from each other as a horse might easily travel" [Dr. W. C.

Taylor]. The postal system of the Romans was very efficient, so that messengers could easily travel a hundred miles a day; and a case is recorded of one in the reign of Theodosius, who accomplished the journey from Antioch to Constantinople in five days and a-half, or at the rate of about 130 miles a day.

POT, the general name for vessels used in domestic and culinary matters, as well as in certain professions—that of the refiner, for example. Thus we read of seething-pots, flesh-pots, water-pots, and fining-pots [Exod. xvi. 3; Job xli. 20; Prov. xvii. 3; John ii. 6; iv. 28]. The materials of which they were made varied: they were usually of earthenware, but sometimes of stone or metal [Lev. vi. 28; Zech. xiv. 21; John ii. 6]. The pots for the Temple service were of brass [1 Kings vii. 45], but that which contained the manna was of gold [Heb. ix. 4]. [See POTTERY.]

POTIPHAR, *priest of the sun*; the name of the Egyptian to whom Joseph was sold by the Ishmaelites when he was carried down into Egypt [Gen. xxxix. 1]. He is described as "captain of the guard," whatever that may mean. We know nothing of his history beyond what appears in this single chapter. [See JOSEPH.]

POTIPHERAH, a priest of On, whose daughter Asenath was married to Joseph [Gen. xli. 45].

POTSHERD, a piece of pottery, a fragment of a potter's vessel [Job ii. 8; Prov. xxvi. 23; Isa. xlv. 9].

POTTAGE. [See EDOM (1), LENTILE.]

POTTER'S FIELD. This appears to have been the name formerly borne by the parcel of ground which since the suicide of Judas has been called the Field of

Blood. [See ACELDAMA.] The passage where this expression occurs is one of some difficulty [Matt. xxvii. 7—10]. The quotation from the Old Testament is not found in Jeremiah, but there is one closely resembling it in Zechariah; and as the prophet's name is not in all the best copies, we can easily suppose it was inserted

sizes, shapes, and colours, and for a vast variety of purposes. Whether the Phœnicians excelled in this department we can hardly say, but glass is said to have been first invented upon their coast. The peoples who dwelt in and around Mesopotamia were well skilled as potters, and curious specimens of their work have been



ANCIENT ASSYRIAN, &C., POTTERY.

by mistake. The extract also seems to differ in some particulars from the Hebrew [Zech. xi. 12, 13], where we have "potter" for "potter's field." The Greek has "furnace," which may mean a kiln for potters. The Syriac, again, has "treasury." There seems then to have been some doubt about the Hebrew word, and it may have had a special application equivalent to "pottery," or the place where potters work.

POTTERY. The potter's art is one of the most ancient, most widely diffused, and most useful, not to say necessary. But its origin is utterly unrecorded, and even the Bible supplies us with few traces of its existence before the exodus. The necessity for vessels not only to contain water and milk, but to endure the fire in the preparation of food, would call the inventive faculties into action, and lead to the fabrication of what was required. Vessels of stone and wood, and of certain natural productions—as the calabash, as well as of metal, skin, &c.—have been extensively used as substitutes for fictile ware, but have seldom been found sufficient without it. Hence the art of making pottery has been practised all over Europe, Africa, Asia, and America from the remotest times. Mexico, China, Japan, India, and other remote nations, have distinguished themselves in this branch of human industry. Nearer home, we find that the early Etruscan inhabitants of Italy, and the whole of the Greek peoples, have left remarkable evidences of their ceramic ability. Egypt abounds in relics of the same class, of all patterns,

found by Assyrian and Chaldean explorers, as may be seen by reference to the well-known works of Layard, Bonomi, Loftus, &c. The author last named describes large numbers of coffins of earthenware found by him at Warka ["Chaldea and Susiana," chap. xviii.]. Both

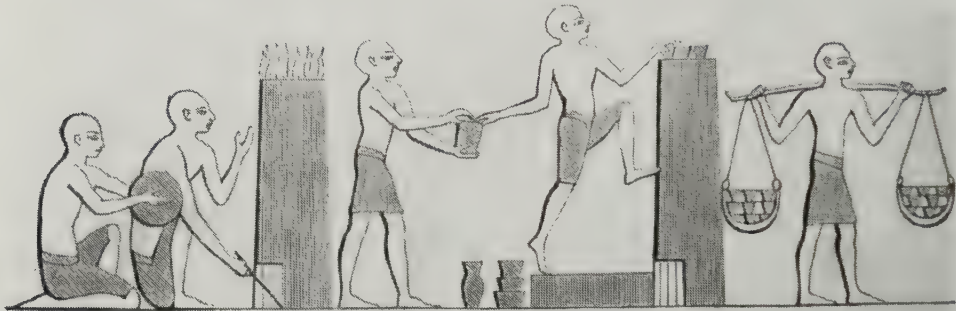


Egyptian Pottery.

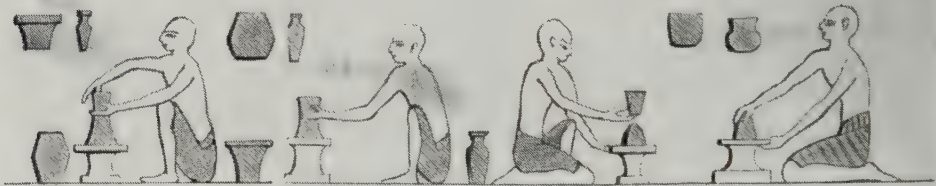
Assyrians and Egyptians were acquainted with glass, and were accustomed to apply a vitrified glaze to some kinds of earthenware. The materials employed by them seem to have been diversified, and hence the great variety in the quality of their pottery, some of which is of great excellence, while its colouring and decoration prove the knowledge that the makers possessed of other arts which could be applied to this.

It is but reasonable to suppose that the manufacture of pottery was known at least as early as that of bricks. We can never know what vessel Noah drank his wine from, but we find the undispersed descendants of Noah making bricks upon the plain of Shinar, although we must not affirm that those bricks were burned. The use

x. 17; Ezra ii. 69; Neh. vii. 71, 72; John xii. 3; xix. 39. The Hebrew pound was the *māneh*, and equal to 100 shekels, as appears by comparing 1 Kings x. 17 with 2 Chron. ix. 16. [See WEIGHTS.] The pound mentioned in the New Testament was the *litra*, and equal to about 12 oz. avoirdupois. 2. A sum of money



POTTERS AT WORK IN THE KILNS - Egyptian Paintings.



ANCIENT POTTERS AT WORK.

of earthenware vessels may be probably inferred from what is recorded of Melchizedek [Gen. xiv. 18]; of Abraham [xviii. 4—8]; of Rebekah [xxvii. 14]; of the men of Haran and Rachel [xxix. 2, 3, 8, 10]. The last-mentioned case becomes, we may say, matter of certainty when we refer to xxiv. 11, &c. Here we find the women of Haran coming out in the evening to the well for water, and among them Rebekah, who appears "with her pitcher upon her shoulder." This pitcher is several times mentioned, and as the first on record it may be observed that it is called *kadh*, a name which with some variations is widely diffused. Gesenius compares it with the Sanscrit *ghada*, the Slavonic *kad*, the Greek *kudos*, and the Latin *cadus*; to which others might be added. Further on we read of basons, bowls, cups, flagons, water-pots, &c.

To this day pottery is among some nations made by those who use it; and even by women, as in South-eastern Africa ["Exploratory Tour of Messrs. Arbousset and Daumas"]. Such perhaps was the case in the most primitive times. But the demand for pottery would soon lead to its manufacture by persons as a trade. At first it was doubtless fashioned by hand, but the potter's wheel was invented at a remote period, and became known in many countries. It is mentioned by Jeremiah [xviii. 3], and was used by the Egyptians [Wilkinson's "Ancient Egyptians," iii. 165]. For some kinds of work, moulds also appear to have been employed. The subject is one of great extent and interest, but need not be pursued further here. [1 Chron. iv. 23; Ps. ii. 9; Isa. xlv. 9; lxiv. 8; Jer. xix. 1; Lam. iv. 2; Zech. xi. 13; Rom. ix. 21.]

POUND. This word occurs in two senses in our Bibles. 1. A weight, in the following texts:—1 Kings

[Luke xix. 13, 16, 18, 20, 24, 25]. This was the *mana* or *mina*, and worth about three guineas. [See MONEY.]

PRÆTORIUM [John xviii. 28, 33; xix. 9; Acts xxiii. 35]. The same word is rendered "common hall" in Matt. xxvii. 27, and "prætorium" in Mark xv. 16. The word "prætorium" originally signified the general's tent in a camp. In the time of Cicero it denoted the official residence of the prætor, or prætor, in his province, where he not only resided, but also administered the law. In Juvenal [Sat. x. 161] the word has the meaning of "palace" [comp. Virg., "Georg." iv. 75]. In the Gospel, the word *πραιτώριον* (*praitōrion*) evidently means the residence of the Roman governor in Jerusalem; and there is clear evidence, from Josephus and Philo, that he sometimes occupied the palace of Herod; but whether he always resided there, or whether he sometimes lodged with the garrison in the Tower of Antonia, is not quite certain. In favour of the former view is the parallel case of Verres, who occupied Hiero's palace at Syracuse. The judgment-seat (*βῆμα*) was outside the prætorium [John xix. 13]. The examination of our Lord by Pilate took place within the prætorium; his formal condemnation from the judgment-seat outside. In Acts xxiii. 35, the judgment-hall (*πραιτώριον*) of Herod was probably in one of the palaces built by Herod in Cæsarea. Besides a place for the safe keeping of prisoners, the building seems to have had a court where they could be tried [Acts xxv. 23]. In Phil. i. 13, *πραιτώριον* is rendered "palace." Some consider the word to denote the prætorium or palace of Nero on the Palatine Hill, and it is clear that the writer of the epistle was acquainted with some of "Cæsar's household" [iv. 22]. Others think the prætorium here mentioned

means the quarters, or camp, of the prætorian cohorts outside the walls, near the Porta Nomentana [Acts xxviii. 16].



A Roman Hall of Justice.

PRAYER. Whatever metaphysical difficulties may be started in connection with prayer, there is no subject on which the Bible speaks out with a more consistent and unmistakable testimony. To pray to God, in some way or other, may almost be affirmed to be an instinct of our nature, and is necessarily associated with the idea of a supreme and overruling Power. An unbeliever may have so schooled himself in the fallacies of his no-creed as to avow his conviction that prayer is unavailing, beneath the dignity of the Deity to hear, and a violation of his laws and purposes to answer. But even in his case, the impulses of his own heart and conscience will often prove too strong for him, and, in the hour of peril or of agony, the uplifted cry for help or mercy will spring spontaneously from his lips. The privilege of going to God in supplication and prayer is, in fact, implied, more or less distinctly, in the relation in which we were brought to him after the fall, and yet more so in the position in which

Christians stand to him, as his reconciled and adopted children [Rom. viii. 15; Gal. iv. 6]. The nature of prayer is described in Scripture as "beseeching the Lord" [Exod. xxxii. 11]; "pouring out the soul before the Lord" [1 Sam. i. 15]; "praying and crying to heaven" [2 Chron. xxxii. 20]; "seeking unto God and making supplication" [Job viii. 5]; "drawing near to God" [Ps. lxxiii. 28]; "bowing the knees" [Eph. iii. 14]. God has indicated the importance of this duty as a means of grace, and the provision which he has made for its acceptance, in the mediatorial economy of the Gospel, which reveals to us (1) Jesus Christ, the God-man, as not only dying for our sins, and rising again for our justification, but also as interceding for us at the right hand of God [Rom. viii. 34; Heb. vii. 25; ix. 24], as our Advocate with the Father [1 John ii. 2]—an office indicated, also, in the symbolism of the Revelation [Rev. viii. 3]—and (2) the Holy Ghost as the inspirer of prayer [Eph. ii. 18; vi. 18; Jude 20], and as helping our infirmities, and teaching our ignorance, in connection with prayer [Rom. viii. 26]. By the wonderful length and breadth of the promises which he has given to sincere and believing prayer, he has also imparted to it both dignity and power [Luke xi. 9, 10; John xiv. 13, 14]. His language is every where such as to encourage the utmost possible freedom of intercourse between himself and us, unrestrained alike by time, and place, and circumstance [Phil. iv. 6; 1 Thess. v. 17; 1 Tim. ii. 8; v. 5]; and his more direct promises are sustained and confirmed to us

by instances and illustrations scattered up and down the pages of Scripture with lavish profusion, in which the power of prayer to reach God, and the Divine interference in the way of answer, are signally manifested.

Notices of acts of prayer in the early part of the Scripture history are but scanty; but it would be unreasonable, in the last degree, to infer from this that Adam and his immediate descendants were ignorant of the privilege and efficacy of prayer. It was of necessity implied in the acts of worship indicated in Gen. iv. 3, 4. Whatever interpretation is given to the passage in Gen. iv. 26, rendered in the authorised version "Then began men to call upon the name of the Lord"—in the margin, "Then began men to call themselves by the name of the Lord"—it is impossible to imagine any interpretation of the character given of Enoch and of Noah, that they "walked with God" [Gen. v. 24; vi. 9], which does not involve this, at

least as an element of their piety, that they were accustomed to hold communion with God in prayer and praise. Abraham [Gen. xii. 8; xiii. 4; xviii. 23—32], Eliezer his servant [Gen. xxiv. 12—14], and Jacob [Gen. xxxii. 24—28], are all early instances in point, illustrative of the fact, that even from the beginning, in the deep consciousness of spiritual need and personal imperfection and shortcoming, the way to God's footstool was known to be open; that then, as now, men could cast their care on him, in the assurance that he cared for them. Prayer would accompany every sacrifice laid on the altar, and plead for its acceptance. As the stream of Divine history gradually widens, and discloses more in detail the spiritual life of man, prayer is oftener alluded to, so that, in some connection or other, the subject runs like a golden thread through the rest of Scripture. No small portion of the Psalms are, in truth, prayers to God; and by the fervour which pervades them, the variety of topic which characterises them, and the simple trust in God of which they are the expression, they constitute models of prayer to all people, and for all circumstances and times. Neither under the Law, nor at any subsequent period, were specific rules laid down for the manner of prayer. The Divine commands, in this respect, are everywhere of a general character. The posture of the suppliant is sometimes entire prostration [Numb. xvi. 22; Josh. v. 14, &c.]; sometimes kneeling [2 Chron. vi. 13; Ps. xcv. 6; Dan. vi. 10; Luke xxii. 41; Acts xx. 36]; sometimes standing [1 Kings viii. 22; Mark xi. 25], accompanied by the lifting up of the hands [Ps. xxviii. 2; Isa. i. 15], or smiting on the breast [Luke xviii. 13]. The stated times of prayer vary, if we accept the words of the Psalmist [Ps. lv. 17; cxix. 161] literally. Daniel's habit was "three times a day" [Dan. vi. 10]. Peter went on the housetop to pray about the sixth hour [Acts x. 9]. If we except the Lord's prayer, which was designed rather as a model or example, than as a set prayer to be absolutely adhered to, no specific form of prayer is set forth in Scripture for general use. Certain forms are enjoined for two or three special occasions, of which instances may be seen in Numb. vi. 23—26; x. 35, 36; Deut. xxi. 7, 8; xxvi. 5—10, 13—15. We know also that many of the Psalms were composed for the worship of the Temple; and it is an historical fact, that the Jews had their liturgical forms, according to which, in the synagogue and the Temple, they worshipped God. But these, whatever the pretensions put forward in their behalf, have no claim to great antiquity. In regard to prayer, as well as other religious duties, Rabbinical traditions greatly marred the pure simplicity of devotion, and substituted for it mere ostentatious repetitions and empty services. Against these our Lord uttered a significant protest [Matt. vi. 5].

As for the metaphysical difficulties and objections to which we referred at the outset, they are neither greater nor stronger than those which are involved, more or less, in all God's procedure towards man, and which no skill of the human intellect can altogether explain or remove. Nature and Providence alike abound with mysteries. It is an essential element of the Divine perfections that God knows all our wants. It is equally true that he is unchangeably the same; that he fore-knows all events; and that all the contingencies of life and circumstance, remote or near, are embraced and provided for in the inscrutable counsels of his providence. To the objection that the direct influence of prayer supposes that we can alter the Divine purposes, it might be fairly answered, that the action of prayer

may be itself included among those purposes, and that these embrace the means as well as the end. Moreover, it is easy to show that, if such an objection be seriously urged against the efficacy of prayer, it is every whit as valid against many things beside, and, indeed, if acted on, would go far to stop the entire system of social life, action, and labour. The wind, and rain, and sunshine are in God's hand; the time and the manner of them concealed within the veil of his own council-chamber above; yet without them, in their due order and measure, there can be neither seed-time nor harvest. But because these purposes of God are foreknown, and therefore foredetermined, the agriculturist is not guilty of the folly of leaving his land unploughed and his seed unsown. The rationalist, however, cannot get rid of the universal instinct which prompts man, in need and distress, to go to God, or of the express commands and promises of Scripture. He therefore tries to remove this difficulty by assuming that the sole efficacy of prayer is reflex, and is designed simply to influence the mind of the worshipper; a theory which has been aptly described as making "the value of men's devotions to arise from men's illusions:" as if the reflex influence did not of necessity imply and presuppose the direct influence. All these objections and difficulties were just as likely to arise in the days of the prophets and the apostles, and the Lord himself, as in our own. Nevertheless, so far from their dealing with them, or even alluding to them, they reiterate, in every variety of expression, the efficacy and power of prayer, and supply a lengthened chain of testimony in illustrations, far too numerous to quote, to confirm the comforting truth, that through Christ "we have access by one Spirit unto the Father" [Eph. ii. 18], and that, "if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" [1 John v. 14, 15].

PREDESTINATE. This word is met with four times only in the authorised version—viz., in Rom. viii. 29, 30, and in Eph. i. 5, 11—in each of which instances it is used of God's purposes relative to believers. But the original Greek term thus rendered, *προορίζω* (*proorizō*), is also found in Acts iv. 28, in reference to the fulfilment of God's purposes in the death of Jesus Christ ("to do whatsoever thy hand and thy counsel determined before to be done"), and in 1 Cor. ii. 7, in reference to the counsels of God for the redemption and salvation of man ("the hidden wisdom, which God ordained before the world unto our glory"). In these latter cases, it is indubitable that the term must be understood in its literal and highest significance, of an absolute decree and purpose of God. And this, in fact, must be accepted as its meaning in the previous instances in which it occurs. In its uncompounded form, the original verb is found in other passages, with a similar positive reference to the death of Christ, as the consummation of God's everlasting counsels [Luke xxii. 22; Acts ii. 23], also to the Divine appointment of Christ to be the Judge of man [Acts x. 42; xvii. 31]—designs and appointments from which everything uncertain and contingent must of necessity be excluded. Apart, therefore, from all other considerations, it may be laid down that to predestinate and to decree or determine beforehand are exactly equivalent terms. The word itself, however, has given a name to one of the most persistent controversies which the Church has known. It commenced so long ago as the latter part of the fourth century,

when, partly in refutation of Pelagius, the celebrated Augustine, bishop of Hippo, clearly defined and earnestly advocated the doctrine of predestination, including therein the principles of the Divine foreknowledge and election. About the same time Cassian, a disciple of Chrysostom, who settled at Marseilles—his followers being thence called Massilians—undertook the elaboration and defence of the antagonistic system, but without falling into the errors of Pelagius. After the lapse of some centuries, during which the original controversy burst forth occasionally with greater or less vehemence, the subject assumed a prominence which it has never since lost. From the names of the two great modern champions, Calvin, the Reformer of Geneva, on one side, and Arminius, who headed "the Remonstrants" of Holland, on the other, the two systems of doctrine have received their popular designations of Calvinism and Arminianism. It should, however, be borne in mind that on whichever side Christian theologians may rank themselves, few of them would admit that they accept without reserve whatever has been held and maintained either by John Calvin or James Arminius. The names have been adopted as conventionalisms, and are constantly so employed, though objected to by advocates on both sides. As a matter of fact, those who adopt what is called the Calvinistic theory of Divine predestination and election, are by no means of identical opinions on all collateral points—for example, on the extent of the atonement, in regard to which there are two distinct schools of thought. The one holds, in the language of the Catechism of the Church of England, that Christ by his death redeemed all men—the other, that he died for the elect only; the one, that his death was potential for all, though efficacious only for the actually saved—the other, that his death must of necessity be efficacious for all for whom he died, and that, consequently, all for whom he made atonement will be saved. To enter at length into the details of the predestinarian controversy would be foreign to the object of a work like ours, even if we had the space at command to do it. All that we can attempt is to give a summary of the leading points of the conflicting systems, and refer our readers to the more formal and elaborate theological works which treat of the subject.

1. There is what is called the supralapsarian system, which supposes that God only considered his own glory in the creation of the world and of man upon it; and also in the salvation of some and the condemnation of others. Under this system the order of the Divine decrees is this:—(1.) The Divine decree for the salvation of some and the condemnation of others. (2.) As a means to this end, the creation of man. (3.) The predestined permission of the fall. (4.) Salvation provided and accomplished for the elect. It must be admitted that this extreme view finds few advocates and supporters.

2. The sublapsarian theory is, that man, not only created, but sinful and fallen, is the subject of the Divine compassion and electing grace; and that, having determined to rescue and save a certain number present to his foreknowledge, he sent his Son to die for them; and through him secured to them all those Divine helps and assistances which should be effectual for their conversion, their faith, obedience, and ultimate salvation. In this case, the Divine order would be:—(1.) The decree to create man. (2.) The determination to permit man to fall. (3.) The Divine election of those who are given to Christ, and the

passing by of the rest, leaving them to the consequences of their own sin. (4.) The decree to provide salvation for the former.

3. The other and remaining class—for it is needless here to recognise the Socinian theory, since it excludes decrees of grace altogether—is that of the Arminians, or Remonstrants, who believe (1) that God, foreseeing the fall of man, resolved, in the tenderness of his compassionate love, to provide a full and free salvation through Christ for all, and also ample spiritual assistance for rendering his death effectual to all who would use it. (2.) The only decree they allow is the one which simply provided that all believers in Christ should be saved, others being lost as the consequence of their unbelief. (3.) They hold that inasmuch as God knew by his divine prescience who would repent and believe the Gospel, and persevere to the end, he elected them unto eternal life.

From all this it will be seen that "with the Arminian the decree of redemption precedes the decree of election, which is conditional on the foreseen faith of the individual. With the Calvinist, on the other hand, the decree of election precedes the decree of redemption, and the decree of election is conditional upon the simple good pleasure of God alone." So the ground of election or predestination, on the former theory, is the foreseen faith and repentance of the elect; and on the latter, the eternal, sovereign, and gracious will of God. [Hodge's "Outlines of Theology."]

It is obvious that a controversy on such subjects as God's purposes in eternity and their development and consummation in time, and the free agency of man and the possibility of reconciling it with the Divine prescience and providence, must be attended with very great difficulties, and involve problems which are positively impossible of solution by our finite and imperfect intelligence. It must be admitted, moreover, that however strongly we hold to the doctrines of Divine predestination and the personal election of believers, and however convinced we may be that they are at once consistent and logical as a systematical embodiment of the truth of God, we dare not rank them among the things belief in which is essential to salvation, or deny the name of Christian to those who cannot subscribe to them. Names eminent for learning, holiness, and devotion to Christ will be found on both sides; and even in the line of argument adopted for or against, the grand object of both is to assert the honour of God and the glory of the Divine perfections. Both agree in the fundamental principles of man's fall through sin, his redemption through Christ's atonement, and the necessity of regeneration by the Holy Spirit. Both insist on the importance of holiness, and the most rigid predestinarian will also insist on the fact that no man is warranted in resting on his supposed election to life who does not show evidence of his conformity to Christ. Both, too, will unite in ascribing to Divine power alone the commencement, the growth and progress, and the completion of the work of grace in the heart and the life. In conclusion, we may observe that perhaps the best definition of the doctrine of predestination, not in the actual words of Scripture, is that supplied by the 17th Article of the Church of England.

PRESBYTER. [See ELDER.]

PRESIDENTS, certain ministers of state appointed by Darius over the hundred and twenty princes who managed his kingdom. They were three in number, and Daniel was the first [Dan. vi. 2—7]. We read of

them nowhere else in Scripture, and they are here called *sarkhin*, apparently a name of Persian origin, but not clearly understood. It is quite certain, however, that the *sarkhin* were prefects.

PRESS. [See WINEPRESS.]

PRIEST, an abbreviated form of the word "presbyter," that is to say, "elder." The word, however, is invariably found in Scripture as the equivalent of the Hebrew *kōhēn* (kōhēn), the Greek *hiereus* (hiereus), and the Latin *sacerdos*: the two last of which, and the first also, with an exception or two, are strictly applicable only to priests offering sacrifice, as those, for example, under the Levitical ritual, or as the Lord Jesus Christ himself, who was the great antitype of the Old Testament priests, and, by the sacrifice of himself, offered an atonement for the sins of the world. There is a considerable difference of opinion among critical writers as to the derivation of the Hebrew *kōhēn*. Some derive it from the Arabic *kahan*, "to divine," "to foretell," and hence "to act as an astrologer or soothsayer." Others trace it to a Hebrew source, and from Isa. lxi. 10 attach to it the primary signification "to array" or "deck." The word in this place is, indeed, rendered in the margin of the authorised version "decketh as a priest." Others again, as Cocceius, Vitringa, and Bahr, consider the root-idea of the verb to indicate the drawing near of an inferior to a superior, as man to God. In the absence, however, of any definite and conclusive evidence, it is impossible to speak positively on the subject, or to regard what has been advanced by others in any other light than as ingenious speculations. As to the Scripture meaning of the term *kōhēn*, there can be no possible ground for difference of opinion. It is true that in two or three places the word appears to be applied to persons of dignity, but not of the priestly order, or discharging priestly functions [2 Sam. viii. 18; xx. 26; Job xii. 19]; and various explanations, more or less satisfactory, have been given, to account for the use of the word in these cases. But there is no doubt about the *usus loquendi*. The *kōhēn* was a person who exercised the priestly office, whether among the worshippers of the true God or among the heathen. The LXX. usually render the verb by *hiereuein* (hiereuein), and once by *leitourgein* (leitourgein) [2 Chron. xi. 14], both of which words are adopted by St. Paul in reference to himself and his ministration of the Gospel among the Gentiles [Rom. xv. 16]. In this last passage, however, it is evident that the words are used entirely in a metaphorical sense.

We have no light in Scripture to guide us in searching for the earliest actual existence of a distinct priestly order. At first there is no doubt that every man was his own priest, and himself presented his offering before God. Then the office appears to have devolved on the head of the family. Examples in point are those of Noah [Gen. viii. 20], Abraham [xii. 7; xiii. 4], Isaac [xxvi. 25], Jacob [xxx. 54; xxxiii. 20], and Job [Job i. 6]. The first instance in which the term "priest" is met with in Scripture is found in Gen. xiv. 18, where it is applied to Melchizedek, "a priest of the most high God." The Talmudists have tried to get rid of the strict and literal translation of the original, both here and in Ps. cx., by paraphrasing it as *Meshamesh*, "minister." But this is evidently an afterthought, for the purpose of getting rid of so conclusive an argument in favour of Christian doctrine as that which this passage affords. The circumstance of the royal dignity and priestly office being combined in the person of

Melchizedek is rather an indication that the priesthood had not come to be regarded as a distinct class or caste, and also that the office was conferred on the persons holding the highest position in the tribe or the community. Even in Egypt, where it is well known that the priestly caste was one of great influence, it



Priests in Leopard Skins. (From the Monuments.)

is considered probable that the earlier kings were "priest-kings," and that the higher ranks in the state retained the priestly dignity, and thereby gave to the sacerdotal order a prestige and a power which it has rarely possessed in any country beside.

It is in the regulations and requirements of the Levitical law that we have an ecclesiastical polity first distinctly outlined in Scripture. What was the nature of the religious service celebrated among the Israelites when in Egypt—whether it partook of the personal or the patriarchal character, or whether they adopted the custom which existed among the people around them—is matter entirely of conjecture, since the Bible is silent on the subject. Exod. xix. 22 and xxiv. 5 clearly supply examples of sacrificial rites, and of officiating priests; but how the latter were appointed, whether by Divine command, or on the personal responsibility of Moses, or whether they had discharged similar duties in the land of bondage, is not stated. Under the Law, however, a separate priesthood was formally instituted, and all the various matters connected with the order, and its functions, were the subject of distinct and special regulations, to which God attached sanctions of the most solemn character. It has been wisely remarked, in the Bampton lectures for 1856, on "The Mosaic Dispensation," that "the Levitical priesthood does not differ essentially from the same institution as it meets us in other religions of antiquity. In all religions we find priest-hoods, as we do sacrifices, and in all it has sprung from the same feeling. Together with the idea of God, however rude and imperfect, arises the consciousness of the infinite distance between man and God, and a desire to fill up the interval with an intermediate order, which, connected on the one hand with the worshipper, and on the other with the Being worshipped, may serve as a means of communication between them. To persons thus invested with an official sanctity, it was felt to be a relief to delegate those acts of religious homage which the worshipper himself shrank from performing. And in order to confer permanency on the institution, to raise it as much as possible above the fluctuations of human caprice, the principle of caste was adopted; that is, the priestly function was attached to a certain tribe or family, and it passed on by

natural descent, irrespective of moral or intellectual qualifications. On these principles the Jewish priesthood was instituted. The tribe of Levi was set apart to the ministry of the tabernacle; out of it, the family of Aaron to sacerdotal functions; and again out of this family, the high priest to the highest offices connected with his calling. Whatever in the human institution was true in sentiment, whatever expressed a real want of human nature, is found incorporated in the Jewish Law, while the corruptions which grew up round the former are here effectually obviated." It is to this principle that we can trace many of the distinctions between the heathen and the Jewish priesthood. In the latter there was an entire absence of the secret lore or mysteries which characterised the former, the study and knowledge of which was the special privilege of the sacred caste. The entire will of God, so far as revealed, was open to the Israelites; whatever was made known to priests or prophets belonged equally to the people. Indeed, God's most frequent channels of communication were persons not of the sacerdotal order. Another important element—one, moreover, which was distinctly marked from first to last in the Levitical arrangements—was the representative character of the priestly office. The priest stood at the altar as the representative of the people. It was in this character that Aaron entered the most holy place on the day of atonement. The same idea stands out in the breastplate, with its twelve stones, emblematic of the twelve families of Israel.

It has already been observed that the priesthood of the Hebrews was limited not only to a particular tribe, that of Levi [see LEVI], but also to a particular family, that of Aaron. [See AARON.] But not even all of these could claim, as of right, a participation in the sacred functions, irrespective of other considerations. There were several restrictions in regard even to members of the sacred family. For example, the bodily blemishes and defects described in Lev. xxi. 16—23 were an absolute bar to the priesthood. A member of the sacred family, who came within these conditions, was privileged to share in the emoluments of the priesthood, and might partake of the shewbread [ver. 22], but on no account could he be allowed to enter into the sanctuary, or to minister before the Lord. Under certain circumstances, also, the priests who had been regularly consecrated to the office were excluded for a time from the discharge of the sacred functions. Such was ceremonial uncleanness of any kind [Lev. xxii. 1—7]. The priest was forbidden, moreover, to cut his beard or his flesh [xxi. 5], or to marry a woman of evil reputation; or who had been divorced [ver. 7]. The prominent thought symbolised in all these regulations was the necessity of perfection and holiness in all whose office it was to come near to God. The same idea was embodied in the ordinances relative to the priest's dress. It does not appear that their garments differed from those of laymen when they were not engaged in their sacred duties. But at that time they were enjoined to wear habits of linen [Exod. xxviii. 40—43]. These consisted of drawers, a tunic which fitted closely to the body, and reached down to the feet, the sleeves being drawn tightly round the arm, an embroidered sash or girdle round the waist, and a bonnet or turban on the head; the feet remained uncovered. The rites observed at the consecration of the priests to their office will be found detailed, for the most part, in Exod. xxix. 1—37. They were washed at the door of the tabernacle, then clad in holy garments, and anointed with the sacred oil. This was

followed by the offering of special sacrifices in a prescribed order, and the whole round of ceremony was repeated solemnly seven times, on seven successive days.

It would occupy too much of our space to describe in detail all the duties of the Levitical priesthood—they were so multifarious. In one form or another they were associated and blended with the entire spiritual life of the individual Jew, and with all the religious acts of the nation. The daily services of the sanctuary, including the offering of the appointed sacrifices, the due celebration of the successive feasts as the period of their observance came round, the presentation of the offerings of the people on the numerous occasions and under the varied circumstances for which they were requisite—these, and similar things, of which an account will be found in the Levitical ordinances, must have made up a tolerably busy round of ministerial duty during the priests' attendance in rotation at the sacred place. But in addition to these, their purely sacerdotal functions, were others, which they shared with the Levites, when not engaged at the tabernacle and Temple. Such was that of instructing the people in the Law and service of God. In this respect it is probable that their duties were somewhat analogous to those of ministers under the Gospel, of a pastoral and ethical character. It was their place to keep alive among the people the spirit of true religion, and by teaching and exhortation to warn the sinful and encourage and guide the godly [Lev. x. 11; Deut. xxxiii. 10; Mal. ii. 7]. For their neglect of this, not the least important part of their holy functions, they were repeatedly subjected to the severe reproof of the prophets. Under certain circumstances the priests were also charged with duties of a somewhat judicial character. Such are those described in Deut. xvii. 8—13; xxi. 5. For all these and other reasons, the priests were exempted from secular labour, and dedicated almost exclusively to spiritual purposes, having a specific maintenance assigned them. Thirteen cities, and their somewhat extensive suburbs, were allotted to them as a residence [Josh. xxi. 19]. The Levites contributed to them a tithe of all which they received from the people [Numb. xviii. 26—30]. Certain parts of the offerings and sacrifices pertained to the priests, both of those which were offered in the regular services, and of those which individuals brought on special occasions [Lev. vii. 6, 10, 33, 34]. Of animals slain for food some part was also appropriated to the priests [Deut. xviii. 3]. The first-born of man and beast was theirs, the former being redeemed by an annual money-payment [Numb. xviii. 15, 16]. In addition to this appointed provision, the Law abounds with exhortations to the people to remember the Levite; and the free-will offerings, made on occasions of rejoicing, and under the experience of several mercies, may often have been considerable. But the revenue of the priests from all sources, the latter included, could never have been such as to enable them to accumulate great wealth. Their position and influence, whatever it was, would be due entirely to their official and personal character. That they were not precluded from obtaining property of their own may be inferred from the fact that Abiathar had an estate of his own at Anathoth [1 Kings ii. 26], and that Jeremiah, who was a priest, bought a field from his cousin in his own town [Jer. xxxii. 8, 9]. In what way the cities and their suburbs which were allotted to them were subdivided, or whether the land was cultivated in common, and the produce divided, we have no information to show. But

it is evident that their possessions were placed, so to speak, in trust with the tribes in the midst of which they were located. Dispersed among the cities assigned them, and only all meeting together in common with the people at the great festivals, little opportunity was afforded them, even if they had been so disposed, for combination, or the development of projects dangerous to the commonwealth, or calculated to aggrandise the priestly order. Their own welfare was bound up with that of the nation at large; their very maintenance depended in great measure on the religious earnestness and practical godliness of the people; and it is abundantly evident, from the writings of the prophets, that the spiritual life of the priests rose and fell with that of the nation around them, both, no doubt, in turn acting and reacting on each other.

What were the regulations under which the priests discharged interchangeably the duties of the sanctuary during the time of the Judges is not clearly stated. It may be readily believed, however, that when David divided the priests into twenty-four classes [1 Chron. xxiv. 7—18], he did but enlarge or reduce into a more definite and positive order arrangements already to some extent existing among the priestly families. The number of courses was retained after the captivity, the four classes who returned from the land of exile being subdivided to make up the requisite number [Ezra ii. 36—39; Neh. vii. 39—42], the original names of the heads of the courses being preserved. Each order was presided over by a superior officer selected from the priests themselves, whose duty it was to make all the requisite arrangements, the priests of each course themselves drawing lots for the several offices devolving upon them [1 Chron. xxiv. 6—31; Luke i. 9]. The incidental notices in regard to the priests as a body, or to individual members of the priestly family, which are scattered with more or less frequency over the latter portion of Hebrew history, indicate not only that the number of the priests had become very considerable, but also that the range of duties which they discharged had been gradually very much widened. The latter was probably the necessary consequence of the former. The degeneracy of the order is also a fact which stands out with a melancholy and startling prominence during that period. Crimes of the deepest dye are boldly charged against them; and although the purifying trial of the captivity was not without some immediate fruit, yet in the time of Malachi things soon returned to their former state. The prophecy of this, the last of the divinely commissioned messengers of the Old Testament, is an indignant protest against the conduct of the priesthood, which had utterly departed from the purposes of its original appointment, and was degraded into a mere engine of oppression and robbery. [See MALACHI.]

In reviewing the ordinances of the Levitical ritual relative to the priesthood, it is essential to a clear and intelligent appreciation of the subject, to keep in mind the typical character of the whole. Unless this be done, we must lose the point and purpose of much of the Divine teaching which the ceremonial Law was evidently designed to supply to the Church to the end of time. It is unnecessary here to reproduce, even in the briefest possible outline, the arguments which combine to establish this typical relation between the Law and the Gospel—a relation which we must believe formed a part of the Divine purpose from the very earliest time. Not only did our Lord himself declare that the object of his coming was, not to destroy the

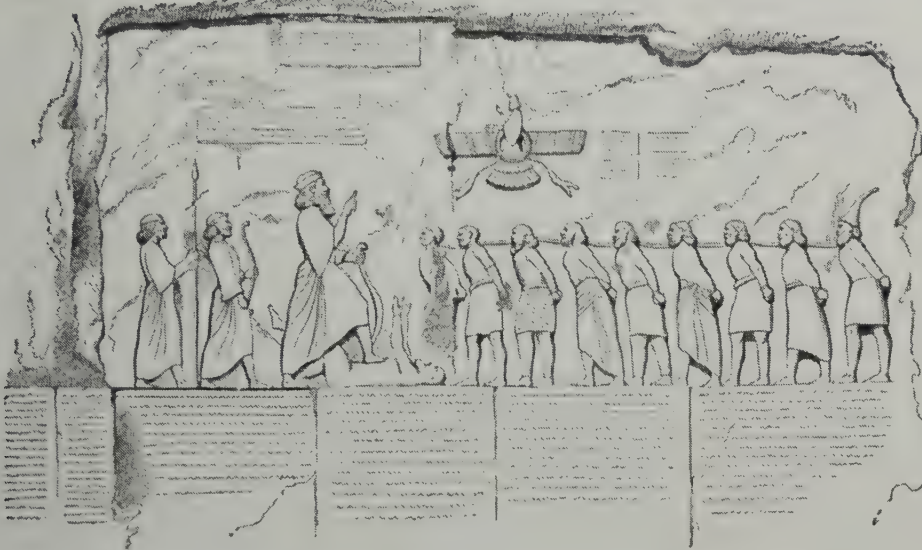
Law but to fulfil it, but the Epistle to the Hebrews is mainly occupied with the development of the evidence that the Law, with all its ceremonial rites, was a shadow of which the body is Christ—an image of good things to come which was only realised and embodied in the Gospel. With this clue in our hand, we can move to and fro among the priests of the Old Testament ritual; stand by their side at the altar of burnt-offering whereon lay the bloody victim; follow them as they pass into the sanctuary to feed the lamps, offer the incense, or place the shewbread; and everywhere see in them the prefiguration of the Great Priest of the universal Church, called and anointed of God, who, after he had offered one sacrifice for sins once for all, sat down on the right hand of God [Heb. x. 12]. Without descending into the controverted details of typical interpretation, we have no difficulty in fixing on the prominent resemblances between the Hebrew priesthood and Christ. As the divinely-elected mediator between God and man, anointed with the fullness of the Spirit, free from all stain and imperfection, sharing the infirmities of human nature, offering himself as the sacrifice for sin and making atonement for the guilty, and now pleading as our intercessor before the throne of God, the Son of God realises all, and more than all, that was shadowed forth in the Levitical priesthood, by how much the divine is superior to the human, the sinless to the sinful, and the substance to the shadow. Hence, to attempt to introduce into the Gospel system a human priesthood, in the sacerdotal significance of the word, is not only to bring us back to the imperfect and now abrogated system of the Law, but also to disparage and dishonour the absolute perfection of Christ's finished work. Priesthood under the Gospel in this sense there is none. If such there be, the New Testament Scriptures are entirely silent as to it, while the argument from the Epistle to the Hebrews is from first to last entirely subversive of it. The apostles claimed no priestly functions. Their language is everywhere pastoral, even when speaking with the highest authority, or unfolding the sublimest mysteries of the faith. In fact, the title of priest is never once given to the apostles or to their successors or colleagues in the oversight of the Church. A ministry is recognised and instituted, but nowhere a priesthood. That was concentrated in Christ. The term "priest" is, indeed, found as an appellation of all believers [1 Peter ii. 9; Rev. i. 6], but the title in these cases is evidently a metaphorical one, and entirely repugnant to the idea of a consecrated priesthood, invested with sacerdotal functions. Such an idea is clearly the production of a later age, when the Church was declining from the simplicity and purity of first principles; and the elements of corruption at work within gradually developed the tendencies which reached their culminating point in the unscriptural system of the Papacy. [See CHRIST, HIGH PRIEST, SACRIFICE.]

PRIEST, HIGH. [See HIGH PRIEST.]

PRINCE, one of the highest or first rank, and hence a king, or other member of the royal family. The term is also applied commonly to the nobility or chief men in the state. Occasionally it is used of official dignity. Thus, 1 Kings xx. 14, "the young men of the princes of the provinces" are the armour-bearers of the provincial governors. So also in Dan. vi. 1, 3, 4, 6, 7, the princes are the officers appointed by Darius to administer the affairs of the provinces, and are subordinate to the presidents, to whom they have to give account. In the original they are called *achashder-*

pénim and *achashdarpénin*, which involves the word *sar*, and so they may be styled. The same class are called "lieutenants" in our translation of *Eth. iii. 12; viii. 9, &c.* "Messiah the prince," in *Dan. ix. 25*, is so called from his pre-eminence—as before, or taking the lead of his people. The word "prince" applied to Michael (*Dan. x. 21; xii. 1*), is the ordinary term *sar*—whence Sarah, "a princess." Christ is called a "Prince" *Acts iii. 15; v. 31*, as the leader and head of his Church; and also in view of his exalted rank [*Rev. i. 5*].

to have actually been in the house of one whose title was the same as that of Potiphar; who is styled a "captain of the guard," or rather, of the executioners [*Gen. xxxvii. 36; xl. 3; xli. 10*]. The actual place in which Joseph was confined is called a "dungeon" (*bôr*) or "pit," perhaps a dry cistern, which we know was sometimes put to such a use [*Gen. xxxvii. 24; Jer. xxxvii. 16; xxxviii. 6; Zech. ix. 11*]. The prison itself is either called the "house of the bound," or the "house of the tower," but this latter phrase is only



BAS-RELIEF FROM BEHISTUN, REPRESENTING CAPTIVES CONDUCTED BEFORE DARIUS.

PRISCA, *ancient*; the same as *Priscilla* [*2 Tim. iv. 19*].

PRISCILLA, the wife of *Aquila*, a Pontian Jew, whom *St. Paul* first met on his second missionary journey, when at *Corinth*, to which place *Aquila* and *Priscilla* had come in consequence of a decree of *Claudius*, banishing all Jews from *Rome* [*Acts xviii. 2*]. *Aquila* is never mentioned without *Priscilla*, and, more than once, her name takes the precedence of his [*Rom. xvi. 3; 2 Tim. iv. 19*]. Perhaps she was the more energetic character of the two. She is expressly stated to have shared with *Aquila* in instructing *Apollos* [*Acts xviii. 26*]. [See **AQUILA**.]

PRISON. Imprisonment was less frequent among many ancient nations than it is in modern Europe, because criminals were judged and punished by a summary process in by far the greater number of cases. It appears, however, that prisons were customary in *Egypt*. Thus *Joseph* while in the service of *Potiphar* was put in prison, which is called "a place where the king's prisoners were bound;" and this prison was in charge of a keeper, who was a person of some importance, as he is called a *sar*, a word which always denotes a chief man of his class, and is the usual term for a prince [*Gen. xxxix. 20—23*]. Confinement in prison was not necessarily solitary [*xl. 3, 7*], the prisoners being frequently fastened together (as represented above), but was sometimes long continued without the formality of a trial [*xi. 1*]. The prison of *Joseph* seems

employed of the Egyptian prison. It has often been remarked that imprisonment is not provided for by the Mosaic law. Thus *Professor Munk* says, "It will be observed that the prison does not figure among the penal laws of *Moses*; the reason whereof is perhaps that the principal labour of the Hebrews consisting in agriculture, and every one possessing regularly his piece of land, the imprisonment of a number of citizens would have deprived the ground of useful hands, and would have ruined the properties. Moreover, prisons could not have been maintained but at the expense of the nation; and it has already been shown, that in the republic of *Moses* there was no tax beside the tithe, and that consequently there was no public treasury. The only example of imprisonment which the time of *Moses* supplies [*Lev. xxiv. 12*] is a preventive arrest, the object of which was to guard the criminal until his judgment" [*"Palestine," pp. 215, 216*]. We may notice, however, that there is a second case of a person placed under arrest in the time of *Moses* [*Numb. xv. 34*]. *Job* appears to have been acquainted with houses of detention [*iii. 18*], and both prisons and prisoners are mentioned in the *Psalms* [*lxix. 33; lxxix. 11; cxlii. 7*]. The *Philistines* had a prison-house at *Gaza*, where *Samson* was confined and set to hard labour [*Judg. xvi. 21, 25*]. *David* had recourse to close confinement in the case of his concubines [*2 Sam. xx. 3*]. After this time references to prisons are frequent [*1 Kings xxii. 27; 2 Kings xvii. 4; xxv. 27, 29; 2 Chron. xvi. 10; Neh. iii. 26; Eccles. iv. 14; Isa. xlii. 7; Jer. xxxii. 2*].

We read of prisons in the Apocrypha [2 Macc. xiii. 21]; and it is apparent from the New Testament that they were then a common institution [Luke iii. 20; xxiii. 19; Acts v. 18; viii. 3; xii. 4; xvi. 23]. We know but little of prison discipline among the Hebrews, but that of the Romans is better understood. [See DUNGEON, PUNISHMENTS.]

PROCHORUS, one of the seven (so-called) deacons, of whom Stephen was also one [Acts vi. 5].

PROPHECY, PROPH'ETS, PROPH'ESYING. Of these three words the middle one, "prophets," is the crucial term. Prophecy (*προφητεία, prophēteia*) denotes either the action or the act of the prophet. To prophesy (*προφητεύω, prophēteuō*) is to fulfil the function of a prophet. The interpretation of both words turns upon "prophet" (*προφήτης, prophētēs*). The Greek word denotes, according to classical usage, one who speaks for another—distinctively, one who speaks for a god. The prophets attached to heathen temples were employed to interpret the words of the inspired oracle. The term has derived its special meaning from the Septuagint translation of the Scriptures. Three terms are employed in the Hebrew to express the common idea. The most usual is *nābhi*, derived by Gesenius from a root signifying "to bubble forth as a fountain," hence "to utter and declare." The Greek *ῥεω (rhēō)* follows a similar analogy; in the first instance, it means "to flow" (on, out, &c.), and then, in certain derived forms, "to utter words," "to speak." It is a controverted question whether the word should be understood in its passive or active signification, as denoting a recipient of Divine communications, or a proclaimer of them to others. The two ideas appear to have met in the one common meaning of a Divine authority and commission, in which the connection of the prophet towards the Divine Being from whom he receives the message, and towards the creatures to whom he conveys it, are mutually involved. In the case of false prophets, the very epithet equally denotes the assumption of the latter office and the absence of the former authorisation [Jer. xiv. 14]. The two other words are *rūh* and *chūzeh*, equally rendered in the authorised version by "seer," as in 1 Chron. xxix. 29. It signifies one who sees, from the visions through which the will of God was frequently communicated. Havernick distinguishes the three words in this manner: that *nābhi* denotes persons belonging to the prophetic order, while *rūh* and *chūzeh* denote those who were made the channels of prophetic revelation, whether belonging to the order or not. The close interdependence existing between the three cognate words, "prophecy," "prophets," "prophesying," renders it desirable to treat them together, and thus to present the most important questions debated on this matter in one consecutive and connected view.

1. The first step is to examine the function of prophecy. The word includes the two ideas of interpretation and prediction. It has been already stated that the Hebrew and the Greek terms agree in the common signification of a communication supernaturally received and authoritatively proclaimed. The prophet was therefore the channel through which God made known his will, and was "the mouth" of God, as the prophet Jeremiah graphically expresses it. It will therefore be seen that the question of prophecy is related closely to the question of inspiration, and involves the same questions relative to the point of union between the Divine and human elements. [See INSPIRATION.] All prophets were inspired men, but

all inspired men were not necessarily prophets. Of the writers of the Old Testament, the title is given to Moses, Samuel, and David, but is distinguished in the New Testament from the higher office of apostles, the prominent position once held by "the goodly fellowship of the prophets" being delegated to "the glorious company of the apostles." The difference is probably to be found here. Under the older dispensation, faith was thrown forward into the future, and the prominent and the almost engrossing theme of the Divine relation was the Christ then future; whereas, under the Gospel, the shadows of the Law had given place to the substance which fulfilled them. The Messiah having completed his work upon earth, a knowledge of the future was no longer necessary for a faith resting on realities already come. It only remained to quicken and establish hope, and to indicate what the Church was to expect before the completed triumph of her Master. Hence the predictive element necessarily possessed a prominence in the writers of the Old Testament Scriptures, which is absent in the writers of the New. Prediction is still present, as if to attest the spiritual descent of the New Testament writers from the Old Covenant saints, and the identity of the authority under which they acted. But as of the two elements entering into the function of prophecy—namely, preaching and predicting—the latter was to a great degree absent, the office of prophets became subordinate to the more distinctive apostleship of the New Testament. The same possible difference between an inspired man and a prophet is involved in the familiar divisions of the Scriptures existing among the Jews, and adopted by our Lord and his apostles. "Moses and the Prophets," "the Law and the Prophets," was a mode of speaking perfectly well understood. Yet the books of Moses, and the books called the Hagiographa, have ever been held to be equally inspired with the prophetic books. The name of prophet appears to have been given to Moses, Samuel, and David, rather by virtue of their general office and character than in respect of the particular books contributed by them to the canon of Scripture. Hence inspiration is the more general term, and prophecy is one special branch of it.

If prophecy denotes the messages of the Divine will to man, it will be co-extensive with the instruction conveyed, whether that instruction has reference to the present or to the future. It has been already said, that under the earlier dispensation the present was peculiarly dependent on the future, since the object of faith had not then appeared. Yet, in a doctrinal system like the Christian, which draws its motives and sanctions not alone from present objects, but also from the prospect of future rewards and punishments, the two must ever be intimately related, and are, in truth, as closely connected in the preaching of the Gospel now as they were in the authoritative revelation of the Gospel in the past. But the present and the future supply the two parts of the prophetic function, that of preaching on the one side, and of prediction on the other. The popular habit of regarding prophecy only in the latter character is therefore inaccurate. The former is its essential function, and the latter only its supplement. To denounce the sins of the day, to warn in the moment of national sin, to encourage to obedience, and to support under trial by means of direct messages from God, are its distinctive characteristics. The two elements were concurrent, but the ministerial element gave its own character to the other: hence we find in it the proper difference between the historical and prophetic

books, or the historical and prophetic portions of the same books. The historical consists of an inspired record of events; the prophetic, of inspired addresses on matters of faith and practice. Inspiration is the common character which gives authority to the historical and to the prophetic alike.

The recognition of this predominant moral purpose in the prophetic function enables us to adjust its relation towards the whole body of revelation. (1.) The predictions of Scripture are not arbitrary and isolated declarations, inserted without a cause, or springing from private human motives, like the ancient pagan oracles. With the exceptions of the prediction of Ahijah relative to the death of Jeroboam's son, and the prediction of Elijah relative to the death of Ahaziah, the objects of prophecy were both public and religious; and even in these two cases the moral purpose of the prophecy in rebuking the idolatry of Jeroboam and Ahaziah is prominent in the narrative. There are a few instances in the historical books of predictions referring to temporal circumstances, and delivered at some special time of national difficulty and anxiety: such, for instance, is Micaiah's prediction of the death of Ahab [1 Kings xxii.]; Elisha's prediction of the supply of water, and of the overthrow of the Moabites [2 Kings iii.]; the prediction of the same prophet of the unexpected raising of the siege of Samaria, and the abundance within its walls, at the time of Benhadad's invasion [2 Kings vii.]. There are a few other instances of the same kind; but by far the greater proportion of the Scriptural predictions have reference to the times and triumph of the Messiah, and to that complicated scheme of providence whereby God prepared the elected nation for their work of keeping alive the expectation of his advent, and indicating the appointed line of his descent. The period intervening between the call of Abraham and the birth of the incarnate Son of God, in the fulness of time, was filled by the events of one continuous and unbroken scheme, every part of which looked forward more or less directly to the Christian dispensation. Thus, when Abraham was called to leave his country and kindred, and to go out "not knowing whither he went," the moral purpose accomplished by making known the Divine intentions towards him, and towards his seed, and towards the world through his means, cannot be mistaken. The predictions so given were faithfully preserved and handed down, and constituted the covenant of God towards the chosen race, and the privileged security of the chosen race towards God. When Moses entered upon his commission to deliver the Hebrew race out of Egypt, he came as the avowed agent of "the God of Abraham, the God of Isaac, and the God of Jacob." When the people, after their forty years' wanderings in the wilderness, were about to enter into Canaan, it was of the highest importance that the great alternatives of their future history should be clearly set before them, and the predicted blessing on obedience, and the predicted curse on disobedience, be so particularised as to press them upon the national conscience with the utmost vividness and solemnity. When in later times the clouds of judgment were gathering over the temporal kingdom, it was important to declare that this outward national decay involved no failure of God's promises or of God's gracious intentions towards the world; and, accordingly, as the imperial fortunes declined, the voice of prophecy more and more clearly made known the offices and the spiritual kingdom of the Messiah. During the prolonged conflict between Divine for-

bearance and human sin, characteristic of this period, the appeal to the fulfilled predictions of the past, and the declaration of God's purposes in the future, naturally and necessarily entered into the controversy waged by the prophets on behalf of the Jehovah of their forefathers. As the time approached when Jerusalem should apparently follow the fortunes of Samaria, and be swept away under the Babylonian conquest, as the sister city had been under the Assyrian, the prediction of the future return and final conversion of Israel supplied comfort to the struggling faith of the Church under the deepening calamities of the day. This effect of the promises is strikingly seen in the language of the prophet Habakkuk [Hab. iii. 17, 18]. Under the New Testament, who does not feel the moral force of our Lord's predictions of the destruction of Jerusalem and of the world, and recognise their bearing on his strong yet tender expostulations with Jewish unbelief? The predictions of the Romish apostacy contained in the Epistles to the Thessalonians and to Timothy, have been a warning lesson to the Christian Church from the apostles' time to our own. Finally, all men will recognise the consolation derived from the Book of the Revelation, amid the anxious questions and controversies of our own day. For here we learn that conflict both within and without the Church constitutes a part of her appointed discipline, and does not derogate in the least from the certainty of her final triumph. Hence we can see that, along the whole line of God's dealing, prophecy has had invariable relation to the present trials and existing conflicts of the Church. Its purpose has been moral throughout, not only in its entreaties, arguments, and expostulations, but moral also in its predictions, since they have all sprung either from the controversies of the present or the prospects of the future. We see, therefore, that the ordinary distinction of prophecy into the moral and the predictive is not accurate, since the predictive is as moral and as strictly directed to moral ends as the didactic or interpretative portions of the prophetic books.

(2.) In this natural and spontaneous outgrowth of prophecy, from the circumstances of its delivery, we see how completely prophecy, even in its popular sense of prediction, is interwoven with the very structure of the Scriptural books. It is like the golden thread interlaced in the fabric everywhere. It supplies, consequently, a new proof of the organic unity of the Scripture, and the action of the one intelligent Mind in arranging its structure and regulating its contents. For we must not confine the predictive element to one form of expression only—that of a formally expressed prediction. Every promise is predictive; and where the promise was specific and minute—as, for instance, in regard to the final settlement of the Hebrew race in Palestine—the fulfilment of the promise was the accomplishment of the prediction. Not only, therefore, do the predictions of the Old Testament cover the whole length of human history from that time till now—as, for instance, the promises to Abraham and the prophetic warnings of Moses to the Jews—but during every period to the close of the Scriptural canon, the chain of prophecy was at once ever ending and ever beginning. The fulfilment of predictions past and the declaration of predictions future were ever concurrent. Every age had alike the evidence of the one and the consolations of the other. It is a narrow view to confine the apologetic office of prophecy to our own times. Each period enjoyed it more or less, and in this enjoyment the moral object is again prominent. The

Hobrews in Canaan looked back to the exodus and forward to the kingdom: the Jews of the kingdom looked back to the accomplished promises of the past, and forward to the threatening warnings of the future; the Jews of the captivity, turning their memories fondly to the home they had lost, and fixing their hopes on the restoration yet to be accomplished, were confirmed in their faith by this evidence, and argued regarding it just as we argue. In the accomplishment of fulfilled prophecy, we see at once the guarantee and the standard of the accomplishment of unfulfilled prophecy. So did the Church of preceding ages. To them, as to ourselves, the "more sure word of prophecy" was as "a light shining in a dark place." In this series of continually ending and continually beginning predictions, of which each one constituted a link of a chain connected equally with the past and the future, we find an argument of irresistible cogency for the structural unity and inspired authority of the whole body of the revealed Word.

(3.) The moral purpose of prophecy, its intimate relation towards the scheme of God's dealing towards mankind, and the inseparable union of its two elements of preaching and predicting, illustrate the consistency of prophecy with the moral attributes of God. It furnishes a confirmation, therefore, to the evidences of prophecy as a fact, and to its apologetic value amid the other evidences of Christianity; or rather, we should say, that it furnishes a clear answer to the objections of sceptics on these subjects. For the Christian needs no confirmation of the fact of prophecy beyond the historical evidences which settle on the one side the date of the prophetic book, and record on the other the details of the prophetic accomplishment. Further argument has only a controversial worth in meeting objections and illustrating the futility of their grounds, and the hasty prejudice with which they have been maintained. No argument has therefore been proffered in this article in support of the Scriptural predictions as facts; nor will it be worth while to occupy time either with the historical or the philosophical objections. The historical objections will be found to be met in detail in the several articles on the Scriptural books, in which all necessary information will be found relative to their date and authorship. These being ascertained, the accomplishment is a matter of ordinary information and research. Here, also, it is sufficient to refer to the articles in this publication, as, for instance, on EGYPT, BABYLON, TYRE, &c. It is equally unnecessary to enter at large into the philosophical argument, because its whole theory is infidel, and the proof of this one assertion destroys its weight with all who believe in a personal and moral Governor of the world.

The philosophical denial of the possibility of prophecy must either rest on the denial of the existence of a God, or of the possibility of his communicating with mankind. For if a God exists, and he is absolute and infinite, omniscience must be one of his attributes: none will call this into question. A being limited and ignorant would not fulfil the conditions involved in the word "God," and the ideas we attach to it. To call into question his acquaintance with all events, future as well as present, would be to deny his infinite and perfect knowledge. To call into question the possibility of his communicating some portions of the facts embraced in his own knowledge to his creatures, would be to call into question his infinite power; for to use human language as the vehicle of communication with

human beings, is a thing plainly possible in itself. There is in it no element of what is called a logical contradiction: the thing is naturally possible, since it is done every day by ourselves, and constitutes our only mode of communicating with each other. To argue that it is not possible with God, is not only to deny his infinite power, but it is to reduce his power below our human standard. In short, the whole objection forms a part of the yet wider argument already treated in these pages [see MIRACLES]—the argument against the supernatural. If the only power in nature be the unintelligent power of invariable natural law, and this law be alike constant and equable in its operation, there can, of course, be nothing supernatural. Then neither miracles nor prophecy can possibly exist; but simply and solely because, in this case, a personal God cannot exist.

Hence arises the fallacy of the writer in "Essays and Reviews," who complains that he is not allowed to treat the Bible as any other book; that is, in his sense of the words, to determine that it is a human book, and nothing but a human book, and to treat it accordingly. The question involved in the controversy is this very point, whether the Bible is not a Divine book as well as a human book, and does not consequently exhibit the attributes of God as well as the attributes of man. To deny it, under the ambiguous phrase of treating the Bible like any other book, is simply to substitute assertion in the room of proof. If it be simply a human book, then the mention of Cyrus by Isaiah would prove that Isaiah could not have lived till the time of Cyrus; but if it be a Divine book as well, then it could have been written, as we assert, 150 years beforehand, because God is as exactly acquainted with the future as he is with the past. In other words, the contents of the book are consonant with its professed character, and, according to the established canons of criticism, only constitute a proof of its authenticity and credibility.

(4.) The moral character of prophecy, in both its branches, throws light upon the structure of its predictive portions, and on the manner in which we may reasonably expect to be able to interpret them. For the objects of prediction are essentially different from the objects of history, and its structure is, therefore, essentially different also. To an historical narrative, distinctness of statement and accuracy of detail up to the standard aimed at in the history are essential, since its very purpose is to supply a knowledge of the past, and if this knowledge be not supplied, it ceases to be a history. But the object of prophecy is not to supply data to the intellect, but motives to the heart. Its purpose is to strengthen faith and to stimulate hope. For this purpose, the outlines of events only are necessary, not their details. It is enough to have the assurance of deliverance, safety, and happiness, without knowing all their particulars beforehand. Not only so, but the exact statement of the particulars would frustrate the very object in view, which is not simply faith in deliverance, but faith in a deliverance wrought by God, and the trusting dependence of the heart upon him while the deliverance is still future. But if the exact time of the great events included in the range of unfulfilled prophecy were known beforehand, the knowledge would alike encourage religious carelessness and paralyse religious effort. Similarly, if all their exact order, their precise mutual relation, their detailed circumstances, and the particular instruments and agencies concerned in their accomplishment, were accurately declared beforehand, human energy

and watchfulness would be deprived of their motives, and the freedom of action involved in moral agency and a state of probation would be destroyed. The traveller, weary with the fatigues of his journey, is greatly encouraged by seeing in the distance the home where rest and loving friends await him. But he does not need to be able to see the faces that will smile upon him. If he did, he would suppose home to be already at hand, and would relax the vigorous effort of one who hopes for home in the secure repose of one who has already attained it.

Exact detail would therefore be inconsistent with the moral purposes of predictive prophecy. It is enough that the outlines should be so distinctly given, as to leave no difficulty in recognising them, and no ambiguity to cloud the objects of desire. More than this would be fatal to its purposes. On this scheme, therefore, prophecy is formed, with certain outlines of events so clearly and forcibly declared, that no earnest and unprejudiced student can mistake them—as, for instance, the second personal coming of Christ, and the events associated with it and following upon it. But the exact details of time, order, and circumstance are intentionally absent, and no means are supplied of filling up the omission. All speculative schemes that profess to construct the map of the future, with the detailed precision belonging to the history of the past, must be regarded with the most extreme caution and distrust.

2. But from the function of prophecy we pass on to consider the office. The word "prophet" denotes in general a specific order of men. At least, this is the case in regard to the later periods of Jewish history. The office consisted of an extraordinary influence of the Holy Ghost, and of an outward call: in short, it comprised the two conditions of a Divine call and a secondary or instrumental authorisation, comprised in the Christian ministry of our own times. In the earlier epochs it is probable that the first condition alone existed, and that no special order, with a distinctive education and professional training, had at that time been instituted. The superiority of the Divine call over the human education, as being the very essence of prophecy, stands on the same footing as does the superiority of the ministerial or preaching element over the predictive. Intimations of the existence of the prophetic office reach back to the antediluvian days. Thus Enoch was a prophet [Jude 14]; and although the title is not specifically given to Noah, it is substantially included in the epithet, "a preacher of righteousness" [2 Peter ii. 5]. To this company belonged holy Abraham [Gen. xx. 7]. The description of Christ given by Moses involves the same claim: "A prophet shall the Lord your God raise up unto you . . . like unto me" [Deut. xviii. 15]; and the name applied to Moses in Deut. xxxiv. 10, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Under the Law, the formal superintendence of religion and the education of the people in religious knowledge were entrusted to the priests, but the prophetic office is repeatedly recognised, members of the priestly order being probably raised up by special inspiration of God to discharge its duties [Deut. xiii. 1; xviii. 22]. During the darker days of religious declension succeeding the decease of Joshua, the instances of Deborah and of the prophet mentioned in Judg. vi. 8, teach us that the men and the office still existed, although, perhaps, less largely and less prominently than in happier times. Samuel was established to be a "prophet of the Lord." He

appears to have been the instrument of resuscitating the office, and providing, in the establishment of schools of the prophets, for its perpetuation in a distinct order of men specially set apart and educated for the purpose. These schools are described as collegiate establishments, in which selected students were trained in the knowledge of the Law and other kindred studies appropriate to their future office, under the superintendence of the presiding prophet. Thus Saul is represented as finding "the company of the prophets prophesying, and Samuel standing as appointed over them" [1 Sam. xix. 20]. Ramah [1 Sam. xix. 19], Bethel [2 Kings ii. 3], and Gilgal [2 Kings iv. 38] are mentioned as places where colleges were established; and it is intimated in 2 Kings vi. 1 that other establishments existed, of which no specific mention is made. They appear to have included a common building for residence, and a corporate society. They flourished down to the time of the captivity, and provided a large supply of men for the prophetic office [see 1 Kings xviii. 4; xxii. 6; 2 Kings ii. 15]. In the Apocrypha, they are spoken of as obsolete. Under the new dispensation, the office exists by special call, without the preparatory institution. Christ himself was and still is the great Prophet of his Church, since he is the Eternal Word through whom have been made all the enunciations of God with man. The title is repeatedly given to our Lord [Luke xiii. 33; xxiv. 19]. In the apostolic teaching, the prophet appears as a distinct order in the Christian Church, but secondary to that of the apostles. In enumerating the degrees existing in the membership of the one body, St. Paul specifies "first apostles, secondly prophets;" and writing to the Ephesians, he maintains alike the same distinction and the same order: "It is now revealed unto his holy apostles and prophets by the Spirit" [Eph. ii. 20; iii. 5].

But a just idea of the true state of the case will not be formed unless we bear in mind the exceptions to the ordinary rule. Thus David was a prophet [Acts ii. 30], and yet did not belong to the prophetic order. Nor is it easier to conceive a stronger contrast than existed between the contemplative course of life of one educated in the schools of the prophets, and the life of strange vicissitude and active adventure lived during his earlier career by "the man after God's own heart." The prophet Amos is another exception to the ordinary rule. He was taken, by a special call, from among the "herdmen of Tekoa," and defended himself before Ahaziah on this plea of a peculiar and irrevocable commission: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit" [Amos vii. 14]. It is more remarkable that there were prophets who were themselves irreligious men, devoid of that spiritual harmony with the Divine will which all the analogy of God's dealings leads us to expect in his chosen messengers. A remarkable instance of this is found in the prophet Balaam, who evidently was accustomed to prostitute his prophetic gift into a means of temporal gain, sinking his high commission in the character of a hireling open to the highest bidder. The old prophet in Bethel mentioned in 1 Kings xiii. is another instance. A further and remarkable instance of God's deviation from his ordinary modes of working is exhibited in the case of Caiaphas, who, unconscious of the true meaning of his own words, foretold the atoning death of Christ: "This spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation," &c. [John xi. 51]. These exceptions prove that the Divine commis-

sion and inspiration is the one essential attribute of the prophet, and that membership in the prophetic order was but a secondary condition. On a wide view of the whole subject, the existence of the rule and of the exception is wonderfully accordant with the experienced method of the Divine dealings. The rule was there, for God is a God of order, and is accustomed to work through appropriate instruments; the exception was there, to prove that God is not tied down to any set of instruments, but, in the sovereignty of his own will, can work how, and when, and where he pleases.

3. The mode of prophecy comes next to be considered—that is, the method in which the spirit of prophecy acted upon the minds of the prophets, and their mental and bodily condition when under its influence. There is not much to be stated positively upon this subject. Perhaps it borders too closely on the profound questions relative to the point and mode of contact between the actuating Spirit of God and the receptive spirit in man, to admit of our obtaining, in the present condition of our knowledge, very precise information. It is quite possible that the prophets themselves may have been unconscious of the precise mode of communication; and the recorded experience of St. Paul in 2 Cor. xii., relative to his vision when he was caught up into the third heaven, renders it probable. For the apostle states himself unable to define his own condition meanwhile: "Whether in the body or out of the body, I cannot tell." That is, whether the inward spirit alone was elevated amid the sights and sounds of this higher state, while the body remained below, or whether body and soul together were caught up into the heavenly sphere, was a question which his consciousness did not enable him to determine. In any case, the Divine communication is so much more a matter of interesting speculation than of practical importance, that exact statements in regard to it can scarcely be expected. The fact is vital, but a knowledge of the manner comparatively unimportant.

Three modes are, however, specified, admitting, it may be, of minor variations, but expressive of the great distinctive differences. They occur in Numb. xii. 6-8, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Here are specified (1) the revelation to the prophet when in his ordinary state of mind and body; (2) the vision given not only in a state of wakefulness, but also in the state of trance, as in the case of Balaam, who describes himself as the man "which saw the vision of the Almighty, falling into a trance, but having his eyes open" [Numb. xxiv. 4.] Thus also it was with St. Peter when he "fell into a trance, and saw heaven opened" [Acts x. 11]. (3) Dreams, as in the case of Daniel, although this prophet had knowledge both of dreams and visions [Dan. vii. 1.] In this way God communicated with Joseph relative to the flight into Egypt, and the subsequent return after the death of Herod. But we have no means of knowing the precise features of the dream, or the circumstances which marked its supernatural character in contrast with the ordinary phenomena of our dreams. We cannot, therefore, mark out with any accuracy the phenomenal differences between visions and dreams, beyond the fact that the one occurred during the waking hours, and the other during sleep. For in both cases it is probable that

symbolical acts and objects, represented vividly to the mind, constituted, in a great degree, the common means of communication.

It is comparatively easy to distinguish the first from the two latter modes in this very particular. In this case the Spirit acted by immediate and direct communication, as a man may talk face to face with a friend. Such a special distinction was peculiarly appropriate to the rank and office of the great prophet of the old dispensation, the mediator of the covenant of works. The promulgation of an exact and sharply defined law could scarcely be made in any other mode, where the immediate authority of the Divine agent needed to be retained, unclouded by the instrumentality of his human agent. We can scarcely speak of the prophetic inspiration of our Lord in the same connection. In him, the actual indwelling Godhead, with all its treasures of wisdom and knowledge, cannot be distinguished from the co-operating influences of the Spirit given him without measure; since all the three Persons meet in the unity of the same indivisible Deity. But the gift of the apostles appears to have been of the same kind as that of Moses, as befitted the better covenant of which they were the ministers. With them, as indeed with Moses himself, preaching, not prediction, constituted the predominant function of their office. When, as in the case of St. John, the unveiling of the future became the purpose of the book, vision is again employed, with what may be called an elaborate scenery and a recognised system of representation. It should ever be borne in mind that the apostle wrote what was actually presented to his eyes, and that his language is a literal description of the symbols seen. It is not, therefore, figurative. The symbolism was in the objects and scenes presented, not in the language which described them. The words are literal, and here, as elsewhere, are to be understood in their literal and grammatical force; for the violation of this rule destroys all certainty, and reduces the entire body of Scriptural interpretation to a confused mass of arbitrary opinion. It is a disputed question how far this transaction of the recorded events in symbolical visions is applicable to the prophecies of the Old Testament, especially those of Isaiah, Ezekiel, Jeremiah, &c. Many actions were done by these prophets under the immediate command of God, in regard to which it is disputed whether they took place in the sphere of real life or in the sphere of the vision only. Such, for instance, is the act of Isaiah in going in to the prophetess, and the birth of Maher-shalal-hash-bar: such is the act of Jeremiah, in hiding the linen girdle, and sending bonds and yokes to the kings of the Gentiles: such is the act of Ezekiel, in lying three hundred and ninety days upon his side, and eating defiled bread; such the death of his wife by a stroke, and his forbearing to make lamentation. Some writers suppose the whole of this class of transactions to have taken place in vision, and to have had no objective reality in actual life. They are, however, obliged to acknowledge that, in some cases, the transaction was real, and not in vision. Hence there arises the strongest reason for reversing the rule laid down by one of the ablest and most eloquent advocates of this mode of exposition. Professor Fairbairn, in his work on prophecy, proposes that these transactions should always be accounted visionary, unless some immediate reason can be found for proving them to have been real. The reverse rule is far more consistent with the general principles of Scriptural interpretation. The recorded transaction

should be held to be real, unless there is some strong reason, from the nature of the act and the character of the context, to conclude it to have taken place in vision alone. In the case of the Apocalypse, no such question can fairly arise, since it bears upon its front the character of a vision to one who "was in the Spirit on the Lord's day" [Rev. i. 10].

4. The principles of interpretation applicable to prophecy have been the subject of great discussion. The importance of the question is evidenced by the fact that distinct schools of prophetic belief have grown up on the basis of the distinct principles of interpretation. The whole question is too large for discussion in the present article, and belongs to the general subject of hermeneutics. For it will scarcely be questioned that the canons of interpretation adapted to the prophetic portions of Scripture should be precisely the same, *mutatis mutandis*, as are applied to its other portions. Many interesting questions arise as to what these should be, and many popular misapprehensions exist to prevent the adoption of clear and consistent principles. We refer, for instance, to the habit of contrasting the literal and the figurative meanings of Scripture, whereas the contrast should really be between the literal and what is inaccurately called the spiritual meaning of Scripture. The literal meaning is simply the plain sense of the words as gathered from their grammatical force and connection: the so-called spiritual meaning is a sense different from and lying below the grammatical sense, and to be discovered rather by an interpretative intuition than by the application of the familiar laws of human language. Care must be taken not to confound this spiritual sense with the double fulfilment of prophecy, which is again a totally different thing, and consists of a twofold accomplishment of the prediction, where each of the two accomplishments is equally accordant with the plain and literal meaning of the words, whereas the spiritual puts a new and recondite meaning upon words and phrases. There is a manifest contrariety between the literal and the spiritual meaning; but there is no contrariety whatever between the literal and the figurative; for the figurative is simply a more vivid and graphic mode of expressing the literal. But these questions, deeply important as they are, exceed alike the objects and the limits of this article. We only remark, therefore, that the adoption of different canons of interpretation practically produces so many different Scriptures as there are canons. The various views of Divine truth floating even within the limits of Protestant orthodoxy, and much more numerous and diverse beyond those limits, can never be expected to merge in a consentient system, till the primary canons of Scriptural interpretation have received greater attention than at present, and the existing confusion has been succeeded by the adoption of some definite and consistent principles.

At the time of the Reformation, attention was concentrated too exclusively on the questions debated between the Protestant Churches and the Church of Rome to admit of the subject of prophecy, fulfilled or unfulfilled, receiving much attention. The Deistical controversies of the seventeenth century, however, called attention to fulfilled prophecy, and the proofs of its accomplishment soon assumed a prominent position in Christian apologetics. The study of this branch naturally awakened interest in the study of its other branch—the unfulfilled predictions of the Scriptures. At first the habit was adopted of interpreting the language of the Old Testament prophets spiritually—that is, of

referring the promises universally to the spiritual Israel, and denying their applicability to Israel after the flesh. But as attention was more fully directed to the subject, a new school of opinion sprang up. Its advocates argued that, since what is now fulfilled prophecy was once unfulfilled, the fact of the accomplishment being in the past or in the future could make no difference in the character of the language used, and therefore in the principles of its interpretation. And this the more because the fulfilled and the unfulfilled portions are found in intimate juxtaposition with each other, and, in fact, so closely interwoven, that separation between them is impossible. They further pleaded that fulfilled prophecy had been literally accomplished. The threatenings pronounced against Nineveh and Babylon, against Tyre and Egypt, had all come true, not of typical cities and countries, but of the literal ones. The same thing was true of God's chosen people. The threatenings, not of Moses alone, but of the later prophets, had all been fulfilled in the captivity, the first return, the subsequent destruction of Jerusalem, the final dispersion of the race, and its miraculous preservation and indestructible characteristics even to the present day. The language of fulfilled prophecy was literal, and therefore they have argued, and apparently without the possibility of clear refutation, that the language of unfulfilled prophecy must be literal likewise, since it would be absurd, in interpreting one and the same book, to apply the threatenings to a literal Israel exclusively, and the promises to a spiritual Israel exclusively. This view, however, has not escaped attack from able and eloquent opponents. The present Bishop of Carlisle elaborately argued against it in his Bampton lectures for 1854. The system has found a yet more vigorous and learned opponent in Professor Fairbairn, who has succeeded in finding a philosophical basis for the earlier scheme of interpretation, very plausible, though nevertheless, we believe, unsound. He admits that the canons of interpretation adopted in regard to fulfilled prophecy should equally be applied to unfulfilled; but he denies that fulfilled prophecy has been literally accomplished. Here lies the weak point of his argument, for the apparent failures adduced by him are only gained by setting the literal and the figurative meanings in antagonism. In each case the figure must first be resolved into its plain sense before the accomplishment can be tested. When this is done, and the rhetorical amplitude of the figure resolved into vividness of sense, the fulfilment will be found to have taken place in accordance with the letter. At all events, it is undeniable that the predictions have reference to actual, not typical names, and have had their counterpart in the realities of history.

Thus it is in regard to the long line of the Messianic prophecies from Moses to Malachi. The number of particulars contained in these predictions is so great, that about one hundred and twenty details relative to the person, office, and life of our Saviour have been enumerated. These details bear the stamp of intelligent design in the progressive and orderly method of their revelation. They are not scattered hap-hazard, here and there, in the Word, but have been gradually accumulated in number, and became more specific in details as the scheme of revealed prophecy was more and more developed. These particulars are acknowledged to have been literally accomplished, that is, with the caution already expressed, of resolving figures into their meaning. They have been fulfilled, not in some vague impersonation of human nature, not in a

dreamy ideal of progress, not in an abstract and subjective development of truth, but in an actual person with an actual history amid the current events of an actual world. The same is true of the predictions relative to the fortunes of the Gentile nations. A real Babylon, a real Nineveh, a real Tyre, a real Egypt, a real Edom, have answered, in the records of history, to the corresponding names of the prophetic books, and have exhibited alike in their past fortunes and present condition a corresponding fulfilment of its predictions. The facts collected with admirable industry, and described with great vividness, by Dr. Keith, in his well-known work, remain irrefragable; and if such a literal accomplishment of literal prophecies could be conceived to be, after all, imaginary, their existence would be nothing short of miraculous. Although, therefore, we may be unable, as yet, to prove the literal accomplishment of every predicted detail relative to the Gentile nations, the general outlines of such a literal fulfilment are beyond dispute. They may not solve all the questions, but they afford a solid platform of evidence in favour of the literal interpretation, which no general arguments can shake, since the denial of it lands us immediately in much greater and more perplexing difficulties than are involved in its acceptance.

We may therefore expect that the fulfilments of the future will follow the same standard as the fulfilments of the past. The element of uncertainty only arises when we endeavour to determine the minute particulars of these predictions, and to present them in a perfect future. The task requires such a careful and exhaustive comparison of Scripture with Scripture, and involves such nice questions, that it probably will never be satisfactorily accomplished. The great facts of the future are clear; but their mutual order and relation, the exact details of place, time, and person, the means and instruments of their accomplishment, are as yet unknown to us. The passing from the sphere of fulfilled into the sphere of unfulfilled prophecy, is like stepping from the full midday into the dim twilight, where things are still seen, but seen dimly and vaguely. The opinion has already been expressed in this article that we were never intended to read predictions of the future with the same exact particularity of detail with which we read the history of the past. Such a knowledge would be destructive to the moral purposes of prophecy, alike in the discipline it provides for faith and in the stimulus it gives to hope. We therefore believe the comparative uncertainty of unfulfilled prophecy, and the vagueness of its details, in contrast with the past, to be intentional on the part of its Divine author. God has given us information sufficient for faith and hope, and has provided such means of interpreting his Word as to render, not fulfilled, but unfulfilled prophecy "a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." But He has revealed nothing to satisfy mere curiosity. He would keep the Christian standing, as it were, reverently before his throne, and patiently waiting till, in the completion of the inspired cycle of events, God becomes his own interpreter.

PROPITIATION. Two words of a cognate form are thus translated in the authorised version: 1. *ἱλαστήριον* (*hilastērion*) [Rom. iii. 25]; 2. *ἱλασμός* (*hilasmos*) [1 John ii. 2]. The former of them is also found in the original in Heb. ix. 5, and is there rendered "mercy-seat." It is also used by the LXX. as the rendering of the Hebrew for "mercy-seat" [Exod. xxv. 17, &c.]. [See

MERCY-SEAT.] The principal idea in the term is reconciliation; and the Hebrew equivalent not only embraces this, but is invariably used of reconciliation secured by atonement. The mercy-seat or propitiatory where the reconciliation was offered, could only be approached with blood [Lev. xvi. 15, 16]. Hence the word came to be used not only of the mercy-seat itself, but also of the sacrifice through the blood of which the mercy-seat was approached, as a propitiatory offering. It is in this sense that Christ, as the mediator between God and man, and the atonement for the world's sin, is called "the propitiation" in Rom. iii. 25 and 1 John ii. 2.

PROSELYTE, from the Greek word *προσήλυτος*, "one who has arrived," used in the LXX. for "stranger" [1 Chron. xxii. 2], and in the New Testament for a religious convert to Judaism. In Isa. lvi. 3, we seem to have a very clear description of a religious proselyte in the words "the son of the stranger that hath joined himself to the Lord" [comp. ver. 6]. In Neh. x. 28, we find mention made of all those "that had separated themselves from the people of the lands unto the law of God." In Esth. viii. 17, we read, "many of the people of the land became Jews;" and conversely, in Ezek. xiv. 7, is the case of a proselyte returning to heathen practices—"The stranger that sojourneth in Israel, which separateth himself from me." Thus, then, before and after the Babylonian captivity we have distinct evidence of the existence of converts to the Jewish religion. The case of the Shechemites [Gen. xxxiv.] is of too exceptional a character to be much insisted upon. Neither at that time had the religious system of the chosen people received its full development, though they were under the covenant of circumcision; but in the Law of Moses ample provision is made for the case of those who, not being born Israelites, were willing to conform to the usages of those among whom they dwelt. Such provisions may naturally have been necessitated by the fact that a "mixed multitude" went up with the Israelites out of Egypt [Exod. xii. 38]. Certain it is that repeated references are made to "the stranger" in the Law of Moses, as regards his religious position and practice. Thus, the stranger is required to be circumcised, and to observe the Sabbath, the great festivals of the Passover, of weeks, of tabernacles, and the fast on the day of atonement [Exod. xii. 19, 48; xx. 10; Lev. xvi. 29; Deut. xvi. 11, 14]. He is prohibited from marriage with one near of kin, from eating blood, from worshipping Molech, from blasphemy [Lev. xvii. 10; xviii. 26; xx. 2; xxiv. 16]. He is under the protection of the civil law, has the benefit of the cities of refuge, is allowed privileges in conjunction with the poor, the fatherless, the widow, and the Levite [Lev. xix. 10; xxiii. 22; Numb. xxxv. 15; Deut. x. 18; xiv. 29; xxiv. 17, 19]. These privileges may have been granted to the stranger, in respect of his state being generally considered one of servitude [Deut. xxix. 11]. Such was the civil and religious position of "the stranger," as defined in the Law of Moses. It was even anticipated that a stranger might rise from the state of subjection, and become rich enough to buy an Israelite [Lev. xxv. 47].

After the occupation of Canaan the stranger is distinctly recognised as having a part in the blessings which were pronounced from Mount Gerizim, and in the curses which were pronounced from Mount Ebal [Josh. viii. 33]. The Kenites, the Gibeonites, perhaps also the Cherethites and Pelethites, are instances of

stranger races admitted into fellowship with the stock of Israel, while individual cases may be found in those of Doeg the Edomite [1 Sam. xxi. 7], Uriah the Hittite [2 Sam. xi. 3], Araunah the Jebusite [2 Sam. xxiv. 18—23], Zelek the Ammonite [2 Sam. xxiii. 37], Ithmah the Moabite [1 Chron. xi. 46], and Ebed-melech [Jer. xxxviii. 7]. Rabbinical authorities consider also Naaman the Syrian to have been a proselyte of the gate [2 Kings v. 15—18].

In the time of Solomon a census was made of "all the strangers that were in the land of Israel." The number was found to amount to 153,600 persons. They were employed by Solomon as "bearers of burdens," and "hewers in the mountain" for the construction of the Temple, 3,600 among them being appointed as "overseers to set the people a work." Thus they were still regarded as on the whole a subject race [2 Chron. ii. 17, 18; comp. 1 Chron. xxii. 2]. Towards the period of the captivity of the two tribes, Jeremiah is instructed by the Lord to lift up his voice in behalf of the stranger, as of one that was liable to oppression [Jer. vii. 6]; while after the return from the captivity, Malachi, the last of the prophets, declares the word of the Lord to the same effect [Mal. iii. 5]. But prophecy also foretells the time when the strangers "shall be unto you as born in the country among the children of Israel" [Ezek. xlvi. 22]; when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" [Isa. ii. 2].

It does not appear from the Old Testament that there was on the part of the Israelites any great desire for making proselytes. Heber the Kenite seems to have held a somewhat doubtful position between the Israelites and the Canaanites. The Gibeonites obtained their position (such as it was) by craftiness. In a later period, however, of the history, we find very distinct evidence of the spirit of proselytising, a spirit which may have been called forth by a strong reaction against the Hellenising attempts of Antiochus Epiphanes. Thus, Hyrcanus (about B.C. 135) having conquered the Idumeans, would only allow them to retain possession of their country on condition of their being circumcised, and complying with the Jewish laws [Joseph., "Antiq.," xiii. 9, 1]. A similar requisition was made by Aristobulus with regard to the Itureans [*ibid.*, 11, 3]. To these instances may be added the decisive testimony of our Lord himself, at least with regard to the most influential and popular party in his time [Matt. xxiii. 15]. Tacitus, Horace, and Juvenal bear witness to the same spirit existing at Rome. Josephus testifies to the number of female proselytes, especially at Damascus; and Poppæa, the wife of Nero, herself a proselyte, had influence enough with the Emperor to procure a favourable reception for the petition which the Jews preferred against Agrippa and Festus, with regard to the building of the Temple, and to obtain from him an edict for carrying on the work [Joseph., "Antiq.," xx. 8, 11].

The eager zeal of the proselyte often outruns the practice of those who have converted him, and those who embraced the Jewish religion from a corrupt motive (e.g., exemption from military service, or for the sake of marrying an heiress [Joseph., "Antiq.," xiv. 10, 13; xvi. 7, 8]) might easily deserve the stern reproof of our Lord. But there were in his time, and in that of the apostles, those who became proselytes from pure motives. Such were, doubtless, the centurion mentioned in Luke vii. 2—9, and the Greeks [John xii. 20]. Moreover, there is the class

repeatedly mentioned in the Acts as joining in worship at the synagogues, and who are styled the "devout" (*σεβόμενοι*) and "honourable" (*εὐσεβήμονες*), women as well as men [Acts xiii. 43, 50; xvii. 4, 17]. Individuals mentioned by name are Cornelius [Acts x.], Lydia [Acts xvi. 14], and Justus [Acts xviii. 7]. With regard to these, sometimes their attachment to Judaism was too strong to let go its hold [Acts xiii. 50]; but, for the most part, they seem to have been favourably disposed to receive the doctrine, and to adopt the practices of Christianity. The distinction between the proselytes of the gate and the proselytes of righteousness belongs to the Rabbinical writers. The proselytes of the gate were so called either from their dwelling within the gates of the city [Exod. xx. 10], or from their being admitted to no more than the outer court of the Temple. They were not bound to be circumcised, or to conform to the Mosaic ceremonial, except in those greater matters, which are said to have been previously sanctioned by the seven Noachian precepts. The proselytes of the gate were required to abstain from idolatry, blasphemy, bloodshed, uncleanness, the eating of blood, and to admit the general principle of obedience to the Law. Moreover, they were not to work on the Sabbath, or to eat leaven during the Paschal season, or animals that were torn or had died of themselves; they were exempt from the yearly poll-tax of the half-shekel, and from redeeming the first-born; they might partake of the harvest in the year of jubilee, and they enjoyed the protection of the law in civil matters.

The proselytes of righteousness were bound to all the doctrines and practices received by the born Israelites. Male proselytes were admitted into the covenant by circumcision, baptism, and an offering—female proselytes by the last two alone. The offering was a young ox, or two turtledoves, or two young pigeons. The custom of baptising Jewish proselytes before the establishment of the Christian Church has been very strongly disputed. But we are able to say that, whatever the previous custom, John the Baptist received from God his commission to baptise with water [John i. 33], a fact to which our Lord's question seems to point [Matt. xxi. 25]. Such passages as Ezek. xxxvi. 25 and Zech. xiii. 1 would at once occur to the mind of any devout Jew who came to be baptised at the hands of John. After the institution of the Christian sacrament of baptism by our Lord, all, whether Jews, proselytes, or heathens, were required to be baptised as the condition of their entering the Christian Church [Acts, *passim*].

PROVERB. Among us this word denotes a common saying, expressive of some sentiment, often figurative, and generally terse and pointed. In the Scriptures it not only means a trite maxim of this sort, but a parable or similitude, a byword and an aphorism [Deut. xxviii. 37; 1 Sam. x. 12; xxiv. 13; John xvi. 29]. In addition to separate proverbs scattered over the pages of Scripture, there is an entire book which bears this name, and is the subject of the next article.

PROVERBS, BOOK OF. In the Hebrew Bible this comes after the Book of Psalms and before that of Job. It is reckoned with the poetical books, and is divided into thirty-one chapters. With the exception of a few titles or headings, it is altogether didactic in form or in spirit. As the headings to which we have referred are important, we shall indicate them at once:—Chap. i. 1—6 begins with the words, "The

proverbs of Solomon the son of David, king of Israel," and goes on to describe the object of the book, to which it is an exordium; chap. x. 1, "The proverbs of Solomon;" chap. xxv. 1, "These are the proverbs of Solomon, which the men of Hezekiah king of Judah copied out"—an expression which shows that the book did not receive its present form before the reign of Hezekiah; chap. xxx. 1, "The words of Agur the son of Ithiel, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal"—where we are introduced to persons otherwise unknown; chap. xxxi. 1—"The words of King Lemuel, the prophecy that his mother taught him;" this prophecy seems to end with ver. 9, and is followed by a poem, the verses of which begin with the successive letters of the Hebrew alphabet. [See POETRY.] Besides the division thus indicated, it has been proposed to regard chap. xxii. 17 as commencing a section, in which case we shall have seven sections in all—five of them denoted by the special titles, and two by the form of the composition. 1. In this section Wisdom is constantly personified, and is not merely the subject of discourse, but is actually introduced as a speaker. The whole may be regarded as the address of a father to his son. 2. This section is a miscellaneous collection of moral and religious sentiments, with no personation either of speaker or hearer. 3. Here the speaker addresses his auditors, chief of whom is his "son," as in the first section. 4. The character of this section is mixed; only sometimes does the speaker directly address his "son." 5. This is in part a record of personal experience, and in part suggestions and counsels: it is avowedly spoken by Agur to Ithiel and Ucal. 6. A summary of principles commended to King Lemuel by his mother. 7. This concluding section is wholly descriptive of female excellence, exhibiting the best pattern of a good wife. Some of the foregoing sections might be much more fully analysed, especially the first, which, in its literary structure, mainly consists of synonymous parallelisms. [See POETRY.] The second and fourth sections are chiefly made up of proverbs in single verses; while in the third a complete proverb usually occupies two verses. In the fifth part the composition is irregular; the sixth resembles the first; and the seventh is somewhat peculiar.

With regard to the authorship of the book, it is necessary to bear in mind the divisions of which it consists. These divisions have been minutely examined by critics, who have, of course, differed in their conclusions. Section 1 is generally accepted as the work of one writer, and as produced in or near the time of Solomon, though some think it not so ancient. There is, however, nothing whatever, either in the language or the sentiments, inconsistent with the long-established opinion of its Solomonic authorship, the objections to which are all feeble and far-fetched. The second part of the book [chaps. x. 1—xxii. 16], the third [xxii. 17—xxiv. 34], and the fourth [xxv. 1—xxix. 27], may be fairly viewed as successively added collections of proverbs, of which Solomon was the reputed, and probably the real author. We learn from 1 Kings iv. 32 that Solomon spoke 3,000 proverbs; and it is easy to understand that these words of wisdom would, as far as possible, be carefully treasured up, even though Solomon did not himself put them all in their actual present form. It is quite certain, in any case, that we have not the whole of them. Of those which we have, we are indebted to the pious zeal of Hezekiah for an important portion. The second and third sections may have been written by Solomon him-

self, or under his direction. The difference of the form of the proverbs in these sections, as compared with the first, proves nothing but a change of plan: it must be owned, however, that there are sundry repetitions which cannot easily be explained, if we suppose Solomon actually compiled them. In other respects these proverbs are every way worthy of inspired wisdom, such as that with which David's son was endowed. This remark also applies to the fourth part, respecting which we must add that it is avowedly a later compilation.

The last three sections in the two concluding chapters are peculiar in several respects. We know nothing of Agur and the persons mentioned with him; and we may suppose that the wise sayings of chap. xxx. were added to those of Solomon, as worthy of a place in the sacred canon. The same is true of section 6 [chap. xxxi. 1—9], which contains the words of Lemuel, or rather the words addressed to him by his mother. Who he was and where he reigned we know not. It has, however, been thought that the name is a symbolical one, referring to Solomon. This is only a supposition, and can neither be affirmed nor contradicted. Some have said that *massa* ("prophecy") is a proper name, and that Lemuel was king of Massa, somewhere in Arabia. The present Hebrew text will not bear such a translation, if we pay any regard to the accents. It so happens that Massa occurs as a proper name in the list of Ishmael's descendants [Gen. xxv. 14; 1 Chron. i. 30]; and hence the endeavour to make it a proper name in Prov. xxx. 1; xxxi. 1. The obvious reply is, that the same word repeatedly occurs as a description of certain inspired utterances, in which case it is usually translated "burden" [Isa. xiii. 1; xv. 1; xvii. 1; xix. 1; xxi. 1; Jer. xxiii. 33; Ezek. xii. 10; Zech. ix. 1; Mal. i. 1, and elsewhere]. "Burden" is the literal translation of the word, as denoting the theme taken up by the inspired writer or speaker; and we see no reason whatever for departing from it in the passages of Proverbs where we find it. In the Septuagint there are not only frequent renderings which differ widely from those in our translation, but important displacements. Thus, chap. xxx. 1—14 follows xxiv. 22 in the Greek; chaps. xxx. 15—xxxii. 9 follow xxiv. 34; and chap. xxxi. 10—31 follows xxix.; and between chaps. xxiv. 2 and xxx. 1 there are three or four proverbs not in the Hebrew at all, and which may be thus translated:—

"A son who keeps the word shall escape destruction;
But he who receives it, receives him.
Let nothing false be spoken by the tongue to a king,
And let nothing false go forth from his tongue;
A king's tongue is a sword, and not one of flesh,
And whoever shall be given up to it shall be broken;
For if his anger should be provoked, it consumes men with
their nerves,
And devours the bones of men, and burns them like a flame,
So that they are not eatable by the young of eagles."

These supernumerary proverbs do not appear in any other of the ancient versions, and it is impossible to say where they originally came from.* Neither can we say who is the author of the last twenty-two verses of chap. xxxi., descriptive of the good wife. Whoever was the writer, it is universally admitted to be one of the most beautiful portions of the book, and, as we said before, is an alphabetical acrostic in the Hebrew.

From all the foregoing facts it almost seems to

* The first line of the piece is, however, now read in the Latin Vulgate [Prov. xxix. 27], where it is not found in ancient copies, as E. Stephens observes, in his edition of 1532.

follow, as a necessary consequence, that the Book of Proverbs, like that of Psalms, is by more authors than one, and that it was not all written even in the time of Solomon. There is nothing in the book which forbids such a conclusion, because the opening words of chap. i. can only be fairly urged as applicable of necessity to the first nine chapters. The heading of chap. xxv. is still more emphatic in the Greek than in the Hebrew, and must be held to represent the traditional opinions of the Jews at the time the translation was made:—"These are the miscellaneous instructions of Solomon, which the friends of Hezekiah, king of Judah, transcribed." The word which we render "miscellaneous" (*ἐκείνη, adiakritoi*) may convey the idea of uncertainty as well of disarrangement, or even that of obscurity.

There is considerable obscurity in certain passages of this book; and this, in part, accounts for the differences of the ancient versions and the discussions of modern critics. The old versions vary from each other as well as from the Hebrew, not unfrequently. The Greek, already spoken of, differs most from the Hebrew; but it is followed in some of its peculiarities by the Syriac and the Latin, and that in cases where there is no obscurity in the Hebrew. We are therefore led to suppose that some of the ancient copies exhibited considerable diversity of reading. Moreover, it must be observed that the allusions to this book in the New Testament are sometimes to Greek variations from our Hebrew. The reader may profitably compare the passages in the following list:—

Prov. i. 16: Rom. iii. 15.	Prov. xvii. 27: James i. 19.
" iii. 3: 2 Cor. iii. 3.	" xx. 9: 1 John i. 8.
" iii. 4: Rom. xii. 17; 2 Cor. viii. 21.	" xx. 20: Matt. xv. 4.
" iii. 7: Rom. xi. 25; xii. 16.	" xx. 22: Rom. xii. 17.
" iii. 11, 12: Heb. xii. 5, 6; Rev. iii. 19.	" xxi. 8: 2 Cor. ix. 7.
" iii. 34: James iv. 6; 1 Peter v. 5.	" xxiii. 30: Eph. v. 13.
" iv. 26: Heb. xii. 13.	" xxiv. 12: Matt. xvi. 27; Rom. ii. 6; 1 Cor. iii. 8; 2 Tim. iv. 14; Rev. ii. 23; xx. 12, 13.
" x. 12: James v. 20; 1 Peter iv. 8.	" xxiv. 21: 1 Peter ii. 17.
" xi. 31: 1 Peter iv. 8.	" xxv. 21, 22: Rom. xii. 20.
" xiii. 7: 2 Cor. vi. 10.	" xxvi. 11: 2 Peter ii. 22.
" xvii. 13: Rom. xii. 17; 1 Thess. v. 15; 1 Peter iii. 9.	" xxx. 4: John iii. 13; Eph. iv. 9, 10.

Thus it appears there are about thirty-five places in the New Testament which may be regarded as either direct quotations from Proverbs or direct allusions to that book. But while these texts show that the evangelical writers followed the Septuagint very much, they also show that in the New Testament a prominent position is assigned to the Book of Proverbs. We are not aware that any one has questioned the canonical authority of this book. [Dr. F. H. Rensch, "Lehrbuch," Bleek, "Einleitung in das A. T.," Stahelin, "Specielle Einleit. in die Kanon. Büch.," Jahn, "Introductio in Libb. Sacros.," Moses Stuart, on Proverbs; the Dictionaries of Winer, Herzog, and Zeller; and many other works, treat of this important portion of Holy Scripture.]

It would be an interesting and instructive occupation to consider this book in its relation to other books more or less resembling it in form. There are, as has already been remarked, sundry proverbs scattered over the other pages of Scripture; besides which there is the whole Book of Ecclesiastes—a book which has not merely a general resemblance to this, but many special analogies of sentiments and sentences. The

common English Bibles with marginal references alone supply, in Ecclesiastes, allusions to over fifty passages in the Proverbs. In the Old Testament Apocrypha we have two whole books drawn up in imitation of the Proverbs. The first of these is called "The Wisdom of Solomon," and consists of nineteen chapters. The second is "The Wisdom of Jesus the son of Sirach," or Ecclesiasticus, comprising fifty chapters, with introductions and a concluding prayer. In both these books there are many admirable things, with some that are objectionable; but they both belong to a date much later than the Proverbs. There are, in Greek, works, or parts of works, which assume an aphoristic form; but it is to the East that we must look for the chief examples of this kind of literature, which may be met with in Chinese, Persian, Arabic, &c. That the Book of Proverbs is superior to all other known collections, is a fact, and what we must expect. Sir William Jones says—"The moralists of the East have, in general, chosen to deliver their precepts in short sententious maxims, or to illustrate them by sprightly comparisons, or to inculcate them in the very ancient form of agreeable apologues. There are, indeed, both in Arabic and Persian, philosophical tracts or ethics, written with sound ratiocination and elegant perspicuity; but in every part of the Eastern world, from Pekin to Damascus, the popular teachers of moral wisdom have immemorially been poets; and there would be no end of enumerating their works which are still extant in the five principal languages of Asia."

PROVINCE, a subordinate district of a kingdom or an empire. Ahasuerus reigned over 127 provinces [Esth. i. 1]. In some cases, what were provinces at one time were kingdoms at another [Ezra vi. 2; Dan. iii. 1; viii. 2]. Provinces were generally administered by viceroys, satraps, or proconsuls.

PSALMS, BOOK OF. The Psalms are in the Hebrew called *Tēhillim*, "Songs of praise," and at the end of Ps. lxxii. *Tēphillōth*, usually rendered "prayers;" but as this same title is found in Hab. iii. 1, it is probable that it had also the signification of "hymn." Other names which occur in the inscriptions are *Shir*, *Mizmor*, *Michtam*, *Maschil*, and *Shiggaion*, which are explained in alphabetical order in this work. Fifty-five, written expressly for the Temple service, are addressed to the "chief musician," or "precentor," and occasionally even the name is mentioned of Jeduthun, or Ethan, one of David's three famous minstrels. As, however, the Hebrew preposition rendered in our translation "to" or "for" more probably signifies "by," many consider that the meaning rather is, that they were set to music by the precentor. We find further Psalms said to be "to teach," as Ps. lx.—that is, to be learnt by heart by the people; "to bring to remembrance," as Ps. xxxviii., lxx.—but as the Hebrew verb is closely connected with the word which signifies "incense," it may mean either that the Psalm was to be sung while the incense was offered, or, like the incense, it was to remind the Almighty of his people; and lastly, Ps. c. is "for praise."

As regards the Psalms generally, there is no doubt that they formed the service Book of the Jewish Church, and from it were received by the early Christians with the greatest love and affection. St. James enjoins their use [James v. 13], and St. Paul also to the churches at Ephesus [Eph. v. 19], and Colosse [Col. iii. 16]. In the primitive liturgies they form a large part of each service, where we find them some-

times recited by the whole congregation; but more frequently the people were divided into two choirs, and sung them alternately; or the first half of each verse was chanted by a single voice, while the whole congregation joined in the remainder. In the English Church it is divided into sixty portions, to be read through morning and evening in the course of each month. In foreign Protestant communities the Psalms are usually printed and bound up with the New Testament; and everywhere, put into metre, they are used as hymns to be sung in Divine service.

Nor have we far to seek for the reason of this marked preference. In all ages the heart of man is the same, and in the Psalms we have the converse of the heart with God. Nowhere else can the heart find what so exactly gives utterance to its wants, its aspirations after union with God, its fears and forebodings, its confidence and trust in its Maker. When it is stirred within by danger or affliction, whenever deep feelings struggle there, and an awakening conscience moves its deepest recesses, or spiritual joy fills it with heavenly transport, it finds in the Psalms the words which best reveal to itself the meaning of its own emotions, and best enable it to utter them before the throne of grace. As long as man's heart shall feel the need of converse and communion with God, so long will the Psalms be prized and venerated by the spiritually-minded.

Humanly speaking, it is wonderful that this should be so. For these Psalms all had their origin in events in the lives of the saints of old, or in the history of the Jewish nation. But these events so fall into the background, that the words, when used by us, seem to express only our own feelings. Thus Ps. li., composed by David in penitence for the sins of murder and adultery, could yet fitly be used by Bishop Bloomfield every night in his private devotions: and this is the character of the whole Bible, that it is a book for every man, and for all time. Other books have their use and perish; they grow antiquated; their thoughts suit no longer the altered state of feeling and knowledge: but not so God's book. In all languages, under all circumstances, throughout all generations, it comes home still fresh, powerful, and convincing to the conscience, with the evident mark upon it of its Divine origin. And thus in the Psalms. The events which gave rise to them add often a new interest to the words employed, but never render them unfit for our use. When in Ps. xviii. David thrice calls God his "Rock," we see the full force of it in his mouth as we think of him finding a refuge from his enemies in the rocks of Maon [1 Sam. xxiii. 25]; but dearer to us is the thought of our Rock, Christ. So the warlike symbolism of his Psalms, so natural in one whose life was spent in arms, yet fitly suits us, who are required to put on the whole armour of God to fight against spiritual enemies [Eph. vi. 11]. Even Ps. cxxxvii., in which the local colouring is stronger than in any other, yet well describes the state of those who are strangers and pilgrims seeking a better country. And so of all. The providence of God so overruled the pens of the writers, that these Jewish songs, written to celebrate national victories, or in times of danger, or having their origin in the struggles, the distresses, the deliverances of individuals, yet form the best manual of daily devotion, and the fittest language for the communing of the soul with God. If this be not inspiration, we may well ask what could inspiration do more?

Thus much then of the Psalms generally; and next

as to the origin of the Psalms. That which is supposed to be the oldest of them, Ps. xc., is ascribed to Moses. Now it is a much debated question, what degree of authority we ought to give to the supercriptions of the Psalms? Added generally by the collectors they have no claim to inspiration, but they represent, in most cases, either what was well known respecting the writers, or a sufficiently trustworthy current tradition. We feel bound, therefore, to attach considerable importance to them; while, nevertheless, we are prepared to find mistakes. Still we warn our readers that the subjective criticism—that is to say, the consideration of the circumstances supposed to be alluded to in a Psalm, the style in which it is written, the words used, and the like—by which these mistakes must be proved, is always most untrustworthy. An acute commentator will bring reasons which appear convincing, for referring a Psalm to the time of Jehoshaphat or Ahaz—until we read some other commentator, who has equally convincing reasons for referring it to the Assyrian invasion, the Babylonian captivity, or the persecution of Antiochus Epiphanes. We attach, then, great weight to the headings, and can see in this Ps. xc. nothing to invalidate the tradition recorded there, that Moses was its author. We have Psalms elsewhere by him [Exod. xv.; Deut. xxxii.]. We see him at the end of his career, with his own days prolonged, indeed, beyond the measure of human life, but only to see all others fall around him. In the forty years' wandering in the wilderness all but two of those who came from Egypt have died, reaching but to their threescore and ten years, or, at most, fourscore. He contrasts then God's eternity with man's frailness, the brevity of life with the great work man has to perform, and prays therefore that God would satisfy man early with his mercy, and himself establish man's work.

But with David the Psalter really sprang into existence. Lyrical poetry had not ceased among the Jews in the interval. But David's reign was one of those great periods in a nation's history, when events all combine in bringing its heroes and men of ability to the front; and to him and his contemporaries we owe the Book of Psalms.

The secondary cause of its formation was probably not so much David's own poetical genius, as his introduction of these songs of praise into the Temple service. But for this his psalms might have perished. We read that for the solemn service of God he assembled a choir of no less than 288 singers and players upon instruments, over whom he set three highly gifted men, Asaph, Heman, and Jeduthun (or Ethan), whose business it was to instruct the rest in "the songs of Jehovah" [1 Chron. xiv. 7]. By these not only were the Psalms preserved, but great additions made to them, especially by Asaph, who, in 2 Chron. xxix. 30, is put almost on a level with David. Twelve Psalms are ascribed to him [Ps. l., lxxiii.—lxxxiii.], one to Heman [Ps. lxxxviii.], and one to Ethan [Ps. lxxxix.]. As Heman and Ethan (which is only another way of spelling Jeduthun) are there called Ezrahites, but in their genealogy Kohathites, it has been objected that they cannot be the same. But it is still more improbable that two sets of authors should have had the same names and the same mental powers. The suggestion, therefore, that their father had married an heiress of the house of Zerah, may be accepted as a reasonable explanation of the difficulty. Their successors in office composed many other psalms for the

Temple service, called in the superscriptions "Psalms by (not for) the sons of Korah."

With David the great outburst of Hebrew poetry was over, and only two psalms are ascribed to Solomon [Ps. lxxii. and cxxvii.]. The latter is by many critics considered to belong to the building, not of the first, but of the second Temple, and to bear Solomon's name only as a mark of honour, the real writer being Nehemiah. With more reason Ps. i. is assigned to him, a fitting introduction to a collection of his father's psalms, and written in that didactic style which suited his genius. But under the external and oppressive splendour of his reign, began a rapid decay both of religion and of the nation; and it was not till the personal piety of Hezekiah, and the struggle for existence against Sennacherib, once again stirred the hearts of the people, that psalmody revived. The hymn written by the king himself [Isa. xxxviii.] was constantly used in the services of the primitive Church; while in the Book of Psalms those inscribed "by the sons of Korah" belong to his reign, and signalise his restoration of the Temple service to its original grandeur: moreover, in the Septuagint, Ps. lxxvi., lxxx. are expressly said to relate to "the Assyrian;" and many modern critics suppose that Ps. xlii., xliii., lxxxiv. were written by some priest or Levite carried into captivity in one of Sennacherib's invasions.

After Hezekiah's reign several psalms were written from time to time, but the third and last grand period was the return from Babylon. Nor was Judah's harp silent at Babylon, for several of the more mournful psalms were composed there, as, for instance, "the Prayer of the Afflicted" [Ps. cii.]; but it was its return from exile that awakened its last and most joyous utterances.

Then were composed most, if not all, of "the songs of degrees," or "songs of the goings up," which most of the older commentators understood of the journey homewards from Babylon. They are fifteen in number, all of the most touching pathos, full of faith and gratitude to God, and love to Jerusalem. Subsequently they were used by the Jews when travelling up to the yearly festivals, being sung in chorus as they wended on their way to the city. As, however, Ps. cxxvii. evidently refers to the building of the Temple, it is probable that some only—as for instance, Ps. cxx., cxxiii., cxxiv., cxxvi.—were the songs of the returning exiles, while the rest were composed at Jerusalem, to encourage and cheer the workmen as they "went up" to build the walls.

Finally, many of the later psalms are ascribed in the Septuagint to the prophets Haggai and Zechariah; and it is noticeable how toward the close joy and thanksgiving prevail over sorrow. God has restored Israel to their land; and though dangers surround them, and their glory is past, yet have they that bright and cheerful faith in God which is far better than the magnificence of Solomon's reign. Among the later psalms we thus find the "Great Hallel" [Ps. cxxxv.], sung upon all the grander solemnities, and so called because it begins and ends with "Hallelujah" (praise ye the Lord); the "Egyptian Hallel" [Ps. cxiii.—cxviii.], sung at the three feasts, and by our Lord after the Paschal Supper [Matt. xxvi. 30]; and finally, the last five psalms, which probably were composed by Nehemiah, and sung in solemn procession by the whole people, to the sweet music of "cymbals, psalteries, and harps," at the dedication of the walls of Jerusalem [Neh. xii. 27].

As regards the manner of their arrangement, we find

them divided into five books, for which reason they were anciently called a second Pentateuch. These books consist of Ps. i.—xlii., xliii.—lxxxii., lxxxiii.—lxxxix., xc.—cvi., cvii.—cl., and the end of each is marked by a doxology. The first book consists chiefly of psalms of David, the second begins with psalms by the sons of Korah, followed by several more written by David, and one by Solomon. The third begins with the psalms of Asaph, to which are added a second collection by the sons of Korah. The fourth book is general, beginning with the "Prayer of Moses;" while the fifth contains the "Songs of Degrees," and the "Hallelujah" psalms. That these books, except the two last, are founded upon distinct collections, is proved by the occasional occurrence of the same psalm twice: compare, for instance, Ps. xiv. and liii.; part of Ps. xl. with Ps. lxx.; and Ps. lvii., lx., with cviii.

Probably, therefore, such psalms of David as had been in use in the Temple service were collected into a volume after his death; while the second and third books were arranged afterwards. As regards the third book, this is made almost certain by the words of 2 Chron. xxix. 30; and as the psalms of Korah belong also to Hezekiah's reign, we conclude that Book II. was collected at the same time, the division being marked by the words, "The prayers of David the son of Jesse are ended."

But we must not conclude from this, that because the books follow in chronological order, therefore individual psalms do. On the contrary, great changes were evidently made in the arrangement to suit the convenience of the Temple service. Psalms fit to sing together were brought together. Thus Asaph's psalm [Ps. l.] is inserted before David's [Ps. li.], because both speak of the superiority of the sacrifice of the heart to those of the Mosaic ritual. This is the more important to remember, because it is possible for a psalm to be in the later books, and yet be David's. Ps. cx. is undoubtedly his: while the mere fact of being in the earlier books is a presumption, but nothing more, that the psalm was of the same date as the mass of the collection. It is possible, therefore, that some of the "Songs of Degrees" which bear David's name may really be his, and not his descendant's, Zerubbabel. Adapted to be sung in "the goings up," they may have been transferred from the earlier books into that series.

Much importance has of late also been attached to the fact that the two names of God, Jehovah and Elohim, are distributed very unequally in the Psalter. In the first book Jehovah (Lord) occurs 272 times, and Elohim (God) but 15. The next two books use chiefly the name Elohim; in the two last it is found only once, whereas Jehovah occurs 339 times. Absurd theories have been built upon this circumstance, but they are overturned by two facts: the first, that the varying use of Jehovah or Elohim depends not upon the author, but upon the book where the psalm occurs—David's psalms in Book I. freely use the name Jehovah, in Book II. the name Elohim. The second, that in Ps. xiv., in Book I., the writer used Elohim and Jehovah alternately; in the same psalm, as Ps. liii., in Book II., the name of Elohim is everywhere substituted for Jehovah. The solution therefore is, that the collectors of Books II. and III. already felt that veneration for the name Jehovah, which subsequently made the Jews unwilling to let it ever pass their lips. In the synagogues to this day it is never pronounced, but Adonai read in its place. The more joyous faith of the exiles, upon their return, made them delight in the

name of the Deity peculiar to the nation; but with the depressing trials which followed, the dread of rashly pronouncing the great name returned.

One point only of importance remains—namely, the application of the Psalms to Christ. That many passages have a most direct reference to him, and were in no respect true of David, no thoughtful reader can deny; but many more have a primary reference to David, and from him look onward to our Lord. [See MESSIAH.] But this is the very strength of the argument from prophecy, that throughout the many books of Scripture, written through so vast a length of time, by so many authors, and under such varying circumstances, there is a perpetual series of persons, acts, types, predictions, and the like, which all look beyond their immediate reference, and all look the same way, and fit exactly to the life, offices, and work of our Saviour. The argument is in no respect weakened by showing that some one or many of this vast series of words and actions may primarily refer to some one else: to refute it, sceptics must bring forward facts and doctrines which point the other way. In the Psalms we first have many passages which directly refer to our Lord's betrayal, his sufferings, the circumstances of his crucifixion, his resurrection and ascension; but besides this, two of his offices especially are set forth to us—namely, those of King and Prophet. Both these offices David held, but in both David was the type of Christ. To Christ, then, we may boldly apply words which in a lower sense were true also of David, and find spiritual sustenance for our souls in contemplating the mysteries of redemption abundantly set forth to the eye of faith, where the cold gaze of reason can find only historical events, or allusions to the circumstances of David's life.

PSALTERY, a musical instrument respecting the actual form of which various opinions have been entertained. There seems no doubt, however, that it was a stringed instrument, and that the number of strings was sometimes ten. Josephus describes it as a kind of lyre or harp having twelve strings, and played on with the fingers ["Antiq.," vii. 12]. Jerome compares it with the Greek letter Δ inverted [2 Sam. vi. 5; 1 Chron. xvi. 5; Ps. xxxiii. 2; cxliv. 9]. Sometimes, as in Isa. v. 12; xiv. 11, the Hebrew word (*nēbhel* or *nēbhel*) is rendered "viol." In Dan. iii. 5, 10, 15, the word translated "psaltery" is *pēsanterin*, which is supposed to be a variation of the Greek term *psalterion*, an instrument of which we read in Theophrastus, Plutarch, Athenæus, and some other writers. Athenæus says that according to Apollodorus the psaltery was the same as the *magadis*, but a more modern name ["Deipnos," bk. xiv., chap. ix.]; and elsewhere he speaks of the psaltery as having been "filled with strings" by Alexander Cytherius, who made an offering of his instrument to the temple of Diana at Ephesus ["Deipnos," bk. iv., chap. xxviii.].

PTOLEMAIS, a city of Galilee upon the coast of the Mediterranean, and to the north of Mount Carmel [Acts xxi. 7]. It was formerly called Acccho, but received this name before the Christian era. There appears to have been a Christian church here from the beginning; because in the text above cited St. Luke speaks of saluting the brethren there, and of remaining with them one day. [See ACCCHO.]

PŪ'A, another form of PHUVAH [Numb. xxvi. 23].

PŪ'AH, *splendid*. 1. One of the Hebrew midwives, who feared God, and saved the Israelite infants, con-

trary to the command of Pharaoh; and whose families God, in consequence, blessed [Exod. i. 15–21]. 2. The same as PHUVAH, son of Issachar [1 Chron. vii. 1].

PUBASTUM [Ezek. xxx. 17 (margin)]. [See PI-BESETH.]

PUBLICAN, a collector of taxes under the Roman government. The publicans were responsible to the supreme authority for a certain amount, and themselves received all they took in addition. Hence the public revenues of districts were let in much the same way as tolls are let in this country. This practice prevailed among the Greeks and Romans, and is still followed in some parts of the world. A town or district is assessed at a certain sum, and the one who farms the taxes undertakes to levy that amount. To do this he must employ subordinates, and it is not to be wondered at that extortion and peculation were often carried on to a large extent. In Judea, in our Lord's time, the people were compelled to pay tribute to a foreign power, a Gentile and idolatrous race; and this was very grievous. Therefore those Jews who lent themselves to the Romans as agents for collecting this tribute, were in especially evil odour; and this is why in the New Testament the publicans are so often alluded to in opprobrious terms, or in connection with persons of immoral life [Matt. v. 46, 47; ix. 10, 11; xi. 19; xviii. 17; xxi. 31, 32, &c.]. The general name of publican (Greek, *telônēs*) was applied not only to the chief contractor (as Zacchæus, Luke xix. 2), but to the receivers and collectors [Luke v. 27; xv. 1; xviii. 10]. Full accounts of this class of persons and of their practices must be sought in works on Greek and Roman antiquities, such as those of Robinson, Smith, Bockh, &c. [See also Lexicons of New Testament by Schleusner, Wahl, and Robinson.]

PUBLIUS, apparently a Roman entrusted with the government of Malta [Acts xxviii. 7]. Dean Alford says: "The chief or first men of the Melitæans was probably an official title; the more so, as Publius can hardly have borne the appellation from his estates, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view. If so (and his Roman name further confirms it), Publius was legate of the prætor of Sicily, to whose province Malta belonged" ["New Test. for English Readers," on Acts xxviii. 7]. This Publius entertained St. Paul and his shipwrecked friends for three days. The father of Publius, who was at the time dangerously ill, was miraculously healed; an event which was followed by others of like character. The inscriptions referred to above are, one in Latin and one in Greek; the same title is preserved in both: MEL. PRIMVS, and ΠΡΩΤΟΣ ΜΕΛΙΤΑΙΩΝ (*prōtos Melitaiōn*); and in one of them is applied to a Roman knight who is thought to have been the governor. If this be so, the use of the word *prōtos* ("chief" or "first") by St. Luke, when speaking of Publius, is an example of the minute accuracy with which he so often selects his terms. The Greek inscription is included in the "Synagma Inscriptionum," of Reinesius (Lipsæ, 1682, p. 357), and is there spoken of as a recent discovery. Of Publius we have no certain knowledge beyond that supplied by the evangelical writer. The traditions which speak of him are unworthy of credit; however, they make him a bishop and a martyr.

PŪ'DENS, *bashful*; a Christian at Rome, whose salutation St. Paul sent to Timothy [2 Tim. iv. 21], along with those of Eubulus, Linus, Claudia, and others. From the fact that Martial and Tacitus have

connected the names of Pudens and Claudia together, it has been inferred that this was the same Pudens, and that Claudia was his wife. The occurrence of the name of Linus between them has led to the supposition that he was their son. The Roman writers have woven a tissue of legends out of these names; thus Lindanus says, Pudens was St. Peter's beloved host, and the apostle gave him a tablet bearing the effigy of the Lord Jesus Christ, not painted in colours, but tessellated in mosaic work, part of which is even now to be seen in the church of St. Praxedes, the daughter of the same Pudens. Another of his daughters is said to have been Pudentianna, and they are supposed to have lived, the one till A.D. 160, and the other till A.D. 167, although Pudens himself is said to have died in A.D. 90. The originator of the opinion that the Pudens of St. Paul was married to Claudia seems to have been Franc. de Monceaux, in a book published by him in 1614. Baronius represents Pudens as converted by St. Peter, married to Priscilla, and the father of Novatus and Timothy, as well as of the two daughters already mentioned [see his "Annales," under the years 44 and 164 A.D.; see also the article CLAUDIA in this work].

PUHITES, a family which resided at Kirjath-jearim [1 Chron. ii. 53]. Nothing is known of them. They are called "Puthites" in the Hebrew text.

PUL, a word of obscure origin. 1. A king of Assyria, who appears to have been the predecessor of Tiglath-pileser, about 774—759 B.C. [2 Kings xv. 19]. He is the first Assyrian monarch whose name appears in the Bible after the primitive period. He invaded Israel in the reign of Menahem, who purchased peace by the gift of a thousand talents of silver. The name of Pul has not been certainly identified in Assyrian monuments, but occurs in the historical fragments cited by Eusebius. 2. A country or people mentioned between Tarshish and Lud [Isa. lvi. 19]. It has been thought that an African nation must be meant. Bochart supposed the island of Philæ on the Nile was intended, and that Pul or Philæ signified the same as Elephantine, which was not far distant. Other conjectures have been offered, the most plausible of which is that Pul is erroneously written for Put. [See PUT.]

PUNISHMENTS. Some account of the punishments enjoined by the Jewish code has been introduced in a previous article. [See LAWS OF MOSES.] Not a few of the penalties in question may be regarded as having their foundation in what is called the law of nature, but others must be viewed as positive and original Mosaic institutions. Administrative justice has been described as that which requires of a convicted transgressor either restitution or retribution; and we find that the punishments ordained by the Hebrew law include both these. Retribution was ordained in the case of a criminal offence, and involved personal punishment proportioned to the offence. Restitution was enjoined in the case of civil injuries, and was likewise proportioned to the extent of the injury. The machinery required and appointed for the execution of justice was simple and direct. In a few cases the parties wronged had the remedy in their own hands, but in the majority of instances a regular process had to be instituted before regularly-constituted authorities. In all cases the nature and extent of the penalty was stated in the Law with the utmost precision. There was, therefore, no room left for arbitrary retaliation, and what may be called lawless justice. It is admitted that some of the punishments

of the Law were more severe than would be countenanced by modern legislation under Gospel influences, although the number of capital crimes was very much less. But it cannot be denied that the principles upon which the Mosaic enactments are based, are those which lie at the foundation of all civil government worthy of the name. The same principles have consequently been adopted in the codes of recent ages. It has been argued, with considerable learning and ingenuity, that the laws of Moses have had immense influence upon nearly all subsequent legislation ["The Influence of the Mosaic Code upon Subsequent Legislation," by J. B. Marsden, 1862]. In considering the Jewish law, we must bear in mind the system of things under which it was made binding; that many of its obligations are now repealed, and consequently the penalties annexed; that, even where the enactments are still in force as to duty, a change of circumstances may justify or necessitate a change of punishment for transgression; and that, in some cases, both the enactment and the penalty continue in force. Nor must we overlook the fact, that religious or spiritual offences—such as idolatry—were cognisable by the civil authority. All these things must be taken into account, if we are to form a correct estimate of the whole case. The Divine Being himself was the legislator, and, as the supreme head and ruler of his people, ordained with infallible right and justice what acts were crimes, and what punishments should be inflicted.

The New Testament contains no civil code, and appoints no civil and temporal punishments for spiritual offences. But it lays down the fundamental principles of all good government, and leaves their application to the regular authorities. Offences against the Church are punishable by discipline; but offences against God are left to that great tribunal where all shall be judged according to what they have done.

The Bible gives us many examples of punishments, both divine and human. It especially illustrates the modes of punishment adopted by the ancient nations with which it brings us into contact. In this way we learn what was done in certain cases to criminals, among the Egyptians, the Philistines, the Assyrians, the Romans, and others. With regard to the sentence of crucifixion executed in the case of our Lord, it has been often remarked, that this was not a Jewish, but a Roman mode of capital punishment, and was regarded as peculiarly degrading.

The forms of capital punishment mentioned in the Jewish law are hanging [Numb. xxv. 4], burning [Lev. xx. 14; xxi. 9], stoning [Numb. xv. 35, 36], the spear or sword [Exod. xix. 13; xxxii. 27]. Subordinate punishments were stripes [Deut. xxv. 3], retaliation [Exod. xxi. 24], compensation [Exod. xxii. 1—17; Lev. xxiv. 18—21]. Other punishments were afterwards introduced, but these are almost the only kinds mentioned prominently in the Law, if we except exclusion from religious privileges. [For further details we refer again to the article LAWS OF MOSES.]

We conclude in the words of Mr. Marsden, whose work has been already mentioned:—"In the Hebrew laws we have a model embodying principles which universal experience has acknowledged to be the essential foundation of all moral rules of conduct. These principles were by the ancients justly ascribed to a Divine author. To us they are more completely conveyed by the express revelation of the Scriptures. Here are signified, in unequivocal terms, the great principles of right and justice. Each individual is held accountable for his motives, as well as for his

actions. The duties of obedience, by which the motives are to be regulated, are here enunciated. But, inasmuch as a man's actions affect others, it is manifest that the motives by which his actions are prompted concern those who may be injured by his actions. Therefore, it is a matter of interest to them that the motives of others should be duly regulated and restrained by law."

PUNITES the family of Phuvah or Pua [Numb. xxvi. 23].

PUNON, supposed by Gesenius to mean *darkness* or *obscurity*; one of the stations of the Israelites, between Zalmonah and Obobth [Numb. xxxiii. 42, 43]. It is regarded as the same with Phæno, a town of Idumea, which was afterwards celebrated for its copper mines, where criminals were sent to labour amid many hardships. The name may be connected with Pinon, one of the dukes of Edom [Gen. xxxvi. 41]. Phæno, or Phino, is mentioned as a place in the desert between Petra and Zoar. This was the seat of a bishop in the early Church, and is frequently mentioned by old writers [Roland, "Palæst.," 95]. Eusebius records the sufferings of some martyrs here in the time of Diocletian ["Martyrs of Palestine," p. 46, Cureton's translation]. Tafle and Kalaat Phenan have been suggested as its site; but, as Winer has remarked, we require more definite information ["Realwört.," ii. 260].

PUR, PURIM, *a lot, lots*; the name of a Jewish festival, so called from the circumstances which led to its institution [Esth. ix. 24—32]. The festival is kept on the thirteenth and fourteenth of the month Adar [Esth. ix. 21], and with these the observance of the thirteenth is connected. There is a supposed reference to this feast in John v. 1; but the contrary opinion is strongly defended. [For the way in which the Jews keep this feast in our own day in this country, see Mills' "British Jews," pp. 181—190; or Levi's "Ceremonies of the Jews," pp. 125—129; and for the actual forms of prayer, &c., see Levi's "Order of Daily Prayers," &c., pp. 144—152.]

PURIFICATION. By this term, as employed in the Levitical law, is denoted the process by which a person was restored to the privileges of religious communion after he had lost them by the contraction of uncleanness. The unclean person was cut off from the sanctuary and the festivals as long as the uncleanness lasted, nor could he be re-admitted until the priest had declared him clean. Most of the specific cases may be conveniently classified under the following heads:—

1. Provision is made for the "custom of women" in Lev. xv. 19—33. The woman was to be separate for seven days at least; the uncleanness extended to her couch and seat, and to every one who touched her. Such a person was to wash his person and his clothes, and to be unclean until the even. Intercourse was prohibited. Seven days were to be counted from the day of cessation; on the eighth day the woman was to bring two turtledoves or two young pigeons—one for a sin-offering, the other for a burnt-offering—and the priest was to make atonement for her [compare Lev. xviii. 19; xx. 18; Ezek. xviii. 6; Matt. ix. 20; Luke viii. 43]. Conjugal intercourse rendered both parties unclean until the even; purification was effected by ablution [Lev. xv. 18; compare Exod. xix. 15; 1 Sam. xxi. 5].

The uncleanness contracted by childbirth and the

purification thereof is described in Lev. xii. [compare Luke ii. 22—24]. The uncleanness of men in their issues extended to the clothes, bed, seat, saddle, and saliva; he who came in contact with any of these things, or with the flesh of the affected person, himself became unclean until the even, and was purified by ablution of his person and his clothes. An earthen vessel touched by a man having an issue was to be broken; a vessel of wood touched by the same person was to be rinsed. From the time when the issue ceased seven days were to be counted; the clothes and the person were to be bathed in running water; on the eighth day the man was to present two turtledoves or two young pigeons, which the priest was to offer, the one for a sin-offering, and the other for a burnt-offering [Lev. xv. 1—15]. An accidental issue is provided for [Lev. xv. 16, 17; 1 Lev. xxiii. 10], and involved a separation from the camp for the day.

2. The uncleanness connected with death extended to contact with a man's dead body. When a man died in a tent, all who entered the tent and all that was in the tent became unclean for seven days. The same law extended to every open vessel; also to contact with a body slain in the open fields, or with one accidentally dead, or with a bone, or with a grave. Even the killing of an enemy in battle involved uncleanness. The method of purification was by aspersion, and the element of aspersion was prepared in the following manner:—A red heifer without spot or blemish, "upon which never came yoke," was to be brought to Eleazar (the successor to Aaron), and in his presence to be killed without the camp. Eleazar was to sprinkle with her blood before the tabernacle seven times; the rest of the animal was to be burned. During the process of burning the priest was to cast in cedar-wood, hyssop, and scarlet. This rendered the priest himself unclean until even, and he was to wash his clothes and person, as also was the man who burned the heifer. The ashes of the heifer were to be collected by a clean person, and to be laid up in a clean place without the camp; mixed with running water, they formed "the water of separation." The man who gathered the ashes became "unclean until the even," and was to wash his clothes. The uncleanness contracted by contact with the dead lasted seven days. On the third day and on the seventh day a clean person was to take hyssop, to dip it into the water of separation, "and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." The unclean person was on the seventh day to wash his person and his clothes, and at even he became clean—his purification was completed. He that sprinkled and he that touched the water of separation "became unclean until even" [see Numb. xix.; xxxi. 19; Hos. ix. 4; Hag. ii. 13; Matt. xxiii. 27; Luke xi. 44].

Uncleanness was contracted by touching, bearing, or eating the carcase of any unclean animal, or of any clean animal dying naturally, or being torn of beasts. Such unclean person was to wash his clothes, and be unclean until the even. The uncleanness extended to anything whereon the carcase of the unclean animal fell, and to vessels of wood, raiment, skin, or sack. Earthen vessels were to be broken; others were to be soaked in water [Lev. xi. 23, 32, 33; xvii. 15]. Drink became unclean by contact of the vessel with the carcase of an unclean animal. A priest was not allowed to make himself unclean, except upon the death of a very near relation; the high priest, and a Nazirite under his vow, were not allowed to do so at all [Lev.

xxi. 1—4, 10, 11; Numb. vi. 6, 7; Ezek. xlv. 25]. For the uncleanness and cleansing of priests, see Lev. xxii. 1—8.

3. Leprosy was a source of uncleanness. The symptoms of leprosy, whether in a man or in a house, were to be examined and decided by a priest, and are minutely detailed in Lev. xiii. The leper himself was to have his clothes rent, his head bare, his upper lip covered; he was to proclaim himself unclean, and to dwell without the camp. The rite of purification was somewhat complicated, and is described in Lev. xiv. When the priest had satisfied himself that the leprosy was healed, then two living and clean birds were to be taken, together with cedar-wood, scarlet, and hyssop. One bird was to be killed in an earthen vessel over running water. In its blood were to be dipped the living bird and the materials before mentioned, and the party to be cleansed was to be sprinkled seven times. The living bird was to be let loose into the open field, the man was to wash his person and his clothes, and to shave off all his hair. He might then enter the camp, but was still excluded from his tent for seven days. On the seventh day he was to shave off all his hair, and to wash his clothes and person; on the eighth he was to present himself with two he-lambs, one ewe lamb of the first year, flour mixed with oil, and oil. One he-lamb was to be slain for a trespass-offering, and the priest was to apply some of the blood to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the party to be cleansed. Part of the oil was to be sprinkled before the Lord, part to be applied like the blood; the rest was to be poured upon the head of him that was to be cleansed. The other animals were to be offered for a sin-offering and a burnt-offering, and the flour with oil for a meat-offering. A poor man was allowed to substitute two turtledoves, or two young pigeons, for the sin-offering and the burnt-offering, and a smaller quantity of flour for a meat-offering.

The purification of a house from leprosy was to be effected by taking two birds, and dealing with them as in the purification of a leper [Lev. xiv. 49—53]. An instance of defilement extending to places occurs in 2 Kings xxiii. 14. For notices of leprosy in the New Testament, see Matt. viii. 2—4; Luke xvii. 12—19.

For instances of purification, see Mark vii. 4; John ii. 6; Acts xxi. 24—26; Heb. ix. 13.

For those who could not keep the passover in the first month, owing to the contraction of uncleanness, provision was made, allowing them to keep the festival at the corresponding time in the second month [Numb. ix. 6—12; 2 Chron. xxx. 13—18; comp. John xi. 55].

Special occasions of purification may be found in Exod. xix. 10; Josh. iii. 3; 2 Chron. xxix. 15.

In later times grew up the idea of uncleanness contracted by contact with heathens; but plain indications of it are found in Mark vii. 4; John xviii. 28; Acts x. 28.

Uncleanness might be contracted by touching an unclean thing unknowingly [Lev. v. 2, 3].

4. For the rites in the great annual purification of the mercy-seat, of the high priest and his house, and of the whole congregation, on the tenth day of the seventh month, see ATONEMENT, DAY OF. It will be noted that the man who let go the scapegoat into the wilderness was to wash his clothes and person before he came into the camp, and the same ordinance applied to the man who burned the bodies of the bullock and the goat outside the camp [Lev. xvi. 28—28].

The periods of legal uncleanness varied from one to

eighty days, and in the cases of leprosy or issue were indeterminate. Purification had also its lower and higher grades. The simplest form was ablution, which might be performed by the unclean party himself. Purification by aspersion demanded a complicated preparation, and the intervention of a priest. So also did purification by sacrifice. In some cases all these processes were combined. That these various forms and ceremonies found their real fulfilment and interpretation in Him who "came by water and blood" we know from such passages as Heb. ix. 10—14, 19—28; x. 22; xii. 24; xiii. 11, 12. Nor have there been wanting those who trace in the red heifer the symbol of a sinful community, while yet the fact of the animal being a female represented the source of a new life. The sprinkling is thought to symbolise the sanctification by blood which had been offered to the Lord; the ashes denote the cleansing by fire; the cedar-wood, incorruption; the hyssop, inward cleansing; the scarlet wool, the most intense life; the living water, grace from God; the repetition of the rite on the third and seventh day shows that the natural man is not purified from dead works without difficulty; the repetition of ablutions, sprinklings, and sacrifices inculcate the constant necessity of appealing to the blood of Christ.

But what we see most plainly marked in these various purifications prescribed by the Law of Moses, is the sinful nature of man, both individually and collectively. Sin accompanies the first origin of life ("in sin hath my mother conceived me"), and leaves its fatal effects behind after life is gone. Thus, from man's conception to his death, "sin lieth at the door," and even the most solemn religious meeting was not without stain. The more solemn purification required a priestly intervention, and this points to Christ, our "great High Priest," and to his "blood of sprinkling; that speaketh better things than that of Abel." The blood that was shed once for all upon the cross has abolved us from the complicated ordinances of the Mosaic ritual; it remains only that God should purify our hearts by faith, and that we, having our hope in Christ, should purify ourselves, "even as he is pure" [Acts xv. 9; 1 John iii. 3].

PURSE. Two words are rendered "purse" in the New Testament: (1) *balantion*, which properly denotes an oval-shaped bag [Luke x. 4; xxii. 35, 36]; (2) *sōnē*, which literally means a girdle [Matt. x. 9; Mark vi. 8]. These words indicate the principal methods of depositing money when carried upon the person. The use of a belt, girdle, or sash for a purse is still practised. The girdle is fitted with pockets.

PUT, otherwise PHUT. 1. One of the sons of Ham [Gen. x. 6]. 2. A land or people believed to be African. It is mentioned by Jeremiah [xvi. 9]; by Ezekiel [xxvii. 10; xxx. 5; xxxviii. 5]; and by Nahum [iii. 9]. Some think Pul [Isa. lvi. 19] should also be written "Put." In the first cited text our translators have rendered the word "Libyans;" in the third "Libya;" so in the fourth; and in the second they have written "Phut." We can hardly adopt Libyans or Libya as an exact equivalent, because these words seem rather to correspond with the Lubim named by Nahum with Put. From the little we certainly know of the peoples associated with Put, we shall, at most, be able to conjecture with some probability that the word represents an African people not far removed from the Libyans. The people thus named seem to have been warlike, and to have been employed as foreign mercenaries by

Tyre and Egypt. The name occurs in the form Phud in the Apocryphal book of Judith [ii. 23].

PUTEOLI, a town of Campania in Southern Italy, upon the coast of the Bay of Naples, from which city it was distant westward about eight miles. It was here that St. Paul landed on his way to Rome, and found brethren, with whom he tarried seven days to rest after his many perils on his eventful voyage [Acts xxviii. 13, 14]. The place was important as a fashionable watering-place: ships from Egypt and the East were also accustomed to stop and land their passengers and cargoes. The modern town is called Pozzuoli, and is chiefly interesting for its important ruins and historical associations.

PUTIEL, *afflicted of God*; father-in-law of Eleazar, the son of Aaron [Exod. vi. 25].

PYGARG. According to Belon, the pygarg of the Greeks was the eagle called *Jean le blanc* (*Circæus*, or *Falco brachydactylus*); but later naturalists have identified it with the bald eagle (*Haliaetus*, or *Falco leucocephalus*). According to Temminck, this bird is, in its plumage of the third and fourth years, the "great pygarg" of Buffon; but according to F. Cuvier, it is the "little pygarg" of the same naturalist. According to Temminck, again, it represents, in its plumage of the fifth year, the "pygarg eagle" of Vieillot, and, according to F. Cuvier, the "great pygarg" of Buffon. These discrepancies among those who have devoted the greatest attention to the subject, attest the difficulties which are involved in such inquiries. It may be seriously questioned, indeed, whether the pygarg (Hebrew, *dishān*) of Deut. xiv. 5 signifies a bird at all, and is not rather a quadruped. Our translators suggest "bison" in the margin. We prefer to understand a species akin to the gazelle, antelope, or goat.

Q

QUAILS. The Israelites, when suffering from privation in the wilderness, were twice relieved by a miraculous supply of quails: first, in the wilderness of Sin, or Zin, a few days after they had passed over the Red Sea [Exod. xvi. 13]; and secondly, at the encampment called in Hebrew Kibroth-hattaavah, or "the graves of lust" [Numb. xi. 32]. It is true that when God thus fed the Israelites it happened to be in the spring, when the quails pass from Asia and Africa into Europe; but the miracle lay in their being brought so seasonably, in such numbers, and in such a manner. God caused a wind to arise, which drove them within and about the camp of the Israelites, and that in such great numbers, as to suffice for more than a million of persons for upwards of a month; nay, "he rained flesh upon them as dust, and feathered fowls like as the sand of the sea" [Ps. lxxviii. 27].

Quails, a small game bird of great delicacy, are not so numerous in England as on the Continent. They fly in immense flocks across the Mediterranean, sometimes almost covering the smaller intervening islands with their numbers. On the western coasts of Naples such prodigious numbers have appeared, that a hundred thousand have been taken in a day within the space of four or five miles. Bewick suggested that the quails which supplied the Israelites with food were driven on their passage to the north by a wind from the south-west, sweeping over Ethiopia and Egypt towards the shores of the Red Sea.

The annual migration of quails constitutes an epoch

of excitement in all the islands of the Mediterranean as well as on the southern shores of Europe. Large numbers of persons of all ages and degrees assemble on the shores of Sicily and Naples, and the number of sportsmen is prodigious. In most places, and even in the environs of Constantinople, the arrival of quails is the signal for a general shooting match, which lasts two or three days.



Quail (Coturnix).

As, unfortunately, there is scarcely a term in natural history which occurs in Holy Writ that has not been made the subject of controversy, so the Hebrew word for quail, *qān* (*qān*), has not escaped. It has been regarded by Hasselquist as the sand-grouse, which certainly is met with in vast flocks. But the present Arabic name of the quail is *selwa* or *simmen*; it was seen in spring at the very time that it migrates from Arabia by Syria across the Baltic, and the description given is much more applicable to flights of quails, alighting in an exhausted state during their periodical migration, than to sand-grouse, which are powerful on the wing, and which are never seen fatigued, as in their frequent migrations from the deserts to the waters of the Euphrates and Tigris. The Syrians hunt quails, on their spring and autumn migrations, with the small hawk called *al bashak*.

QUARTUS, *fourth*; a convert at Corinth. St. Paul sent salutations from him to friends at Rome, in his epistle to the Christian brethren in that city [Rom. xvi. 23]. Nothing further is known concerning him.

QUATER'NION, a company of four soldiers. To the custody of four such companies the Apostle Peter was committed during his imprisonment by Herod [Acts xii. 4], each company, it must be presumed, keeping guard during one watch of the night. The circumstance is noticeable as an evidence of the zeal of Herod in taking every possible precaution against the prisoner's escape, and thereby in truth providing unconsciously the strongest possible confirmation of the subsequent miracle.

QUEEN. In Greek and Hebrew the form of this title usually corresponds with that of "king," but it is by no means of such ancient occurrence. We read of kings as far back as the days of Abraham, and of a "kingdom" earlier still [Gen. x. 10]; but we do not find any explicit mention of a queen until the time of

Solomon, when the "queen of Sheba" comes into notice. The wives of Saul, David, and Solomon are not called queens in the historical books, and it is not improbable that the title was first employed of princesses actually ruling like the queen of Sheba. Pa. xlv. 9 would seem to imply that one of Solomon's consorts was called a queen (if that psalm was composed on the occasion of his marriage with Pharaoh's daughter); a reference to the Hebrew text, however, will show that the word here is not properly a queen (*malikah*), but a king's wife (*shēgāl*). In 1 Kings xi. 19, again, where Pharaoh's wife is in our version called "Tahpenes the queen," the Hebrew has a word rather denoting a royal lady (*gēbhīrah*); and the same is the case with Asa's mother Maachah [xv. 13], and with Jezebel [2 Kings x. 13]. The word in Neh. ii. 6 is *shēgāl*, but Vashti and Esther are strictly designated queens [Esth. i. 9; iv. 4]. In like manner, we read of queens, properly so called, in the Song of Solomon [vi. 8]. The queen in Jer. xiii. 18 is the *gēbhīrah*, and those of Isa. xlix. 23 are "princesses" (*sārōth*); but it is truly a queen in Dan. v. 10. There is not in all the Old Testament any one mentioned by name with the proper title of queen among the Hebrews, nor is this title assigned to any others except those referred to above. In the New Testament we read of the "queen of the south" [Matt. xii. 42; Luke xi. 31]; of "Candace, queen of the Ethiopians" [Acts viii. 27]; and of the Apocalyptic city, which says, "I sit a queen" [Rev. xviii. 7].

QUEEN OF HEAVEN. This appears in Jeremiah [xlv. 17, 25] as the distinguishing title of a pagan deity. The prophet rebuked the Jews for their idolatrous practices, but they justified themselves by speaking of the benefits they had realised while they followed them: "From the time that we ceased to burn incense to the queen of heaven, and to pour out libations to her, we have been in want of everything, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out libations to her, was it without our husbands that we made for her wafers, serving her, and pouring out libations to her?" [Jer. xlv. 17, 18, Dr. Henderson's version.] This passage is interesting, because it shows what kind of services were rendered to this goddess, and that in them the women occupied the foremost place. On referring back to Jer. vii. 18 we have a Divine description of the same worship, from which it appears that men, women, and children took part in it. Dr. Henderson thus renders the passage:—

"The children gather wood,
And the fathers kindle the fire,
And the women knead the dough,
To make cakes to the queen of heaven,
And to pour out libations to other gods,
In order to provoke me to anger."

There are differences of opinion as to the identification of the idolatrous object called the queen of heaven. Dr. Henderson has a valuable note upon the question, and we can hardly do better than give the substance of it here. There is a various reading of the word rendered "queen," and those who adopt it explain it to mean "workmanship," and apply it to the heavenly bodies, considering that the worship of the planets generally is intended. To these, and especially to the sun and moon, the ancients attributed a powerful influence over human affairs, and rendered peculiar homage. Instead of "queen" in Jer. vii. 18 the Greek version has "army," and with this the Syriac and

Chaldaic agree; but in xlv. 17—19, 25, the Greek has "queen," as the Latin has in all cases. The general and preferable opinion is that the moon is intended. The worship of this luminary was very common among the ancients. Horace calls the moon the "two-horned queen of the stars." The Phœnicians called her Ashtoreth, and hence we read of a place called Ashtoreth-carnaim, or "the two-horned Ashtoreth." She was regarded as the wife of Baal or Molech, the king of heaven. The crescent was her constant symbol, and is found on many ancient medals and other relics. The sun and moon together were regarded as emblematic of the productive powers of Nature, and this idea led to the most sad and shameful practices under the name of worship: even prostitution was practised as a part of religion, and enjoined as a sacred duty owing to the gods. Various writers of antiquity speak of the loathsome and licentious rites to which we refer. There is little or no doubt that the "cakes" which were presented to the queen of heaven were historically the precursors of those which gave name to the Collyridians, a sect of ancient heretics who idolised the Virgin Mary, worshipping her as a goddess, and offering to her little cakes. This sect chiefly consisted of Arabian women, and was opposed by Epiphanius in his work against heresies [Broughton's "Dictionary," s. v. *Collyridians*; "Dictionnaire des Hérésies," vol. i., p. 357]. It would not be difficult to collect many additional illustrations of the worship of the moon, but those which precede must suffice. The subject is referred to in the article MOON.

QUICKSANDS, a word only found in our English Bibles once [Acts xxvii. 17], and there the Greek text has *surtis*, better known in its Latinised form *Syrtis*, as the proper name of two localities near the coast of Africa—the Greater Syrtis and the Lesser Syrtis (Syrtis Major and Syrtis Minor). Thus Dr. Alexander says: "Quicksands is in Greek a proper name, the *Syrtis*, one of two sandy gulfs particularly dreaded by the ancient seamen on the northern coast of Africa; the Syrtis Minor near Cathale, and the Syrtis Major near Cyrene, which last is the one here meant, as being that to which a north-east wind would naturally drive them from the coast of Claudia" [Comment. on Acts]. Lechler and Gerok, in their exposition of the passage, speak thus: "They feared to be driven on the Syrtis, i.e., the Syrtis Major, a dangerous shallow, with rocks, on the African coast, between Tripoli and Barca. They feared this, because the north-east wind blew directly towards that quarter. The Lesser Syrtis lay farther to the west, and cannot be here thought on; but the danger was imminent of being driven upon the Greater Syrtis. There is, therefore, no reason to understand *surtis* as designating a sand-bank generally, especially as it has the definite article" [Gloss's translation in Clark's For. Theol. Lib.]. That the Greater Syrtis is meant by the word rendered "quicksands" is the opinion of several of the older expositors, and of most modern ones, including Smith, Conybeare and Howson, and Alford.

QUIVER, a receptacle for arrows. The Bible supplies no clue to the form and material of the ancient quiver. In Gen. xlvii. 3, it is not certain that the Hebrew *tehi* means a quiver, and some suppose a suspended weapon was intended. Another word, *ashpāh*, of doubtful origin, more commonly denotes a quiver, and is used both literally and figuratively [Job xxxix. 23; Pa. cxvii. 5; Isa. xxii. 6; xlix. 2; Jer. v. 16; Lam. iii. 13]. The quiver was an important



RABATH-AMMON.

part of the accoutrements of archers in ancient nations, and is often seen represented upon the monuments of Assyria, Egypt, Persia, Greece, and Rome. It was chiefly made of leather, and adorned in many different ways, according to the taste, rank, wealth, or nationality of the owner. Its ordinary position was upon the left hip of the wearer, but the custom varied, and some wore it over the right shoulder. Charioteers are frequently represented as having their quivers slung over the side of their chariots. [See CHARIOT.] The main objects sought were convenience and safety of conveyance, and facility of use, and these determined the position of the quiver. Numerous allusions to the quiver may be found in Greek and Roman authors, who supply various details concerning it [Smith's "Dict. of Gr. and Rom. Antiq.," s. v. *Pharetra*; Weiss, "Kostümkunde," *passim*; Wilkinson's "Egyptians," i.].

R

RA'AMAH, *thunder*; one of the sons of Cush [Gen. x. 7], and father of Sheba and Dedan. His name occurs again in Ezek. xxvii. 22, in company with that of Sheba, and must therefore be regarded in this place as the equivalent of Dedan, already mentioned in vs. 15, 20. From this it appears that the tribe had acquired some celebrity in the field of commerce, and had settled on the Persian Gulf. [See **DEDAN**.]

RAAMI'AH, *thunder of the Lord*; one of the exiled princes who returned with Zerubbabel from the Babylonian captivity [Neh. vii. 7]. He is called "Reelaiash" in Ezra ii. 2.

RAAM'SES [Exod. i. 11]. [See **RAMESSES**.]

RAB'BAH, *great*. 1. A city of Ammon, the same as "Rabbath of the children of Ammon," to which we refer the reader. 2. A city of Judah, apparently in the hill country, but now unknown [Josh. xv. 60].

RABBAH OF THE AMMONITES. [See **RABATH OF THE CHILDREN OF AMMON**.]

RABBAH OF THE CHILDREN OF AMMON [2 Sam. xii. 26]. [See next article.]

RABATH OF THE CHILDREN OF AMMON, also called "Rabbath of the Ammonites," "Rabbah of the Ammonites," "Rabbah of the children of Ammon," and simply "Rabbah." We first read of this place as that in which the iron bedstead of Og was preserved [Deut. iii. 11]. It was a chief city of the tribe to which it belonged, if not the only one of any consequence in their possession. Joshua describes the boundary of the Gadites on the east of the Jordan as extending to "Arcoer that is before Rabbah" [Josh. xiii. 25]. We next hear of it in the records of David, whose army, under Joab, laid siege to the city of Rabbah, which he took. In the account of the capture of the place, it is called "the royal city" (the city of the kingdom), "the city of waters." It would seem that, although Rabbah surrendered to Joab, he did not take formal possession of it, but invited David to do so. The king complied, and treated the vanquished with much severity [2 Sam. xi. 1; xii. 26—31; 1 Chron. xx. 1—3]. Later, when David was at Mahanaim, during Absalom's revolt, "Shobi the son of Nahash of Rabbah of the children of Ammon" was one of those who liberally supplied him with necessaries [2 Sam. xvii. 27—29]. The destruction of the city is graphically predicted by Amos, and in terms which indicate



GATEWAY OF RABBAH-AMMON.

that it must have been a place of strength and importance [i. 14]. The denunciations of Jeremiah are in a similar strain [xlix. 2, 3]; as also are those of Ezekiel [xxi. 20; xxv. 5]. Notwithstanding a chequered history, the place is mentioned by Polybius as Rabbat-amana, and it was afterwards known as Philadelphia. Subsequently, the Arab geographer Abulfeda refers to it as Amman, and this name still clings to its ruins, according to Burckhardt, Seetzen, Von Raumer, and other authorities. The history of the city may be traced, in the interval between Old and New Testament times, in Josephus and elsewhere, and it may be carried forward, with more or less of certainty, for several centuries after the Christian era. Under the Roman rule, it must have been a large and flourishing place. It was the seat of a bishop: one of its bishops, Cyrrion, attended the Nicene Council in A.D. 325. Dr. Keith speaks thus of the place:—"Situated as it was, on each side of the borders of a plentiful stream, encircled by a fruitful region, strong by nature, and fortified by art, nothing could have justified the suspicion, or warranted the conjecture, in the mind of an uninspired mortal, that the royal city of Ammon, whatever disasters might possibly befall it in the fate of war or change of masters, would ever undergo so complete a transmutation as to become a 'desolate heap'" ["Evidence of Prophecy," p. 267]. The same author gives extracts from some of those who have visited it, to show the exact accomplishment of prophecy in the experience of Rabbah. The following, cited by Keith from Seetzen, is interesting as a summary of its present remains, which are seen in our illustration:—"Although this town has been destroyed and deserted for many ages, I still found there some

remarkable ruins, which attest its ancient splendour—such as (1) a square building, very highly ornamented, which has been, perhaps, a mausoleum; (2) the ruins of a large palace; (3) a magnificent amphitheatre, of immense size, and well preserved, with a peristyle of Corinthian pillars without pedestals; (4) a temple with a great number of columns; (5) the ruins of a large church, perhaps the see of a bishop in the time of the Greek emperors; (6) the remains of a temple, with columns set in a circular form, and which are of an extraordinary size; (7) the remains of the ancient wall, with many other edifices." Yet, considerable as this city must have once been, and populous and well-ordered as must have been the whole region, it was so insecure when Dr. Keith intended to visit it, that he dared not venture. Mr. G. Robinson observes, in his account of the visit he made to Amman, that "the principal ruins lie along the banks of a small river called Moiet (water) Amman, running through a valley bordered on both sides by barren hills of flint. This stream, which has its source in a pond a few hundred paces from the south-west end of the town, after passing underground several times, empties itself into the river Zerka. . . . Sources of water are seldom met with in the upper plain of Belka, a circumstance which greatly enhances the importance of the situation of Amman, which, however, at the present day, is never visited for any other purpose. Both the source and the stream it supplies are plentifully stocked with fish (trout), that seem to live in undisturbed repose" ["Travels in Palestine and Syria," vol. ii.]. From this it will be seen why Joab spoke of Rabbah as the "city of waters." This most interesting site may be described as about thirty miles

east by north of Jericho, and of course on the east of the Jordan.

RAB'BATH. [See the preceding article.]

RAB'BI, literally "my master," from a Hebrew root signifying "great;" a distinctive title applied by the later Jews especially to their teachers and doctors of the Law. In actual practice it was, no doubt, nearly equivalent to our word "doctor," but its abuse flattered the vanity of the Jewish teachers, and encouraged a disposition in the public to regard them as persons worthy of peculiar veneration. Hence our Lord, when referring to the love of the Scribes and Pharisees for

Portuguese Jews." [For further particulars, see Mills' "British Jews."]

RAB'BITH, *numerous or large*; the name of a town which was in the lot of Issachar, but it is only mentioned once, and is otherwise unknown [Josh. xix. 20].

RABBO'NI, a word of similar signification to "rabbi," but formed after the analogy of the Syro-Chaldaic. It occurs but twice in the New Testament [Mark x. 51; John xx. 16]. In the former of these passages our translators have not very happily rendered it "Lord;" in the other they have transferred it to the English. The *i* at the end of this word, like that



RABSHAKEN BEFORE SENNACHERIB. (FROM THE ASSYRIAN MONUMENTS.)

this distinction, forbade his disciples to adopt it [Matt. xxiii. 7, 8]. It was sometimes applied to Christ, but there is no indication that it was regularly used by his disciples [John i. 38, 49; iii. 2; vi. 25]. John is once addressed as "Rabbi" by the Jews [John iii. 26]; but we almost always find the Greek word *didaskalos* translated "master" or "teacher." The term still continues current among the Jews. Mr. Allen says: "Individuals who are well versed in the Talmud easily obtain the title of *rabbi*, which is little more than an honorary distinction among their brethren. The rabbies are professedly religious teachers, and are believed by their ignorant brethren to have great power over spirits. In every country or large district the Jews have an officer denominated, in some places, a chief, or presiding rabbi, and in others a *chacam*" ["Modern Judaism," p. 334]. The chief rabbi has numerous duties and privileges, and considerable influence. "In this country," says Mr. Allen, "there are two of these officers, the chief rabbi of the German and Polish Jews, and the *chacam* of the Spanish and

in "rabbi," properly signifies "my," but it seems to have lost this force, as was the case with other words, and as happened with the French "*monsieur*," &c. [See RABBI.]

RAB-MAG, *chief magician or magician* [see MAGIC]; an officer of the court of the king of Babylon who was one of the princes. He is mentioned in Jer. xxxix. 3, where it should be observed that only three princes are named, each with his official distinction—not six, as might at first appear.

RAB-SAR'IS, *chief eunuch*; an officer of the court both of the king of Assyria [2 Kings xviii. 17] and of the king of Babylon [Jer. xxxix. 3]. [See RAB-MAG.]

RAB-SHA'KEH, *chief cupbearer*; the official designation of an officer of Sennacherib, king of Assyria, who was sent with messages to Hezekiah and to the people of Jerusalem [2 Kings xviii. 17—xix. 13; Isa. xxxvii. 2—xxxviii. 13]. He was accompanied by two other persons, similarly designated by their official titles [see RAB-SARIS, TARTAN], and he acted as their spokesman.



THE TOMB OF RACHEL.

RA'CA, a word of contempt which appears to have been sometimes used among the Jews in our Saviour's time, and was, no doubt, very offensive. Its primary meaning is disputed, and cannot be inferred from the only text [Matt. v. 22] where it is found. Most critics take it to signify "vain" or "empty;" but it has been observed that there is a Syriac word of exactly the same form, denoting the mucus of the nose, and that this is the preferable explanation.

RACE [1 Cor. ix. 24; Heb. xii. 1]. [See GAMES.]

RA'CHAB, the form of the name Rahab given in the genealogy of our Lord [Matt. i. 5]. [See RAHAB.] In the Greek version of the Old Testament the word is invariably written "Raab."

RA'CHAL, *place of traffic*; a town in the tribe of Judah [1 Sam. xxx. 29]. In the Greek version it seems to be called Carmel. It was one of the places to which David sent presents when he divided among his friends the spoil of his enemies. It was most likely in the south of Judah, but it has not been traced by modern explorers.

RACHEL, *ewe*; the daughter of Laban, and one of the two wives of Jacob [Gen. xxix. 6, 28]. We first meet with her in the sacred history on the occasion of Jacob's visit to his uncle Laban, in Mesopotamia, after the fraud practised on Isaac, his father. The fugitive's first interview with his cousin and future wife is characterised by the customary simplicity of patriarchal times. So also is the subsequent narrative of his deep affection for her, an affection which years never diminished; of the artifice by which Laban cheated him by the substitution of the elder daughter for the younger; and of the faithfulness of Jacob to his first attachment, and his readiness to serve a second seven years for Rachel. At the end of this period she became his wife, but was afflicted with barrenness, as

a punishment for the jealous dislike which had sprung up, chiefly in her husband, but no doubt also in herself, towards the despised and neglected Leah [Gen. xxix. 31]. After the lapse of some time, however, "God remembered Rachel," and she gave birth to Joseph [xxx. 22—24]. On Jacob's departure from Mesopotamia, Rachel concealed and carried away with her, without the knowledge of her husband, the idolatrous images of her father, doubtless from superstitious motives, and contrived, when Laban insisted on their restoration, to evade the search which Jacob ordered [xxxi. 34, 35]. This and the subsequent interposition of God himself relative to the teraphim, indicate a low spiritual state in Rachel, which it is difficult to account for after so long and affectionate a relationship with Jacob, except on the supposition that Jacob himself had declined from the fervour of the vow which he made at Bethel. After the critical interview with Esau, the yet more critical events connected with the destruction of the Shechemites, and the gracious communications from God at Bethel, Jacob was journeying from the latter place when his beloved Rachel died in giving birth to Benjamin [xxxv. 18, 19], and was buried "in the way to Ephrath, which is Bethlehem: and Jacob set a pillar upon her grave." That the sepulchre of Rachel was a well-recognised locality centuries after, we learn from 1 Sam. x. 2; and it is still regarded with veneration both by Jews and Mohammedans. Dean Stanley states that the sepulchre which tradition identifies as that of Rachel, and which is represented in the above illustration, exactly agrees with the description of the Biblical narrative ["Sinai and Palestine," 149]. In the prophecy of Jeremiah Rachel is poetically employed as the personification of God's people [Jer. xxxi. 15—17 (spelt "Rahel")] grieving under their calamities, and the passage is also quoted by the Evangelist as having a further fulfilment in the dis-

treas which was caused at Bethlehem by the cruel slaughter of the infants at the command of Herod [Matt. ii. 17, 18].

RADDAI, *subduing*; the fifth son of Jesse and brother of David [1 Chron. ii. 14].

RAGUEL, *friend of God*. For some account of the conflicting opinions in regard to this personage, and his true relationship to Moses, we must refer our readers to the articles HOBAB and JETHRO. Raguel [Numb. x. 20], or Reuel, as the name is written in Exod. ii. 18, is called the father-in-law of Moses, and was therefore identical with Jethro, the latter being a second name.

RAHAB, *insolence, pride*; a name applied to Egypt in a few places of the Old Testament [Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9]. There seems to be no reason for supposing this to be actually a proper name for Egypt, and we prefer to regard it as a figurative term descriptive of Egyptian haughtiness and pride. This word is quite different from the name of the woman Rahab.

RAHAB, *broad*. The history of this remarkable Canaanite woman belongs to the first beginnings of Israel's conquest of the promised land. Before the tribes, under the guidance of Joshua, passed over the Jordan in order to take possession of their inheritance, their new leader took the precaution to send out from Shittim, the last station at which the Israelites encamped before crossing the river, two trustworthy men to spy out the country, and in particular the strong city of Jericho, which was destined to be the first to fall. Under cover of the shades of evening, the spies entered the city, and selected for their hiding-place the house of the harlot Rahab, which was built upon the city wall. What determined them in their choice of a refuge is easily understood, if we take into due consideration the dangerous nature of their errand. They wished to shun observation, and in a city sunk in all the immorality of heathenism, the entry of a couple of strangers into such a resort seemed little likely to be remarked. On the other hand, the situation of Rahab's house on the wall of the city was most convenient for flight, in case of their being detected and pursued. How necessary it was for them to neglect no precaution if they were to escape with their lives, was proved by the event. For, notwithstanding all their strategy and address, the quick sensitiveness of fear had already taken the alarm. The entry of suspicious foreigners into the city was notified to the king of Jericho, whose agents were at once on the alert, and tracked the spies to the house of Rahab. On her being interrogated about them, and charged to deliver them up, she found means to conceal them under the stalks of flax which were spread to dry upon the flat roof of her house, and told the royal messengers that two such strangers, as they had described, had indeed entered her house, but that she knew nothing of their business, and that they had already departed, whither she could not tell. She added, that if actively followed up, they would certainly be overtaken. Acting on this information, the king immediately ordered a hot pursuit in the direction of the fords of Jordan, for which, it was concluded, they would at once make; and as soon as the pursuers had passed out, the city gates were shut. Meanwhile Rahab, trembling lest the king's emissaries should return too soon from their fruitless search, hastened to the roof of her house, and confessing the panic into which the appearance of the Israelite host

had thrown the whole city, as well as her own personal belief in Jehovah, and in the conquest of the country by his chosen people, solemnly engaged the spies, in return for her saving their lives, to spare her and her family on the approaching downfall of the city. To this they readily agreed, and gave her a scarlet thread, which she was to bind to the window of her house, as a sign by which it might be recognised, and saved from the general destruction. She now let them down the city wall by a cord passed through the window, enjoining them to flee in the direction of the mountainous country, *i.e.*, towards the west, inasmuch as their pursuers had taken the opposite course; and to hide themselves amongst the highland recesses for three days, by which time it was to be expected that the heat of the pursuit would be sufficiently abated to allow them to rejoin the Israelite army. They followed her instructions, and having reached the camp in safety, reported to Joshua, "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." When, accordingly, Jericho fell, and was delivered over to utter destruction, Rahab and her family escaped the ban, and were subsequently incorporated with the Israelite community [Josh. ii.; vi. 17-25]. Rahab herself became the wife of Salma, or Salmon, a prince of the tribe of Judah, and so the ancestress of David and of our Lord [Ruth iv. 21; 1 Chron. ii. 11; Matt. i. 5].

It will be seen from the above natural explanations that there is no necessity to soften down or explain away the term by which Rahab's original occupation is denoted in Scripture, as has sometimes been attempted, even if the Hebrew word *zénah*, or the corresponding Greek word *pornē*, employed in the New Testament as its translation, admitted of any other sense than that of harlot, which is not the case. That the Jews very early missed this clue to the right understanding of the passage, and accordingly felt scandalised at having their ancestors brought into relationship with a fallen woman, is evident from the gloss of Josephus, who omits the offensive term, and transforms Rahab into the simple hostess of an inn. In this he has been followed by several rabbinical authorities—the Targum, for instance, and Jarchi—whilst others, as Kimchi, make her a concubine. Amongst the Christian expositors, in addition to these artificial interpretations, the still more forced and far-fetched renderings of "foreigner" and "heathen woman" have found advocates. In the present day, it is admitted on all hands that all such endeavours to evade the natural and uniform sense of the term used in the Bible must stand condemned before the tribunal of impartial philology. Rahab was what she is styled in Scripture; and the two Hebrew spies, trembling for their lives, sought shelter in her house, simply because it was most convenient for the avoidance of detection, or, in case of their being discovered, for flight. It seems clear, moreover, that the visit of Joshua's two chosen emissaries, so far from affording any sanction to her sinful mode of life, was the determining cause of her abandoning it for ever. She is no sooner brought into contact with the professors of a nobler religion than she at once renounces for ever her people and her gods, and makes to the messengers of the new faith her magnanimous and memorable confession, "The Lord your God, he is God in heaven above, and in earth beneath" [Josh. ii. 11]. Accordingly, we cannot wonder that whilst, on the one hand, Jewish patriotism is loud in the praises of Rahab, and makes her the ancestress of no fewer

than eight prophets, the New Testament, with its inwardness and profound spiritual appreciation, holds her up as an eminent example of faith [Heb. xi. 31]. It is in allusion to the universal currency amongst the first Christian churches of Rahab's faith as an example side by side with that of Abraham, that St. James [ii. 25] cites her history as a sufficient refutation of the Antinomian abuse of the doctrine of justification by faith. He shows that her case proves, not that a dead faith justifies, but a faith which evinces by works that it is alive, just as a body does which is informed and animated by a living soul. Slightly altering the authorised version, in accordance with the present state of New Testament philology, the passage reads thus:—"Likewise also, was Rahab the harlot justified without any works, seeing that she received the messengers, and sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

RA'HAM, *merciful*; the father of Jorkoam, mentioned in 1 Chron. ii. 44, amongst the descendants of Caleb, the son of Hezron.

RAHEL. This form of the word "Rachel" is found only in Jer. xxxi. 15. It more nearly represents the sound of the original Hebrew term, than "Rachel" as now pronounced. [See RACHEL.]

RAIN. The allusions to rain in Scripture are frequent and often precise. Not only is rain spoken of as a phenomenon by no means strange to Palestine, but reference is made to the two seasons when it was specially to be looked for. The "early" or the "former" rain, and the "latter rain," are phrases familiar to all Bible readers. Upon this subject it is best to quote what is said by those who have resided in the country, because it is the opinion of some that the seasons have undergone extensive changes in the Holy Land since the Old Testament times. It appears to result from the observations which have been made at Jerusalem that the average quantity of rain falling there is considerably greater than it is even at Liverpool. According to Dr. Whitty, the rain-fall at Jerusalem is 65 inches per annum, whereas at Liverpool it is but 55½ ["Water Supply for Jerusalem"]. Dr. Robinson says—"The variations of rain and sunshine, which in the West exist throughout the whole year, are in Palestine confined chiefly to the latter part of autumn and the winter, while the remaining months enjoy almost uninterruptedly a cloudless sky. The autumnal rains, the early rains of Scripture, usually commence in the latter half of October, or beginning of November, not suddenly, but by degrees, which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west or south-west, continuing for two or three days at a time, and falling especially during the night. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December, the rains continue to fall heavily, afterwards they return only at longer intervals, and are less heavy; but at no period during the winter do they cease to occur. Snow often falls in Jerusalem in January and February, to the depth of a foot or more, but does not usually lie long. The ground never freezes, but Mr. Whiting had seen the pool behind his house (Hezekiah's) covered with thin ice for one or two days. Rain continues to fall more or less through the month of March, but is rare after that period. During the present season there had been little or none in March, and indeed the

whole quantity of rain had been less than usual. Nor are there at the present day any particular periods of rain, or successions of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fair weather. Unless, therefore, there has been some change in the climate since the times of the New (Old ?) Testament, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn, which revived the parched and thirsty earth, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the field." "During the months of April and May, the sky is usually serene, the air mild and balmy, and the face of nature, after seasons of ordinary rain, still green and pleasant to the eye. Showers occur occasionally, but they are mild and refreshing. On the 1st of May we had showers in the city, and at evening there was thunder and lightning (which are frequent in winter), with pleasant and reviving rain. The 6th of May was also remarkable for thunder and for several showers, some of which were quite heavy. The rains of both these days extended far to the north, and overtook our missionary friends who were returning from Jerusalem to Beirut. But the occurrence of rain so late in the season was regarded as a very unusual circumstance. Morning mists, however, are occasionally seen at a still later period. In ordinary seasons, from the cessation of the showers in spring, until their commencement in October or November, rain never falls, and the sky is usually serene." "In autumn the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain" ["Bibl. Res.," vol. i., pp. 429-431]. We must find room for what the same acute observer recorded on a subsequent occasion, when staying at Beirut in March and April:—"During the first week after my arrival, the weather was delightful. The thermometer ranged from 60° to 80° Fahr. The skies were cloudless, the atmosphere mild and balmy, and the Oriental sun poured his genial beams over a prospect by sea and land of surpassing beauty. . . . The next week there was a change, not in the scenery, but in the weather. For five days, from Monday until Friday inclusive, there was rain; on some days heavy and with little interruption, and accompanied by high wind; on other days alternating with pleasant intervals of sunshine and clear sky. The storm was so violent, that some of the vessels dragged anchor, and all left the roadstead, and retired to the inner corner of the bay. Snow fell extensively upon the mountains, and also in the region of Hasbeiya. The weather on Saturday and for several following days was again splendid, but afterwards became variable, with occasional heavy rain, for nearly three weeks longer, until the close of the first week in April. These were the 'latter rains' of Scripture, which thus continued this season for nearly a month later than usual. One result of these late rains we afterwards saw on our journey in the very abundant crops of winter grain" ["Later Biblical Researches," or vol. iii., pp. 8, 9]. It seems but reasonable to believe that

the expressions "former rain" and "latter rain" describe the first and last showers which fall in the one rainy season, and that they do not really imply two distinct rainy seasons. When the early and the latter rain are conjoined, they denote the whole of an ordinary rainy season. That a rather different view is taken even at Jerusalem itself, may be gathered from a passage on this deeply interesting subject in Dr. Stewart's interesting book:—"Some excitement was occasioned a few years ago, by an announcement that the latter rains, which had been unknown in Palestine for ages, had, in the good providence of God, made their appearance again. I have every reason to believe, from careful inquiries on the spot, that the early and latter rains visit Palestine annually in common with the countries around, though probably not in such abundance now as when God smiled upon the land for his people's sake. The early rains are irregular, but generally take place at the breaking up of the dry season in October or November; and the latter rains occur in spring, in the months of February or March, preparing for an abundant harvest by 'clear shining after rain'" ["The Tont and the Khan," p. 317]. Among Scripture references we may refer to a few:—Deut. xi. 14; Job xxix. 23; Prov. xvi. 15; Song of Sol. ii. 11; Jer. iii. 3; v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1 [see also Thomson's "Land and the Book," part i., chap. viii.]. Rain sometimes falls in Egypt. Shaw says it seldom rains in the inland parts of Egypt, but that upon the coast, from Alexandria, all along to Damietta and Tineh, they have their former and latter rains, "as in Barbary and the Holy Land" ["Travels," &c., p. 377, second edition]. Rain is sometimes referred to as a symbol of spiritual gifts and influences, and of the Divine beneficence [Deut. xxxii. 2; Ps. lxxii. 6; Isa. xlv. 3, 4; Hos. x. 12].

RAINBOW, also called simply a Bow. This beautiful phenomenon is caused by the reflection and refraction of the rays of the sun when it shines upon falling rain. The spectators of a rainbow will observe that it is visible upon the clouds which are opposite to the sun, and that the rainbow's centre always appears to be opposite to the spectator. The scientific explanation of the details is very curious, but cannot be properly introduced here. In Scripture we are informed that the rainbow was appointed as a sign and witness of the Divine faithfulness [Gen. ix. 13—17]. The words "my bow I set in the cloud" do not imply that there was no rainbow before, but that it was now first constituted a sign of covenant between God and the world. Thus, that which already existed received a new function and office. Some maintain that there was no rain before the flood, and that the rainbow must therefore have been a new thing in the world. Others hold that it did rain before the flood, and that yet the rainbow was a new thing. The first opinion is thus expressed by Dr. Barth:—"The rainbow must have been a new phenomenon to man, inasmuch as never, until the flood, was the ground moistened with rain" ["Bible Manual," p. 30]. The second view is expressed by Keil and Delitzsch:—"The establishment of the rainbow, as a covenant sign of the promise that there should be no flood again, presupposes that it appeared then for the first time in the vault and clouds of heaven. From this it may be inferred, not that it did not rain before the flood, which could hardly be reconciled with Gen. ii. 5, but that the atmosphere was differently constituted; a supposition in perfect harmony with the facts of natural history, which point to differences in the climate of the earth's surface before

and after the flood" ["Comment. on the Pent.," vol. i., 154]. We must dissent from these opinions, and prefer to agree with Canon Wordsworth, who thinks that the original of Gen. ix. 13 may, perhaps, seem to intimate that the rainbow existed before the deluge, but that it was consecrated, as it were, as a sacred symbol and pledge after the deluge. "As in the Christian sacraments, natural elements previously existing were adopted by Christ, and hallowed for sacred uses, and made to be means of grace, so the rainbow was consecrated and set apart by God to be a sacred symbol to the world" [Wordsworth's "Holy Bible," vol. i., 50]. We read in Rev. iv. 3, that there "was a rainbow round about the throne;" and in x. 1, that there was a rainbow upon the head of the angel which John saw. The Greek word in these two places is *iris*, and denotes a glorious circle or halo of light, not a rainbow, in the ordinary sense of the term. A passage in Ezekiel [i. 28] admirably illustrates the two last quoted: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." The rainbow has been regarded with superstitious veneration by various pagan nations, ancient and modern [Wemyss's "Key to Symbolical Language," pp. 349, 350].

RAI'SINS. [See VINE.]

RA'KEM, *clothworker*; one of the sons of Shereah, of the tribe of Manasseh [1 Chron. vii. 16].

RAK'KATH, *shore-town*; a town in the tribe of Naphtali, and called a "fenced city" [Josh. xix. 35]. According to a tradition of the Rabbins, it stood where Tiberias was afterwards built. Keil says, "This opinion has been objected to by Reland, but on slender grounds" ["On Joshua," p. 439]. Robinson is of opinion that the Rabbinical statement in the Talmud can neither be proved nor disproved. The Syriac version reads "Karath," and the Greek "Daketh;" but these throw no light upon the subject.

BAKKON, the name of a town belonging to Dan [Josh. xix. 46]. Gesenius explains the word "thinness;" but Fürst, with perhaps better reason, supposes it to mean "a place upon the shore;" another explanation is that it is the same as Me-jarkon [see ME-JARKON], the name being partly repeated. The Greek translation omits Bakkon, and the Syriac reads "Karkon." The site is unknown, but it must have been to the west of Jerusalem, and towards the Mediterranean.

RAM, *exalted*. 1. The son of Hebron, and grandson of Pharez, and one of the ancestors of the royal line of David [Ruth iv. 19; 1 Chron. ii. 9]. The marginal rendering of the latter passage, and also the genealogical lists in Matt. i. [vs. 3, 4] and Luke iii. [ver. 33], give the name of "Aram." 2. One of the sons of Jerahmeel, son of Hezron, and brother of Ram (1) [1 Chron. ii. 25, 27]. 3. A person named in Job xxxii. 2, and probably the head of a tribe of that name. It has been supposed that he is identical with the Aram of Gen. xxii. 21, but in the absence of definite information on the subject, nothing positive can be asserted.

RAM. This animal was appointed in the Levitical ritual for the sacrifice on certain special occasions [Exo. xxix. 15, 16; Lev. viii. 21; ix. 2, &c.], having been also similarly offered by Abraham [Gen. xv. 9; xxii. 13]. [See SACRIFICE, SHEEP.]

RAM, BATTERING. [See BATTERING RAM.]

RAMA, the same as Ramah; a town in the tribe of Benjamin. It is mentioned in Matt. ii. 18, "In Rama was there a voice heard," &c. The evangelist is alluding to Jer. xxxi. 15, as fulfilled in the massacre of the children at Bethlehem by command of Herod. From the mention of both places, it is apparent that St. Matthew gives an extended meaning to the prophetic utterance; and he probably intends the name Rama to be typical, in the same way as Rachel is.

RAMAH, a height. In one form or another, this word appears in numerous Scripture proper names of places, much in the same way as the words "high" and "hill" do in English topography. In almost every case in which we find it, it refers to a site which is, in some sense, an elevated one: thus, even in the form Merom, it signifies the upper lake of the Jordan. When elevation of locality is not meant, the word is compounded with some other. [See RAMATH-LEHI.]

1. Ramah in the tribe of Benjamin, mentioned along with Gibeon and Beeroth [Josh. xviii. 25]. As this is a place of considerable celebrity, we shall briefly refer to the texts in which mention is made of it. It was certainly very near to Gibeah [Judg. xix. 13], and not very far from Jebus, or Jerusalem. Saul is said to have "abode in Gibeah under a tree in Ramah" [1 Sam. xxii. 6], where it may be questioned whether the town is meant. Baasha, king of Israel, is said to have built Ramah, which can only mean that he fortified it [1 Kings xv. 17, 22]. Baasha was prevented from fully carrying out his intention by the news that Asa, king of Judah, had formed an alliance with Benhadad of Syria, who at once commenced hostile operations on the northern frontier of Israel [2 Chron. xvi. 1—6]. Some of the citizens of Ramah returned from the Babylonian captivity [Ezra ii. 26; Neh. vii. 30], and the town was re-inhabited [Neh. xi. 33]. To these historical notices may be added the references from the prophetic books. Isaiah mentions it when predicting the approach of the Assyrian invaders [Isa. x. 29; comp. Hos. v. 8]. Jeremiah was at one time a prisoner at Ramah [Jer. xl. 1].

Ramah is identified with what Dr. Robinson calls "the high village er-Râm, on the east of the Nâbulus road" ["Bibl. Res.," i. 437]. Elsewhere he says: "Both the name and the position are here decisive. Ramah lay near Gibeah, six Roman miles from Jerusalem towards Bethel. The present er-Râm is a short hour north from Gibeah, and two hours north from Jerusalem. Ramah was again inhabited after the exile, and in the days of Jerome was a small village. In the thirteenth century Brocardus speaks of it correctly as a village south of el-Bireh, situated on a hill east of the road leading to Jerusalem. But, notwithstanding this distinct notice, the place seems to have been again forgotten in monastic tradition for centuries, and of course is not mentioned by travellers. Cotovicus saw the spot, but held it to be Gibeah of Saul. Quaresimus speaks only of Ramah as at Neby Samwil; and hence, probably, even the sharp-sighted Maundrell failed to notice er-Râm, and saw Ramah only at the prophet's tomb. Indeed, I have been able to find no further mention of er-Râm until the present century, and that only in one or two travellers" [i. 576, 577]. The same authority describes er-Râm as "a miserable village, with few houses, and these now in summer mostly deserted. There are here large squared stones, and also columns scattered about in the fields, indicating an ancient place of some importance. A small mosque, with columns, seems once to have been a church. The situation of er-Râm

is very conspicuous, and commands a wide prospect." It is generally believed that the Ramah of Jer. xxxi. 15 (the Rama of Matt. ii. 18) is Ramah in Benjamin. To this we are still inclined to assent, notwithstanding the reported discovery of Ramah in the vicinity of what is called the tomb of Rachel. Dr. Stewart says that Mr. Finn, then consul at Jerusalem, "not long before my arrival, had discovered the site of an ancient town, a little below the Kabbet Rahil, to which the people of the neighbourhood give the name of or-Ram, Ramah. There were many towns of the same name, but this is the Ramah in which the prophet heard the voice of lamentation and weeping" ["Tent and Khan," 247]. Some have gone so far as to suppose the newly-found Ramah to be Ramathaim-zophim.

2. There was a Ramah upon the border of the tribe of Asher, and apparently not far distant from Tyre [Josh. xix. 29]. Upon this it may be sufficient to cite the observations of Mr. Van de Velde:—"The Vulgate has Horma. Robinson ['Later Bibl. Res.,' p. 64] thinks it to be identical with the village of Ramah, with ancient ruins, about three hours S.W. of Tibnin. No doubt here is an ancient Ramah represented, but it seems to us too far in the central part of the land to answer to Josh. xix. 28, 29. If the 'strong city Tyre' of ver. 29 is intended for the continental Tyre, Ramah seems more probably identical with a village of that name about an hour from the present Sûr, and which must have been within half an hour's distance of the ancient continental fortress Tyre [Thrupp, M.S. Notes: he adds that it is correctly marked in the Benedictine edition of Jerome]" ["Mémorial," 342].

3. Ramah of Naphtali, and one of its "fenced cities," is readily identified with the modern Rameh, a village which occupies an elevated position a little to the north of the highway from Accho to the northern end of the Lake of Tiberias, and about midway between them [Van de Velde, "Mémorial," 341]. The place is thus described by Dr. Robinson:—"The village lies upon the lower cultivated slope of the mountain, still several hundred feet above the plain. It is a large village, well built, and apparently wealthy; and is inhabited by Christians and Druses. The former are Greeks and Greek Catholics, and constitute about two-thirds of the population. The place is surrounded by extensive olive orchards. Several of the men of the village were sitting on the ground near the entrance, and seemed little disposed to trouble themselves even to answer the inquiries of strangers. Meantime, as our horses' shoes needed fastening, our servants succeeded in finding a very good smith. Rameh has no traces of antiquity within or around it, so far as we could see or hear. Yet it is, without doubt, the ancient Ramah of the tribe of Naphtali [Josh. xix. 36]." "The present Ramah is mentioned by Brocardus, but he puts it two miles south of Cana" ["Bibl. Res.," iii. 79].

4. Ramah in Mount Ephraim [1 Sam. i. 19], the same as Ramathaim-zophim. [See RAMATHAIM-ZOPHIM.]

5. Ramah [2 Kings viii. 29], the same as Ramoth-gilead. [See RAMOTH-GILEAD.] (The preceding are all the Ramahs to which we find distinct allusions in Scripture. Those which follow are compounded with other words.)

RAMATHA'IM-ZO'PHIM, perhaps the double height of watchers. The same place is also called Ramah [1 Sam. i. 1, 19]; in fact, it is always called Rumah except in the first text now cited, from which we not only learn its full name, but the circumstance that it was in Mount Ephraim. Peculiar interest attaches to

the town as the birthplace of the prophet Samuel, and the seat of his authority [1 Sam. ii. 11; vii. 17]. The elders of Israel assembled here to complain to the prophet of his sons [viii. 4]. The name often occurs in connection with David in his relations to Samuel, and in allusion to Samuel personally down to the time of his death and burial, which occurred here [xv. 34; xvi. 13; xix. 18–23; xx. 1; xxv. 1; xxviii. 3]. Some of the passages referred to speak of Naioth in Ramah, but by this we can hardly understand anything but that Naioth was close at hand, and a special name for the spot where the school of the prophets seems to have been. The situation of Samuel's Ramah has been much disputed. By some it has been placed at Ramleh, but we are not aware that this opinion has now any advocates. Van de Velde maintains that it is identical with Rameh, a place about an hour's journey north of Hebron. Wolcott was the first to broach this idea. [For the reasons for this view, see Van de Velde's "Narrative," vol. ii., pp. 48–54; and "Memoir," p. 341.] An ancient and very general opinion is that the Ramah of Samuel is the modern Nebi Samwil, a celebrated elevation to the north-west of Jerusalem, from which it is distant four or five miles. It has been described or alluded to by a host of travellers, and no wonder, for, apart from all historical associations, Nebi Samwil is a most prominent object, towering above surrounding hills, and commanding a most extensive range of country. [See in MIZPAH or MIZPEH (6).] Nebi Samwil is identified by many with Mizpeh of Benjamin, but although ably supported the opinion is strongly contested. To enter into the merits of these discussions would require more space than we can spare, and we must therefore be content to express our opinion, that while the site of Ramathaim-zophim is not positively settled, it is to be looked for in the direction of Nebi Samwil. Sepp has no doubt about it, and wonders that Dr. Robinson and so many more should find Mizpeh in Nebi Samwil ["Jerusalem," &c., ii. 12]. Dean Stanley favours the belief that Nebi Samwil was Ramathaim-zophim, but he very judiciously observes, "we know not with certainty the situation of Ramah" ["Lectures on the Jewish Church," p. 407]. Mr. Porter also owns the real uncertainty as to the spot where "the last of the judges" was born and buried ["Hand-book for Syria and Pal.," p. 284]. Old Sandys felt that there was a doubt when he spoke of the hill "with the remains of that Rama Sophim (with more likelihood of truth than the other) which was the habitation of Samuel" ["Relation," p. 201, 3rd edit., 1627]. Finally, Dr. Robinson quite rejected the idea that Samuel's Ramah was at Nebi Samwil, and supposed it may have been at Soba, in which he thought he detected a trace of the word Zophim ["Bibl. Res.," ii. 7]. Soba is four or five miles south-west of Nebi Samwil. Passing over other suggestions, let us call attention to a curious fact. Quite recently a book has been published for the first time, although written about A.D. 1172, and from this we get a new and important idea. The author is speaking of the mountains to the west of Jerusalem, and after mentioning the traditional Emmaus, he says, "Hard by are the mountainous parts of Ephraim, which are called Sophim, and presently the large town of Ramatha, which is now called Rames, of which were Elkanah, father of Samuel the prophet, and Hannah his mother. Near to Sophim is Bethoron, which is now called Betor," &c. ["Theodericus de Locis Sanctis," edited by Titus Tobler, 1865, p. 87]. On looking at the large map of Van de

Velde, we find very near to Lower Beth-horon—not two miles to the north-west—a place called Sufa, which is in the hilly district, and very much like Sophim or Zophim. A little farther to the west we have not Rames, but Um-rush, a name which might easily be formed out of the other by a slight transposition. Um-rush is marked as a ruin, and it is not impossible that it should be the site of that Rames which Theoderic represents as the traditional position of the Ramah of Samuel's parents. It is certainly a curious coincidence that "Beth-horon with her suburbs" was given to that branch of Levi out of which Samuel sprang. Even if Theodericus means Ramleh by Rames, there seems no reason to doubt that he means Sufa by Sophim (or Zophim).

RAMATH-LEHI, *elevation of Lehi, or lifting up of a jawbone*. (The reason why we have the form *Ramah*, and not *Ramah* here, and in the next few cases, is that final *h* is changed into *th* when some addition is made to the word, or where it is closely connected with another word. In the latter case, *th* has the force of the preposition of. Hence, *Ramath-lehi* is literally "Ramah of Lehi.") We read in Judg. xv. 9, that the Philistines "spread themselves in Lehi," and that it was in Lehi that Samson slew them [ver. 14]. Here it was that he found the ass's jawbone (*lehi*) which he used as his weapon, and which he afterwards threw away [vs. 15–17]: "He cast away the jawbone (*lehi*) out of his hand, and called that place *Ramath-lehi*." In ver. 19 we read that his thirst was allayed by the intervention of God, who "clave a hollow place that was in the jaw, and there came water thereout" [ver. 19]. There can be no doubt that the word rendered "jaw" in this verse is the proper name *Lehi*. [See **LEHI**.]

RAMATH-MIZPEH, *the elevation (or height) of Mizpeh*. The word Mizpeh, or Mizpah, in Hebrew denotes "a beacon" or "watch-tower;" hence the name *Ramath-mizpeh* conveyed the idea of an elevation commanding an extensive prospect, or from which important observations might be made. This place is only once thus designated in Scripture [Josh. xiii. 26], as one of the limits of the tribe of Gad. A reference to the article MIZPAH, or MIZPEH, will show that the name was substantially a common one. There were two Mizpehs east of the Jordan, and this may have been one of them. That it was not Mizpeh of Moab we may assume, because that lay too far south. But it may have been the Mizpeh where Jacob and Laban made a covenant, and which appears to be called "Mizpeh of Gilead" in Judg. xi. 29. Mr. Porter says, "It is highly probable that Jebel Osh'a may be the *Ramath-mizpeh* ('the heights of the watch-tower') referred to in the book of Joshua [xiii. 26] as one of the great landmarks in the tribe of Gad; and also the 'Mizpeh of Gilead,' from which Jephthah 'passed over unto the children of Ammon,' and where he vowed the strange vow unto the Lord [Judg. xi.]. The spot is admirably adapted for a gathering-place in time of invasion, or of aggressive warfare" ["Hand-book for Syria and Pal.," 310]. Other sites have been suggested, but the above seems as likely as any.

RAMATH OF THE SOUTH. In the Hebrew text this is *Ramath-neghebb*, that is, "Ramah of the Negeb;" the word *neghebb* being a general designation for the south and south-west of Judah. The name occurs [Josh. xix. 8] in the list of towns allotted to Simeon. Several writers have supposed it to be the same as *Baalath-beer*, of which we read in the same



SUPPOSED SITE OF RAMATH.

verse. It may also be fairly identified with South Ramoth (in Hebrew *Ramoth-neghebbh*), referred to in 1 Sam. xxx. 27. Its situation is questionable. Van de Velde thinks it identical with Ramath-lehi, and to be found at Tell el-Lekiyeh, about one hour and three-quarters north of Bir es-Seba. This, he says, "is the last 'height' or Ramah of Judah, and would be very properly designated as 'Ramath of the South.' The present high road from Hebron to Egypt passes within forty-five minutes' distance from Tell el-Lekiyeh, and may therefore be supposed anciently to have touched that site." We cannot admit that Ramath-lehi is the same as Ramath of the South, because there is no reason to think Samson's sphere of action extended so far. Dr. Keil says that Em. Rödiger "supposes that our Ramah towards the South is the same as Ramet el-Khulil, which was visited by Robinson, and afterwards by Wolcott." "In the immediate neighbourhood Wolcott found a second Ramah, Ramet el-Amleh, as well as two other similar heights with ancient places upon them" ["Com. on Joshua," pp. 421, 422]. Lastly, Mr. Wilton has ingeniously laboured to show that Ramath of the South was not only the same as Baalath-beer and Bealoth, but on the site of Kurnub, which lies midway between Beer-sheba and the south end of the Dead Sea ["The Negeb," p. 91]. Amid so many differences of opinion, it seems prudent to own that the site has yet to be discovered.

RAMATHITE, the designation of Shimei, who was superintendent or manager of the vineyard of David [1 Chron. xxvii. 27], but of which Ramah he was a native we have no information.

RAMESES. This word occurs also in the form of

RAAMES; but we meet with it only five times in Holy Writ. The first instance is in the narrative of the introduction of Jacob and his sons to Pharaoh, and of their settlement in Egypt: "Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded" [Gen. xlvii. 11]. Here it has to be determined whether "the land of Rameses" was the actual name of a province, or simply descriptive of the land as peculiarly a royal domain then held by King Rameses, or the district in which the city Rameses was placed; and also, whether the land of Rameses was the same as "the land of Goshen" [ver. 6]. In the second passage [Exod. i. 11], Raameses occurs along with Pithom as one of the "treasure cities" which the Hebrews built for Pharaoh. In the third text [xii. 37] Rameses is the city from which the Israelites set out on their march to Succoth and the Red Sea. If Rameses, in the place where it first appears, is the city of that name, it is easy to perceive that it is named by anticipation, and then "the land of Rameses" signifies the region in which that city was afterwards built. The fourth passage where the word is written [Numb. xxxiii. 3] simply refers to the fact recorded in Exod. xii. 37 [see also Numb. xxxiii. 5]. Rameses was the name of certain kings of ancient Egypt, and from one of them it appears to have been applied to a city. It is most probably the case that the name Rameses always means this city in the Pentateuch. Supposing this to be correct, where was Rameses? Several answers have been given to this question. 1. That it is the same with Heliopolis. But to this it is fairly objected that the Egyptian name of Heliopolis is On. 2. That

it is the same as Heroopolis. But the position of this city is uncertain, and its identity with Rameses is at most only conjectural. However, it has been believed by several writers of distinction that Heroopolis was Rameses, and occupied a site upon or near the position of the modern Abu Keisheib, in Wady Tumilat. Keil and Delitzsch, who hold this opinion, say, "Rameses was the ancient Heroopolis, and is not to be looked for on the site of the modern Belbeis," as advocated by Stickel, who agrees with Kurtz and Knobel, and adduces chiefly the statement of the Egyptian geographer Makrizi, that in the Jews' book of the Law, Belbeis is called the land of Goshen, in which Jacob dwelt when he came to his son Joseph, and that the capital of the province was el-Sharkiyeh. This place is a day's journey (or, as others affirm, fourteen hours) to the north-east of Cairo, on the Syrian and Egyptian road. [See Keil and Delitzsch "On the Pentateuch," i. 422, 423 of the English version.] 3. That Rameses was at the modern Belbeis is the opinion which Keil and Delitzsch oppose in the remarks already partly quoted.

On looking over the different accounts which have been given of the site of Rameses, we are led to the conclusion that it is still involved in obscurity. For every opinion with which we are acquainted great names may be quoted, and it seems that the utmost we can do is to say, that in all probability Rameses was an important city in the region allotted to the Hebrews, and known as the land of Goshen. [See GOSHEN, where the subject of the position of Rameses is touched upon.] With regard to the meaning of the name Rameses, it is explained "son of the sun;" and, as we have said, was the name or title of certain ancient Egyptian kings.

RAMIAH, *placed of the Lord*; one of the sons of Parosh, who had contracted marriage with a foreigner during the captivity, and after the restoration was charged to put her away [Ezra x. 25].

RA'MOTH, *elevations, heights* (the plural of *Ramah*). 1. The name of a man, one of those catalogued as having taken strange wives at the time of the return from captivity [Ezra x. 29]. 2. The name of a place in the tribe of Issachar [1 Chron. vi. 73]. It was a Levitical city, and is clearly the same as is called "Jarmuth" in Josh. xxi. 29, and perhaps "Remeth" in Josh. xix. 21. The remark of Keil is perfectly just. When speaking of Remeth he says, "We are so thoroughly unacquainted with the place itself, that it is impossible to tell whether these various readings are really different names, or merely the results of errors in spelling" ["Comment. on Josh.," p. 428].

RA'MOTH-GILEAD, probably the same place as is called Ramath-mizpeh, and Ramoth in Gilead. Under the latter designation we first meet with it in Deut. iv. 43, as a city of Gad on the east of the Jordan, and one of the cities of refuge. It is similarly described by Joshua [Josh. xx. 8], who also reckons it among the places assigned to the Levites [xxi. 38]. One of the officers of Solomon's commissariat was located here, and at that time it was evidently a chief city in the region where it stood [1 Kings iv. 13]. It fell into the hands of the king of Syria, but Jehoshaphat induced Ahab to join him in an assault upon it, the result of which was disastrous to the Hebrews and fatal to Ahab, who was mortally wounded [xxii. 1—37]. Some years later, the attempt was renewed by Haziah, king of Judah, and Joram the son of Ahab, on which occasion Joram was wounded [2 Kings viii. 28]. In ver. 29 it is simply

called "Ramah." The following chapter records that Elisha sent one of the sons of the prophets to Ramoth-gilead to anoint Jehu the son of Jehoshaphat [ix. 1, 4]. It would appear that Jehu at this time occupied Ramoth-gilead, and if so, it must have been taken from Syria either when Joram was wounded or shortly after. There is no further mention of the name in Scripture. It was, no doubt, a strong and an important place, but its position is not definitely known. Mr. Porter follows those who think it was at es-Salt, and in favour of this opinion he advances several considerations: for example, he says that there is near es-Salt the loftiest peak of the whole mountain-range on the east of the Jordan, and that its situation agrees with the statement of Eusebius that "Ramoth-gilead was a sacerdotal city of the tribe of Gad, still existing in his day," at the fifteenth Roman mile from Philadelphia ["Hand-book for Syr. and Pal.," p. 308]. Mr. Van de Velde also says "there seems to be no reasonable ground for doubting" the identity of Ramoth-gilead and Ramath-mizpeh with the present es-Salt. The mountain of Gilead lies not far towards the west, and we must therefore conclude that Ramoth-gilead was at no great distance from the site suggested, if not actually upon it.

RA'MOTH IN GILEAD, another form of the name Ramoth-gilead. [See RAMOTH-GILEAD.]

RA'PHA, a word respecting the meaning of which in proper names scholars are not agreed. 1. A Benjamite, and son of Binea, mentioned in the genealogical stock of Saul and Jonathan [1 Chron. viii. 37]. 2. The name also occurs in the margin of the authorised version of 1 Chron. xx. 4, 6. In this case the word "giant" is given in the text; but the expression "son of Rapha" may simply mean "one of the Ropha'im," mention of whom is made in the article GIANTS.

RA'PHU, *healed*; a Benjamite, the father of Pa'ti, who was selected to represent his tribe in the company of the twelve spies [Numb. xiii. 9].



The Raven (*Corvus Corax*).

RA'VEN. The raven is frequently confounded with the crow, but is larger, its black colour is more iridescent, and its habits are different. It lives in pairs,

unlike the crow, which is gregarious, and is so strictly solitary, that it will not suffer its young to remain within its haunt from the moment they can shift for themselves.

The habits of the raven render it unclean in the Hebrew law, but the almost universal superstition of its being a bird of evil omen is not countenanced by the Bible. On the contrary, the raven is rather regarded in the light of a bird favoured by God. It is first mentioned as being sent forth by Noah out of the ark on the subsiding of the waters [Gen. viii. 6]; and ravens brought flesh and bread at morning and eve to the prophet Elijah [1 Kings xvii. 4]. Here the *'orebhim* are manifestly true ravens, and not—as has been argued by some—villagers, having a name which approximated to that of ravens. That Christ should have selected the raven as an illustration of God's providence [Luke xii. 24], may be considered rather favourable to the reputation of the bird than otherwise.

The figurative declaration that the raven shall "pick out the eye of him that mocketh his father" [Prov. xxx. 17], meets with a curious confirmation in the natural history of the bird, which is said when destroying young lambs to first peck out their eyes ["Ornithological Dictionary" by Col. Montagu, 2nd edit. by J. Bennie, art. *Raven*].

RAZOR. We have no means of ascertaining the precise character of the razor which was in use among the ancient Hebrews to a certain extent. To the Nazarites it was forbidden altogether [Numb. vi. 5; Judg. xiii. 5; xvi. 17; 1 Sam. i. 11], but its use was enjoined upon the Levites so far that at their consecration they were to be shaved all over [Numb. viii. 7, see the marginal rendering]. In Ps. lxxii. 2, the tongue is compared to a "sharp razor working deceitfully." We find in Isa. vii. 20 an allusion to a custom which certainly prevailed at that time—namely, that of hiring either the razor or the barber who used it. This custom is more clearly indicated by Ezek. v. 1: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard." Razors were used, and the trade of a barber was common among the old Egyptians and other nations of antiquity. The subject is often alluded to by ancient writers and illustrated by works of art. In modern Persia, Egypt, and elsewhere in the East, the razor is in extensive requisition. [See BARBER.]

RE'AIA, *vision of the Lord*; a descendant of Reuben, named in the genealogical list of 1 Chron. v. [ver. 5].

RE'AIAH has the same signification as the preceding and in the Hebrew is identical with it. 1. The son of Shobal, of the tribe of Judah [1 Chron. iv. 2]. He is called "Haroei" in 1 Chron. ii. 52. 2. The head of a family of Nethinims, who returned to Jerusalem after the captivity [Ezra ii. 47; Neh. vii. 50].

RE'BA, *fourth*; one of the five Midianite chiefs or kings who were slain by the Israelites during their journeyings in the wilderness [Numb. xxxi. 8]. In Josh. xiii. 21 he is described as a duke of Sihon.

REBEC'CA [Rom. ix. 10]. [See REBEKAH.]

REBEK'AH, *engaging*; the daughter of Bethuel, and wife of Isaac [Gen. xxii. 23; xxiv. 67]. The circumstances under which Abraham's steward Eliezer, who had been sent into Mesopotamia to seek a wife for Isaac, first met with her, and was at length permitted to take her back with him; her first interview with her future husband; her protracted state of barrenness,

only terminated by God in answer to Isaac's earnest supplication; the eventful birth of Esau and Jacob, with the mysterious pre-announcement of the future destinies of the twin-brothers; her fondness and partiality for Jacob; Isaac's deception practised on the Philistine king Abimelech, in order to avoid the danger which he himself might incur on account of her beauty; her unworthy and unwisely conduct in prompting and carrying out the fraud for securing the blessing to her favourite son; the distress she experienced from the fear of Esau's vengeance against his treacherous brother, and the consequent retribution for her sin involved in a lifelong separation from the child of her affections;—all these are simply and graphically told in the sacred history [Gen. xxiv.—xxvii.]. It is not stated in so many words that Rebekah never saw Jacob again after his departure to Padan-aram, nor does any notice appear either of the time or place of her death, although she was buried in the cave of Machpelah [Gen. xlix. 31]. It is, however, to say the least, a singular circumstance that, on Jacob's return from Padan-aram to Canaan, while at Bethel, it is recorded that "Deborah Rebekah's nurse died" [Gen. xxxv. 8]—the name given to her burial-place indicating the sorrow which her death occasioned [see ALLON-BACHUTH]; but whether the decease of Rebekah herself had occasioned the return of Deborah to her native place, and there she had been taken into the service of Jacob, or whether other causes led to this result, is matter of pure speculation.

RE'CHAB, *horseman*. 1. A military officer in the service of Ishbosheth, Saul's son, who, on the death of Abner, conspired with his brother Baanah in treacherously murdering their master, in the hope of winning favour with David, but met with the retributive justice at his hands which the crime deserved [2 Sam. iv.]. 2. The father of Jehonadab [2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6], and head of the family of the Rechabites. [See RECHABITES.] 3. The father of Malchiel, who assisted in repairing the walls and fortifications of Jerusalem after the return from the captivity [Neh. iii. 14].

RE'CHABITES, the descendants of Rechab, otherwise called "the house of Rechab." The word "Rechabites" is only applied to the descendants of Rechab through Jonadab, or Jehonadab. The time of Rechab cannot be certainly affirmed, but Jehonadab was contemporary with Jehu [see JEONADAB], whom he accompanied to Samaria to the slaughter of Ahab's family [2 Kings x. 15—17]. The Rechabites were descended from the Kenites through Hemath [1 Chron. ii. 55]. In Jer. xxxv. this house comes before us in a remarkable manner. The Israelites disobeyed the word of God, so God rebuked them by exhibiting to them a family which could not be tempted to disobey the word of man. The Rechabites were summoned to the Temple, and had placed before them pots full of wine, which they were bidden to drink. This they refused to do, on the ground that it was contrary to the precepts which Jonadab had given them, namely—never to drink wine, to sow seed, to plant vineyards, nor to build houses. They therefore dwelt in tents, and led a purely nomadic life, until Nebuchadnezzar came against Jerusalem, when they came thither for personal safety. Their fidelity to their laws was commended of God, who declared that the tribe should never become extinct: "Jonadab the son of Rechab shall not want a man to stand before me for ever" [ver. 19]. It has been thought that this last ex-

pression means that the Rechabites should be associated with the Levites in the services of the sanctuary; but this is not clearly made out. We may, however, admit that it implies their continued adherence to the worship of God. The strongest evidence that the Rechabites were admitted to the priesthood is supplied by Eusebius in a quotation from Hegesippus, who says that a priest of that family spake against the Scribes and Pharisees when they stoned James the Just ["Eccles. Hist.," ii. 23]. This passage is important, as showing the continuance of the family to the apostolic age, if the words are to be literally interpreted.

There are several more recent notices of their existence. The Jewish traveller Benjamin of Tudela (A.D. 1161) says that he found them as a separate people in Arabia, where they had a government of their own, and carried out their peculiar principles. In a record of a Jewish council in Hungary in 1650, Mr. Brett introduces the Rechabites as still observing their ancient customs. Niebuhr, who was in Arabia in 1761, speaks of a body of Jews to the north-east of Medina, whom he supposes to be the same as those described by Benjamin of Tudela ["Descrip. de l'Arabie," pp. 326, 327]. A writer quoted in the "Bible Cyclopaedia" [p. 1,132] says, "The Beni-Rechab, 'sons of Rechab,' still exist, a distinct and equally distinguishable people. They boast of their descent from Rechab, profess pure Judaism, and they all know Hebrew. Yet they live in the neighbourhood of Mecca, the chief seat of Mohammedanism, and their number is stated to be 60,000." The missionary Wolff heard of this people when at Jerusalem, and subsequently visited them twice. He had no doubt whatever that they were Rechabites, and says that their manners and traditions demonstrate the fact. Signor Pierotti affirms that he has found a tribe near the Dead Sea, calling themselves Rechabites, and repeating the same traditions as Wolff heard from them.

RECHAB, spacious. This name only occurs in 1 Chron. iv. 12, as the name, probably, of a place, but we have no clue whatever to its identification.

RECORD'ER. The Hebrew term signifies a "remembrancer;" it first occurs in 2 Sam. viii. 16, where we find that "Jehoshaphat the son of Ahilud was recorder." This was in the reign of David, to whom we may therefore refer the institution of the office, at least among the Hebrews. Whether the officer thus designated wrote any permanent or systematic record of state events, is not clear, but it is likely that the duties were more of a private and formal than of a public character, since Jehoshaphat, already named, is spoken of as in the same office in Solomon's reign [1 Kings iv. 3]. The next recorder of whom we read was Joah the son of Asaph, in the reign of Hezekiah [2 Kings xviii. 18, 37; Isa. xxxvi. 11, 22]. On this occasion Joah accompanied Eliakim, "who was over the household," and Shebna the scribe, to confer with the Assyrian general. Another Joah, the son of Joahaz, was recorder in the reign of Josiah, and was one of those who superintended the reparation of the Temple [2 Chron. xxxiv. 8]. We have no further allusions to this functionary, but it is probable that he would form part of the king's ordinary privy council, and that he was expected to be well versed in state precedents, of which he may have superintended the record, and to which he would appeal on all important questions, as the "remembrancer" of his king and the council.

RECORDS were documents intended to preserve the memory of persons, events, &c., to future times. They were of different kinds: some, for example, were single stones or heaps of stones; others were pillars or other structures carved, engraved, or sculptured; and others, again, were books. There are in the Scriptures numerous allusions to records of various kinds. The monumental stones set up by the patriarchs, the trees with which their names were associated, and the wells which they dug, were so many records of them [Gen. xxi. 30, 33; xxviii. 18; xxxi. 44—54; Joah. viii. 29]. But there were records which were intended to explain themselves to those who were acquainted with hieroglyphical or alphabetical writing. Many specimens of these are to be found in Egypt or have been brought from it, and others have come down to us from the Assyrians, Phœnicians, Greeks, Etruscans, Latins, &c. There are legends in stone, clay, pottery, plaster, metals, and even wood. They are among the most precious materials for ascertaining the national life, worship, and history of peoples that have perished; in many cases they are of more value and credit than written books bearing world-renowned names. It is quite impracticable for us here to exhibit a survey of this broad and interesting subject, but we may illustrate it by a few details respecting Assyria, for which we are indebted to Mr. Layard, whose language we partly quote. The first records of the Assyrians and of most other nations were probably monumental, and were inscribed on temples, palaces, and other buildings, or upon the rock. Near the mouth of the Dog River in Syria, there is an Assyrian monument on the face of the rock, commemorating the invasion of the country. Asia Minor also supplies examples. Another form of record was a square pillar or slab, as on the summit of the pass of Kol i-Shin in the high mountains dividing Assyria from Media. The Persians, in like manner, have left us the rock records of Behistun. Herodotus speaks of two inscribed pillars erected by Darius on the shores of the Bosphorus, and of a third on the Taurus.

In the early periods of Assyrian history stone and clay were, perhaps, the only substances upon which private and public records were inscribed. Later on, however, men are represented noting upon flexible rolls such details as they had to record. These rolls may have been of skin, or of papyrus. The last-named material we know was used for writing upon in Egypt at a very remote period. More commonly the Assyrians used bricks, tiles, and cylinders of clay, which were impressed before the clay was burnt. In accordance with this custom, Ezekiel draws a sketch or plan of Jerusalem upon a tile [Ezek. iv. 1]. A great number of clay records are still in existence, and the writing upon some of them is exceedingly small. Many of these documents are double, the original writing having been covered with an outer coat of clay, upon which are the references to the records within. A tile is mentioned upon which there are many lines of writing, accompanied by the impression of seals, probably of attesting witnesses. The inscriptions upon bricks were produced by a stamp in Babylonia, but in Assyria each character was separately formed: those upon cylinders must have been engraved. Some of the records which have been preserved are in two, or even three languages. The characters are generally well and carefully formed, and the industrious zeal of modern scholars has successfully deciphered and translated many of them. The Assyrians and Babylonians inscribed these memorials almost everywhere, even upon statues and sculptured alabs [Layard's

"Nineveh," ii., 182—190]. We may add that the records of Egypt also are found in all possible situations, as on tombs, temples, obelisks, and pottery, as well as upon mummy cases, papyrus rolls, and numerous other objects.

There seems to be no doubt that in the kingdoms of Judah and Israel, as well as in Persia and elsewhere, public records or chronicles were compiled by officers specially appointed for the purpose. To such records we have sundry allusions in the books of Kings and Chronicles, and elsewhere, nor do we think that we possess by any means the complete body of annals written by order of the Hebrew rulers. As for the Persian records, we have a special reference to them as a book of records [Ezra iv. 15]. Similar references may be found elsewhere [Ezra vi. 1, 2; Esth. ii. 23; vi. 1].

Some curious additional details respecting the clay tablets of Nineveh are supplied by Mr. Layard, who found an incredibly large number of them at Kouyunjik ["Nineveh and Babylon," pp. 344—347, where specimens are engraved]. Those who desire to know more of the progress made in reading these and similar relics, should consult the "Journals of the Royal Asiatic Society" published since 1850.

RED HEIFER [Numb. xix.]. [See HEIFER, SIN-OFFERING.]

RED SEA. It is unnecessary to give here any lengthened account of the remarkable gulf which bears this name. The east coast of Africa projects far into the Indian Ocean, and with the south coast of Arabia forms the Gulf of Aden. At Bab-el-mandeb the Gulf of Aden terminates in a comparatively narrow strait which forms the southern entrance of the Red Sea. This sea extends in a direction N.W. by N. as far as Suez, and is bounded on the west by Abyssinia, Nubia, and Egypt. On the east it is bounded throughout by Arabia. In length it is more than 1,200 miles. After stretching away for a thousand miles, it is divided into two arms, that on the west, which is the longest, being the Gulf of Suez, and that on the east the Gulf of Akaba, or the Elanitic Gulf. Between these two arms lies the Sinaitic peninsula. The western arm appears as if it had once been prolonged to the Mediterranean, with which an attempt is being made to connect it by a canal: the eastern arm seems as if it had once continued as far as the Dead Sea and the valley of the Jordan. There has probably been a retreating of the Red Sea at the extremity of each of these branches, even in historic times, but to what extent it is impossible to say with precision. Of the physical and other peculiarities of this famous sea, this is not the place to speak; we need only say that it abounds in islands, is not by any means always safe sailing, and that those who habitually navigate it are wont to speak of it as very trying to the health of Europeans. The unhealthiness in question is traceable to the state of the atmosphere.

In the Hebrew Bible the Red Sea is called either simply the "sea," or the "sea of weeds" (*yam-suph*, "weedy sea"). The Greeks and Latins called it by names answering to our own. With regard to the appellation *yam-suph*, it is quite certain that sea-weeds of various kinds abound in "the sea of weeds;" it is equally certain that the name is very ancient, as we find it repeatedly in the time of Moses [Exod. x. 19; xii. 18; xv. 4, 22; xxiii. 31; Numb. xiv. 25; xxi. 14; Deut. i. 40; xi. 4; in all which cases, as everywhere else, our translators have put "Red Sea" in the English

text]. The same name uniformly occurs in the Syriac Bible, and even in the Syriac New Testament, where the Greek text has "Red Sea." With respect to this last term, it is of very disputed origin, and our space may be better employed than in its discussion. Some have fancied the sea was called "red" because the rocks on the shore were red; others think it was because the water, or the sea-weeds, or the bottom, had a red appearance; others believe "red" is a translation of "Edom;" others, that the sea was named after some king or people who were so called. But all this is speculation, and we only add that elsewhere we find "black," "white," "yellow," &c., applied to seas, just as here we have "red."

The chief interest in this immense gulf is partly Biblical, and partly commercial or historical. Its Biblical interest again mainly centres in the wonderful deliverance of Israel, when the Lord made a way through the sea for his ransomed ones to pass over. [See EXODUS; RED SEA, PASSAGE OF.] Its historical and commercial interest arises from the fact that it has been the great marine highway which has been traversed in succession by the ships of Phœnicia, of Israel, of Egypt, of Arabia, and of the maritime nations of the Western world. For thousands of years it has borne upon its bosom the treasures of the distant East. To write its history would be to write one of the most romantic and remarkable chapters in the annals of the world.

RED SEA, PASSAGE OF. The memorable event of which we have briefly to speak in this article, was the crowning act of that great drama, in which God brought Israel out of Egypt, and set him on his way to Canaan. The main body of the Israelites journeyed from Rameses to Succoth [Exod. xii. 37], after which they seem to have made a diversion towards the south: "God led the people about, through the way of the wilderness of the Red Sea" [xiii. 18]. From Succoth it is quite clear that they marched to Etham, where they encamped "in the edge of the wilderness" [ver. 20]. They were next bidden to turn or return, "and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" [xiv. 2]. While they were encamping in the place indicated, Pharaoh and his army overtook them [ver. 9], filling them with consternation, and provoking them to complain against their leader. It was divinely revealed that Israel should pass harmless through the sea which lay before them, and that the Egyptian host should perish in the attempt to follow them [vs. 10—20]. Then "Moses stretched out his hand over the sea, and the Lord caused the sea to go (back) by a strong east wind all that night, and made the sea dry land, and the waters were divided." The Israelites then marched over on dry ground, and the waters closed after them upon the pursuing Egyptians. It is distinctly said that the waters were as a wall to Israel on the right and on the left. The details are graphically, and with sublime simplicity, recorded in the chapter last referred to [Exod. xiv. 22—31].

Very much, indeed, has been written respecting this unique miracle, and widely different theories have been advocated in regard to it. Of course some have denied the historical character of the narrative. Others have been content with rejecting the miraculous element, and have tried to find an explanation on natural principles. Those who freely admit the supernatural character of the occurrence, differ widely among themselves on the exact manner of the miracle. We have no doubt of the historical veracity and



RED SEA AT SUEZ.

Divine inspiration of the Pentateuch, but we readily admit that sometimes, and in this case, difficulties of interpretation are inseparable from the condensed character of the narrative and our necessary ignorance of all the particulars. The general fact is plain and clear, but the particulars are, some of them, obscure. Where did the miracle take place? What purpose was served by the east wind which preceded it? What were the precise phenomena which were witnessed?

Dr. Robinson, after reviewing the common opinion as to the place where the Israelites crossed, concludes that it was in the neighbourhood of Suez. "The part left dry might have been within the arm which sets up from the gulf, which is now two-thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward of this arm, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed in this part, the latter supposition would be the most probable." What shoals could possibly have to do with the miracle we are at a loss to see, and we certainly are astonished at this statement, and not less so at that which follows it. "The Israelites would then *naturally* have crossed from the shore west of Suez, in an oblique direction, a distance of three or four miles from shore to shore. In this case there is room for all the conditions of the miracle to be amply satisfied" ["Bibl. Res.," i. 58]. Dr. Robinson's opinion as to the locality, is that of Wilkinson, Hoskins, and others. Dean Stanley more cautiously avoids a decisive utterance, both in his "Sinai and Palestine" [p. 66], and in his "Lectures on the Jewish Church" [p. 125]. Canon Trevor adopts the more common view that the miracle occurred at the opening of the Wady Tawarik, where an angle of the gulf now makes the water seven miles broad ["Ancient Egypt," p. 292]. Mr. Drew, who is a remarkably judicious observer, expresses the same

conviction. He says: "After attentively considering the various theories that have been formed respecting the 'passage of the Red Sea,' my own conclusion is, that it was made somewhere opposite the opening of the Wady Tawarik, where the sea is now about seven miles broad. This position perfectly satisfies all the conditions of this stupendous miracle, for such—judging from the impressions left by it [Josh. ii. 9, 10; Ps. cvi. 9]—it must have been, and something very different from passing over a ford, as it has sometimes been represented" ["Scripture Lands," p. 53, note]. This view is favoured by Dr. Wilson and many high authorities, and it commends itself to our judgment more forcibly than any other. We may mention, however, that the eminent geographer, Dr. Ritter, maintains that the Israelites crossed farther north even than Suez, and that the place is now dry ground, from which the sea has retired.

With regard to the action of the east wind which blew all night previously to the crossing, there is a difference of opinion. Some hold that it simply drove the sea back, and left the upper part of its bed dry. Others think it was sent to act upon the waters so as instrumentally to scoop out a passage through them. Others, again, believe it had a scorching effect, and in a manner dried up or evaporated the water. In opposition to all these, it has recently been maintained that the east wind caused an exceptional rise in the height of the water, preparatory to that act of Almighty power which divided the water thus deeper than common ["Journal of Sac. Lit.," July, 1865]. Some writers have tried to show that what is called an east wind in Exod. xiv. 21, was really not an east wind, but south or some other. That it was really an east wind is maintained in the article last referred to, and with extensive learning and ability, by the Rev. S. C. Malan, who regards it as having been sent to divide the water ["Philosophy or Truth?" pp. 265-272].

There are sundry other questions of secondary in-

tarost arising out of this great miracle upon which we need not enter. The sacred narrative in Exodus, and in all the many places where the same event is referred to, plainly and unmistakably represents it as a display of Divine power unparalleled in history. The sea was divided, and the waters stood up to the right and left of the passage thus opened, while the Israelites passed over in safety. After they had crossed, the waters came again under the operation of their ordinary law, and the pursuing Egyptians were drowned. "Here, then," says Mr. Malan in the work alluded to above, "to talk of ebb and flow, of moon and tides, of north and south wind, of anything, in short, but what the Scripture of Truth says concerning this grand miracle, this glorious display of God's might in behalf of his people, is so derogatory from the course a real philosopher would take in considering the truth of the subject, that I will only refer my readers to the whole literature there is written on it from Clericus, Goldsmid, Jurke, Lessing, &c., downward."

REDEMPTION. The English word "redemption" is itself a very significant one. It implies the purchase back again of what had been lost, by the payment of a ransom. There is, however, nothing in it which necessarily extends beyond the possibilities of human action. The case is different with the far more precise and distinctive Greek word translated by this term. In that the idea of propitiation is uppermost, and propitiation stretches too deep and too high for the reach of any fallen creature. This word is ἀπολύτρωσις, which Dean Alford, in his comment on Rom. iii. 24, thus explains, "Redemption by a λύτρον, propitiation; and as expressed by the preposition ἀπο, redemption from some state of danger or misery; here redemption from the guilt of sin by the propitiatory sacrifice of Christ's death."

The word λύτρον only occurs once, recorded by two Evangelists in our Lord's expression, λύτρον ἀντι πολλῶν, in Matt. xx. 28 and Mark x. 45, in immediate reference to his death; ἀντὶλυτρον occurs once [1 Tim. ii. 6]. "Who gave himself a ransom for all;" ἀπολύτρωσις occurs nine times in this precise application, and is used once only of human conduct, and this in a mode distinctly involving the common idea of a ransom—a price paid. This is in Heb. xi. 35, "Others were tortured, not accepting deliverance (ἀπολύτρωσιν):" not that they refused to be set free by their persecutors, but that they would not purchase freedom at the price of denying Christ. In four, probably five, of the remaining passages—viz., Rom. iii. 24; 1 Cor. i. 30; Eph. i. 7; Col. i. 14; Heb. ix. 15—it is employed solely for the propitiatory sacrifice of Christ, and the reconciliation with God effected through his blood. In the other passages this idea is retained, while it is extended to the issue and completion of the whole work—that triumph of the Christian of which the atoning blood of Christ is the procuring cause [Luke xxi. 28; Rom. viii. 23; Eph. i. 14; iv. 30].

The direction which has been taken by modern controversy, and the earnestness with which all the varieties of the rationalistic school concentrate their efforts against the idea of vicarious atonement, make it of the highest importance to form distinct views on this subject.

There is one common source in which all the popular objections of the day have their rise. This is the conception of an ideal God, which, being the creation of human consciousness, reflects human peculiarities, and is naturally in accordance with human thoughts.

Whatever is painful to natural thought is consequently eliminated from this ideal, and hence it is sharply contrasted with the portraiture of God given to us in the Bible by the absence of an active justice. The God of rationalism is a God of love, and nothing else; with no stronger attributes, no threatenings against sin, but simple benevolence and nothing more—the beginning, middle, and ending, love. Now, as this is a human conception, we are entitled to deal with it in a manner which we could not adopt in regard to a revealed description of the Divine attributes. To judge what God is, or can be, is a question very far removed from the capabilities of the human intellect—just so far, in short, as humanity is removed from Deity. But a human mind can deal with a human notion, and is perfectly competent to decide whether that notion constitutes the ideal of moral perfection which it professes to be. The conception of rationalism is unworthy even of man, and would lower a human character below respect. Take away from the character of a fellow-man all the stronger and sterner qualities; suppose him to be indifferent to the distinction of right and wrong, or devoid of the will to maintain it; make him simply benevolent, or rather good-natured—for apart from the higher qualities benevolence would sink into simple easiness of temper—and his character ceases to command respect. It is difficult to say in what colours the history of such a man should be written: a father without authority amid a family without decency or order—a king amid a distracted empire torn by violence and force, with insulted laws and a suffering people, too timid to be feared, too indifferent to be respected, too weak even to be loved. Against such a character the whole moral nature revolts. It seems irreverent even to apply the idea to God, and that stupendous universe over which he reigns, its moral governor and sovereign lord. To take away the attribute of justice from God would be not only to suppose the world demoralised, but likewise to separate fatally between the Creator and the creature. No sympathy could survive between the human soul with its rude strong sense of right and wrong, and a God who had neither the rectitude to draw the distinction between them, nor the vigour to maintain it. There is a confusion of thought in regard to the quality of goodness which we justly ascribe to God. The word "goodness" is used in Scripture of mercy or benevolence (χρηστότης); but when so used it is not the same as the τὸ ἀγαθόν ("the good") of classic philosophy. The notion we ordinarily attach to goodness is that of moral perfection; and when we thus discriminate the idea, the monstrous absurdity of placing God's justice and God's goodness in opposition with each other becomes manifest. Justice is one of the highest attributes of goodness. Injustice is one of the most fatal defects of moral character. So far from justice and mercy being contradictory, they are two harmonious beams from the same central sun; they are both exercised in redemption, and both meet in Christ, a diadem of beauty, and an excellency for ever.

We therefore ascribe justice to God as a perfection, not an imperfection, and we must not be afraid to follow the attribute to its results, in the satisfaction for human sin which it rendered necessary. There is a certain effeminacy in the modern mode of thinking about justice which cannot be too firmly deprecated. The tendency is strongly perceptible even in the matter of human law, and the exclusive aspect of correction and prevention in which it is apt to be

viewed. Viewing God in the character of a moral governor, the centre of all life, and law, and order in a universe the immensity of which reaches far beyond our possible conceptions, we can easily see how the atonement for human sin which was wrought by the sufferings of the Son of God was adapted to vindicate his justice. For if the object of punishing sin was publicly to proclaim to the whole world its infinite hatefulness, and to warn against it by the spectacle of its punishment, the death of the Incarnate Son must have made the lesson the more conspicuous, in exact proportion to the glory of his nature and the dignity of his person. When it was seen that the ransom for sin needed nothing less than that the Eternal Son should quit his glory, take flesh, and in that flesh bear its penalty, humbling himself even to the death upon the cross, must not the astonishment with which other beings looked on at so wondrous a sacrifice, have been mingled with a more awful apprehension of the guilt of sin than if they had seen the whole world perish?

All this is most true, and yet it is evident that there must be something else beyond it. For the moral effect of Christ's death was the testimony it bore—to what? to a name, or to a reality? to a threatening of judgment for economic reasons, or to the fact of justice itself? Surely to the fact that God was just, and that justice in itself involved the apportionment of reward or punishment to right or wrong. Independently of the corrective influence which may have been exercised by the satisfaction required, there was a moral propriety in it for its own sake. The indignation which we feel at moral wrong is the witness of our own consciousness to this propriety. It is true that our estimate of what is right or wrong has been darkened and confused by sin, and we constantly go wrong in it. But there is probably no man who, when he feels a thing to be wrong, does not feel likewise that there is a moral suitability and fitness in the punishment of that wrong. The inspired Word states this very explicitly, and in passages so numerous, that the difficulty is in making a selection from them. Thus, Joshua [Josh. xxiv. 19] declares, "He is a holy God; . . . he will not forgive your transgressions nor your sins." God himself depicts his own character, uniting, in a most striking manner, the reiteration of his mercy with the statement that he will by no means clear the guilty [Exod. xxxiv. 5-7]. Thus the Psalmist, "Thou hatest all workers of iniquity. The Lord will abhor the bloody and deceitful man" [Ps. v. 5, 6]. Thus St. Paul [Rom. iii. 5, 6], "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?" He assures the Thessalonians [2 Thess. i. 6] that "it is a righteous thing in God to recompense tribulation to them that trouble you." In the Apocalypse the angel declares, "Thou art righteous, O Lord, because thou hast judged thus: for they have shed the blood of saints and prophets" [Rev. xvi. 5]. And on this ground St. Paul bases his familiar argument for free justification through propitiation in the blood of Christ, "that God might be just"—therefore, if he had not required satisfaction in the blood of Christ, he would not have been just—"that God might be just, and the justifier of him which believeth in Jesus" [Rom. iii. 26]. Independently of the economic purpose of government satisfied by the punishment of sin, the justice of God itself, so to speak, demands it. It would not have been justice unless it included the two essential sides of judgment, which will be accomplished hereafter, "when we shall all stand before the judg-

ment-seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad" [2 Cor. v. 10].

If, therefore, it was needed that punishment should be executed on sin, that punishment must either be borne by the sinner himself or by another in his place. It is the teaching of Scripture that Christ bore it in our stead, tasting death for all men. He himself, taking flesh into union with his Godhead, became our representative, so that he was "made sin for us who knew no sin" [2 Cor. v. 21], "who his own self bare our sins in his own body on the tree" [1 Peter ii. 24]. Hence the "sacrifice, oblation, and satisfaction" that the Church of England declares he made "for the sins of the whole world." Hence the doctrine of substitution and imputation. Hence the promise of eternal life to all who believe through grace. Hence the deep foundations of our hope are laid in Christ, not only on the mercy, but likewise on the justice of God. "If we confess our sins, he is faithful and just to forgive us our sins" [1 John i. 9].

Now this work of redemption is wholly centred in Christ. He is its all in all. Not even the Father and the Holy Ghost have any place here beyond that of counsel, concurrence, and approbation. The parts of redemption are, in one point of view, reconciliation, justification, sanctification, and glorification. In another point of view, as touching the exclusive personal work of Christ, they are his incarnation, his oblation, and his intercession—all three parts of one and the same work. The meritoriousness of his work extends to the first as truly as to the second, though not as widely and as essentially, and the effect of it reaches to the third when our Master bears us on his heart and presents our prayers before the Father with the perpetual incense of his own righteousness. But the teaching of Scripture—and, following Scripture, the teaching of the primitive ages—has ever connected the satisfaction made by Christ on our behalf essentially with his sufferings and death. It is necessary to make this remark, because a modern school is disposed to give all the prominence to the incarnation. In itself, nothing can be said of the mystery of God manifest in the flesh, nothing of the love exhibited in it, nothing of the rich and tender sympathies with which it knits the human Jesus with the heart of universal man, which is at all adequate to the marvel of the fact and the consolations of the doctrine. But the tendency to exalt the incarnation in contrast with the crucifixion, must nevertheless be watched with suspicion. We must not depreciate the incarnation, but we must be jealous in regard to the place assigned to the crucifixion. Such a mode of thinking would logically follow from the system of Socinus and all the forms of rationalism founded upon it. With him, the death of Christ lost all its deep mystery, and was simply (1) an example for our imitation, (2) a confirmation of Divine promises, and (3) the necessary transition to his state of exaltation. It therefore filled a less essential place in his system than did our Lord's incarnation and life, and must do so in every system which does not recognise the vicarious nature of his sacrifice.

In truth, as the crucifixion could not have taken place without the incarnation, so the incarnation would have been ineffectual without the crucifixion, and so, without them both, there could have been no intercession. They are three steps of the same work, united to each other by a necessary succession; but the oblation is the central fact of both. It is the pre-

eminent truth, and should hold in the creed and in the devotional remembrance of every Christian man the same prominence which it holds in the teaching of the inspired Word.

All this work Christ effectually completed. Nothing can exceed the strength of the language employed by the Spirit in testifying to this truth. "He is able to save to the uttermost" [Heb. vii. 25]. "There is none other name under heaven given among men, whereby we must be saved" [Acts iv. 12]. It is a one offering made once for all, "perfecting for ever them that are sanctified" [Heb. x. 14]. It is a work begun by him, because there is no other who either could do it, or has even professed to do it. The ancient sacrifices, with that vague, uneasy sense of guilt before God which existed even in heathenism, and was kept alive by the institution of sacrifice, all met in him. It is a work ended in him, because He has done it, and done it perfectly, and done it for ever; and because, in the coherence of the whole work, only He who had begun could possibly finish it. None could offer the propitiatory sacrifice but He who had united Godhead and manhood in one by his incarnation. None could intercede but He who had already atoned by the sinless offering of himself, the just for the unjust. As looking forward, each successive step grew out of the former, so, looking backward, each step completed for ever what had gone before, as once done and never to be repeated. Thus beginning in Christ and ending in him, redemption is potentially perfect—nothing is to be added to it. Neither saint, nor church, nor angel can intrude here, or invade the prerogative and office of the Son. Nothing is wanting to it. It no more admits of addition than of diminution. It is Christ and Christ alone, all in all, wisdom, righteousness, sanctification, redemption.

It was an argument of the illustrious Anselm that none but the Son of God could have saved us, because of this entire concentration of all our hope in Him by whom we are saved. He admitted it to be conceivably possible that God might have made a sinless man, but argued that the redeemer would then have come under the dominion of the redeemer, and that it was impossible that this dominion should be exercised by a man, who would himself be nothing but a servant of God, to whom angels could not be expected to render obedience. The same train of thought has been taken up by an eminent French divine, who, in a noble sermon, argues that Christ must be God, because he who stands in such a relationship to the soul must necessarily be the object of its worship. The harmony of the system which reveals God in Christ is worthy of the highest admiration.

REED. The reed is alluded to in the Scriptures in both a figurative and practical sense. Pharaoh is likened to a "bruised reed" [2 Kings xviii. 21], to denote his inability to support Hezekiah against the Assyrians. In Isa. xlii. 3, a bruised reed is used to depict a believer weak in grace, who is yet of a broken and contrite heart. Nothing can be more apt than the comparisons instituted to reeds shaken by the wind—

"The tender canes were shaken by the wind,
And breathed a mournful air."

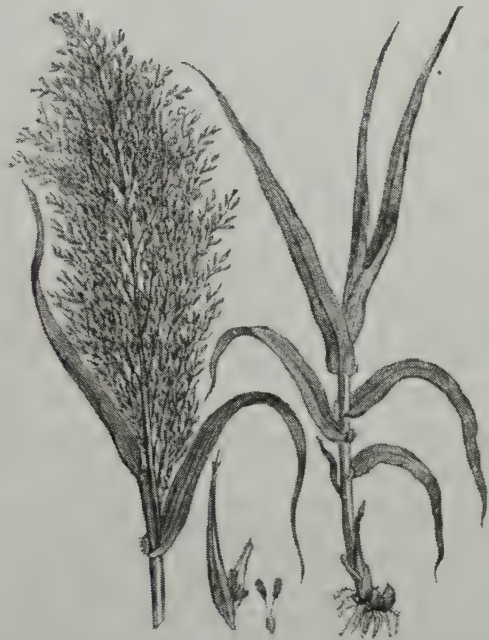
Ovid, i. 96.

"For the Lord shall smite Israel, as a reed is shaken in the water" [1 Kings xiv. 15]. "What went ye out into the wilderness for to see? a reed shaken with the wind?" inquired our Saviour of the people [Matt. xi. 7; Luke vii. 24], in order to correct a false

impression, and to attest the steadfast fixedness and unflinching constancy of John the Baptist.

A reed, again, was put into our Saviour's hand at his passion, by way of derision, instead of a sceptre [Matt. xxvii. 29]; he was smitten with a reed [Matt. xxvii. 30; Mark xv. 19]; and the sponge with which they moistened his lips, parched by suffering, was put on a reed [Matt. xxvii. 48; Mark xv. 36].

The Hebrew word קָנֶה (*kāneh*) would seem to be the original of the Greek *κάννα*, the Latin *canna*, and the modern "canna," "canne," "cane." But in the progressive development of grasses we have grass, cereals, rushes, reeds, canes, and bamboos, the latter large aquatic grasses with hollow, jointed stems, apparently



Reed (*Arundo donax*).

alluded to under the synonym of *kāneh*. Both with and without the adjective *ṯōbh*, "sweet," "good," or "fragrant" [Isa. xliii. 24; Jer. vi. 20], it is translated "sweet cane," although the word *kāneh* alone appears to have been at times used to denote both a reed or cane, and the "sweet cane." [See CALAMUS.]

It is evident from the context of the several passages of Scripture in which *kāneh* is mentioned that it was a plant growing in marshy places. Thus in 1 Kings xiv. 15, "As a reed is shaken in the water;" "He lieth in the covert of the reed" [Job xl. 21]; "And they shall turn the rivers far away, and the reeds and flags shall wither" [Isa. xix. 6]. An exception has been taken in the case of the *κάλανος* of the New Testament, which, being described as growing in the wilderness, has been supposed to be a species of reed-like grass which is met with in dry places; but there is no necessity for such a forced interpretation. Common reeds grew in the wilderness of the Jordan where John dwelt, and in the parts of Galilee where our Saviour was at that time addressing the people. The whole of the inland tract of Sharon is called

Kassab, "the reedy," and one of the rivers in the same district has always borne the name of *Kānāh*, or "the reedy" [Josh. xvi. 8; xvii. 9]. In the Gemara [*"Shevith,"* fol. xxxviii. 4], reeds are mentioned as the special mark of streams [Reland's "Palestine," p. 306]. In Hebrew antiquity, a measure of length equal to three yards three inches was marked out by a reed or cane [Ezek. xl. 3], just as the latter is used for the same purposes in the present day.

REELIAH, *trembling of the Lord*; one of the chiefs who returned from the captivity to Jerusalem with Zerubbabel [Ezra ii. 2], called "Baamiah" in Neh. vii. 7.

REFINER, a person whose appellation indicates that his business was to refine metals, or to free them from dross and other foreign substances. His chief agent was fire, but he was assisted in his operations by various mechanical and even chemical contrivances. The furnace, the melting pot, the bellows, and alkaline and other solvents, and even the refiner's attitude as seated, are all referred to in Scripture. [See the passages cited in the articles *FINING-POT*, *FURNACE*.] It is not at all apparent that the Hebrews practised the refining of metals to any considerable extent, although the topic is several times introduced by way of illustration [Isa. i. 25; Jer. vi. 29; Zech. xiii. 9; Mal. iii. 2, 3]. Among the Egyptians, however, there was a familiar acquaintance not only with smelting, refining, and assaying, but also with the production of amalgams and with most of the branches of metallurgy. This is attested by the monuments, where numerous representations of these things exist.

REFUGE, *CITIES OF*. [See *CITIES OF REFUGE*.]

REG'EM, *friend*; one of the sons of Jahdai, mentioned among the posterity of Caleb, the son of Hezron [1 Chron. ii. 47].

REG'EM-MELECH, *friend of the king*; the name of one of the two messengers whom the exiled Jews sent to Jerusalem in the reign of Darius to pray to God on their behalf, and to obtain from the priests more precise information relating to the observance of the fast in the fifth month [Zech. vii. 2]. It has been the subject of critical discussion whether the Jews who deputed Regem-melech and his companions to proceed on the above errand were really in exile or not. But the mention of Darius must be considered, no doubt, to favour an affirmative answer. It implies that the captivity had not yet terminated.

REGENERATION. Although several words of cognate meaning to this occur in the New Testament, both in the Greek and the authorised version, the term "regeneration" itself, and the word thus translated (*παλιγγενεσία*, *palingenesia*), are only found in two passages [Matt. xix. 28; Titus iii. 5]. Literally, it means "a new birth," or rather, "a being begotten a second time." It is used by ancient classical writers in reference to the change witnessed at the return of spring. Josephus applies it to the restoration of the national polity achieved under Zerubbabel. Considerable difference of opinion has been manifested in regard to the true meaning of the word in the Gospel of St. Matthew. On the one side, it is maintained that the word should be coupled with the preceding verb, and that it is designed to express that new state of heart and character which was implied in the profession of Christian discipleship, and which would be the result of a sincere faith in Christ

and in his Gospel; on the other hand, it is claimed that the word must be coupled with the following statement concerning the future kingdom of the Son of man, in which case it will denote "the new world, the accomplishment of that regeneration which he came to bring in" [Alford *in loco*], and be equivalent to "the restitution of all things" of Acts iii. 21, and the making "of all things new" of Rev. xxi. 5. The latter is, no doubt, the more natural interpretation of the passage, whereas the former could only be sustained by giving to the word a forced and unusual construction. In the other passage in which the word "regeneration" appears, the term is used in its more strictly spiritual and theological sense, as a synonym for that change of the heart which is elsewhere spoken of as the passing from death unto life [1 John iii. 14], the becoming a new creature in Christ Jesus [2 Cor. v. 17], the being born again of the Spirit [John iii. 5], and conversion [Acts iii. 19]. The change thus accomplished is invariably described in the Bible as the work of the Holy Ghost. It comes from above, and not from any power or strength in man himself. The change is one, not of the essence of the soul, or of the faculties of the mind, but of the moral dispositions and feelings. The mind is enlightened, and sees all things in new aspects, the affections are centred on higher objects, and the will is drawn into a new direction. The absolute necessity of such a change in order to salvation is asserted in the Scriptures in the strongest manner, alike from the nature of man as a sinner [Rom. vii. 18; viii. 7-9; 1 Cor. ii. 14; Eph. ii. 1], and from the nature of heaven, in which salvation reaches its full and final culmination [Heb. xii. 14; Rev. xxi. 27], and is insisted upon with marked emphasis in such passages as John iii. 3; Rom. viii. 6; Eph. iv. 21-24. For a fuller treatment and exposition of the subject, we must refer the reader to treatises of a more purely theological character.

REHABIAH, *enlargement of the Lord*; the grandson of Moses, and son of Eliezer [1 Chron. xxiii. 17; xxiv. 21; xxvi. 25]. From the expression in the first cited passage, "the sons of Rehabiah were very many (marg., "highly multiplied"), it may be inferred that he had an unusually numerous posterity.

REHOB, *open place*. 1. The father of Hadadezer, king of Tobah, whom David signally defeated and routed near the Euphrates [2 Sam. viii. 3]. 2. One of the Levites, who sealed the covenant with Nehemiah after the return from the captivity [Neh. x. 11].

REHOB (in Hebrew the accent is on the second syllable *Rehōb*), *broad*; the name of apparently three places in the Old Testament. 1. The men whom Moses sent to explore Palestine, went as far north as "Rehob, as men come to Hamath" [Numb. xiii. 21]. This seems to be the place elsewhere called Beth-rehob [see *BETH-REHOB*], but its true position is uncertain. The mention of the approach to Hamath suggests the locality in which it is to be sought. 2. A town of Asher [Josh. xix. 28]. It seems to have lain somewhere east of Zidon, but is now unknown. 3. A second Rehob is given to Asher, but where it stood is not known [Josh. xix. 30]. A place called Rehob was given to the Levites. It was probably one of the two last named [Josh. xxi. 31; 1 Chron. vi. 75]. The Rehob mentioned in Judg. i. 31 is thought to be the same as Rehob (3), and was one of the towns from which the Canaanites were not expelled.

REHOBAM, the only son of Solomon of whom the Bible makes mention, and his successor upon the throne during a reign of seventeen years. The name signifies "augmenter of the people;" but the omen contained in this appellation, fondly given in hope by the wisest of fathers to the most foolish of sons, was not realised. His mother was the Ammonite princess Naamah, and doubtless an idolatress. She must be alluded to in 1 Kings xi. 1-5, where we read that "King Solomon loved many strange women, beside the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." Accordingly, it is expressly added [ver. 4], that Solomon's foreign wives "turned away his heart after other gods." But since, as the same passage asserts, it was not until "Solomon was old" that this lamentable fall took place, it cannot have been earlier than the latter half of his reign. For he was very young at his accession, and could still speak of himself as "a little child" [1 Kings iii. 7] in his pious prayer for wisdom, when the Lord appeared to him at Gibeon, in a vision, at the beginning of his reign. Hence, either the numeral reading of forty years for the reign of Solomon, in the fundamental passage 1 Kings xi. 42, must be corrected by the text of Josephus, who read "eighty" years instead of "forty" (as is done in the article CHRONOLOGY, BIBLICAL, after Isaac Voss and others), or the age of forty-one, assigned in 1 Kings xiv. 21 to Rehoboam on his coming to the throne, must be considerably lowered. The latter is the course adopted in the long apocryphal interpolation which is found in the Septuagint version between vs. 24 and 25 of 1 Kings xii. Here Rehoboam is stated to have been sixteen at his accession. The alteration at least proves that the difficulty was felt in ancient times. It is easy to see how the number "sixteen" has been reached. It implies that, in the view of the interpolator, Rehoboam was born in the twenty-fifth year of Solomon, a year after his marriage with Naamah (whom, we may mention in passing, he makes the daughter of Ana, son of Naash, king of the Ammonites), in his twenty-fourth year, which happens to be the latest date of the king's reign recorded in Scripture, being that of the completion of his palace [see 1 Kings vii. 1 compared with vi. 38]. Hence it is impossible to treat this apocryphal number as a serious testimony against the originality of the number "forty-one" in 1 Kings xiv. 21.

The extensive kingdom, reaching from the river of Egypt in the south to Tadmor in the north, which Solomon bequeathed to Rehoboam, was shattered at the very commencement of his reign by this perverse son of an unblest union. Even under his politic father, the yoke of Oriental despotism, and in particular the taxation squandered on the royal harem, had chafed the necks of the Israelites. When the sceptre passed into fresh hands, the tribes assembled at Shechem, and demanded an alleviation of their burdens. The very choice of the place of assembly, the old sanctuary and metropolis of the powerful tribe of Ephraim, was in itself sufficiently significant. And by the sage old councillors of Solomon, whom Rehoboam thought it but decent to advise with in the first instance, the warning was not unheeded. It doubtless influenced them in the advice they gave to the monarch, to temporise in the emergency. But to this humiliation he would not stoop; and after forti-

fying his own haughty resolution by a fresh conference with the companions of his youth, at the end of the stipulated three days he alienated from himself for ever the hearts of all his people, save the tribe of Judah, and a portion of that of Benjamin, in whose territory his capital, Jerusalem, was situated, by the exasperating reply with which he met their demand for a redress of their grievances: "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions" [1 Kings xii. 9-11]. These insane words at once precipitated the schism. In vain did the king endeavour, by means of Adoram, the comptroller of the tribute, to recall the revolted tribes to their allegiance. Adoram was stoned, and the monarch himself could with difficulty escape in his chariot to Jerusalem. The separatists chose as their new king the Ephraimite Jeroboam, the son of Nebat [see JEROBOAM], who had already proved obnoxious to the court under Solomon, and having been marked out by prophecy as the founder of a rival royal house to that of David, had been compelled to seek the protection of the Pharaoh Shishak [1 Kings xi. 26-40]. When afterwards Rehoboam purposed to reduce the revolt by force of arms, and made extensive preparations with that view, the prophet Shemaiah interposed his veto against the fratricidal war, which was accordingly abandoned, at least for that time. Naturally, however, the relations between the two rival kings would be of no friendly character, and accordingly we are told, in 1 Kings xiv. 30, that "there was war between Rehoboam and Jeroboam all their days."

Jeroboam's friendly relations with Egypt implied the hostility of that power against the house of David. Hence Rehoboam felt the necessity of fortifying his Egyptian frontiers, and, accordingly, he placed strong posts in fifteen cities on the south and west of his kingdom, the names of which are given in 2 Chron. xi. 6-10. In spite of all these precautions, however, in his fifth year (B.C. 955), Shishak successfully invaded his kingdom, and took Jerusalem, plundering the Temple and the royal palace of all their treasures [1 Kings xiv. 25, 26]. In 2 Chron. xii. 8, it seems to be even indicated that he made the country tributary to Egypt. Of this important historical event a contemporary record, exactly confirmatory of the Biblical narrative, is found in an interesting monument of Shishak, at Karnak, on the site of the ancient Thebes, for a detailed account of which the reader is referred to the article SHISHAK.

Rehoboam does not seem to have been troubled with further foreign wars, and the remainder of his reign was passed in the extensive harem which he maintained after the example of his father Solomon. He is said to have had eighteen wives and sixty concubines, by whom he had twenty-eight sons and sixty daughters [2 Chron. xi. 21]. The favourite sultana, however, was Maachah, who is described as a daughter—doubtless here used in a wider sense for granddaughter [see 1 Kings xv. 2; 2 Chron. xiii. 2]—of Absalom. By her he had Abijam, who succeeded him on the throne.

REHOBOTH, *broad places*. 1. The name of a well in Gerar, dug by Isaac [Gen. xxvi. 22]. It has been supposed to be a well in Wady Ruhaibeh, where there are considerable ruins [Wilton's "Negeb"]. 2. "Rehoboth by the river" was an ancient city upon the Euphrates; such at least is the current opinion. Thus, Keil and Delitzsch say, "'Rehoboth of the river'

can neither be the Idumean Robotha nor Er-Ruheibeh in the wady running towards El-Ariah, but must be sought for on the Euphrates, say in Er-rachabi or Rachabeh, near the mouth of the Chaboras. Consequently, Saul, who sprang from Rehoboth, was a foreigner." "Rehoboth of the river" is a more exact rendering than that in the authorised version. The place is only mentioned in a list of Edomite kings as that from which one of them, Saul, was derived [Gen. xxxvi. 37; 1 Chron. i. 48]. Besides the opinion as to its position already indicated, there is another. Thus, Rosenmüller says, "It is probably identical with the town called by Arabian writers Rachabath Malik Ibn Tauk, from its having been built by Malik, one of the governors under the Caliph Rashid. But even so early as Abulfeda's time, this place had been again laid waste, and had dwindled down to the size of a village, in which, however, some ancient memorials still existed. It stands on a hill between Rakkah and Anah. Rauwolf, who travelled on the Euphrates from Bir to Bagdad, came between Rakkah and Anah to Er-rachabi, 'a pretty large town of the kingdom of Arabia, which lies in a beautiful and fertile district about half a (German) mile from the water'" ["Bibl. Geogr.," ii. 243]. In this extract two places are confounded, because Rachabath Malik is different, though not far from Er-rachabi. We can affirm nothing certain as to the actual site of the place. 3. Among the cities of Asshur, mention is made of "the city of Rehoboth" [Gen. x. 11], which some, following the Hebrew, prefer to call "Rehoboth-Ir." Upon this the authorities last quoted give us different opinions. Keil and Delitzsch seem to prefer the view which regards Nineveh, Rehoboth-Ir, Calah, and Resen as forming in effect one composite city [Com. on Gen. x. 11]. Rosenmüller says nothing can certainly be determined respecting its site ["Bibl. Geogr.," ii. 126], and enumerates in a note [pp. 152, 153] sundry suppositions which have been advanced in regard to it [see also Bonomi's "Nineveh," pp. 49, 481]. It has been thought by some to be the same as Rehoboth (2), and it has been referred like it to Rahaleh, south of Karkesee, and on the west of the Euphrates. We frankly confess that we do not know where it stood, or whether it was the same as Rehoboth (2) or not. Some have even doubted whether it was really a city at all, or only a designation of Nineveh, but we believe there was a distinct city so called.

REHUM, merciful. 1. One of those, designated as "the children of the province," who returned from the captivity in Babylon with Zerubbabel [Ezra ii. 2]. The marginal reading of the authorised version calls him "Nehum," which is the form of the name given in the parallel text [Neh. vii. 7]. 2. A Persian officer in authority in Samaria during the captivity, who, with others, endeavoured to stir up the jealousy and indignation of Artaxerxes against the Jews, and thereby to prevent them from rebuilding the Temple at Jerusalem [Ezra iv. 8—24]. He is described in the authorised version as "chancellor." [See CHANCELLOR.] 3. The son of Bani, who assisted at the restoration of the wall of Jerusalem [Neh. iii. 17]. 4. One of the chiefs of the people, who sealed the covenant with Nehemiah after the captivity [Neh. x. 23]. 5. A priest who returned to Jerusalem with Zerubbabel [Neh. xii. 3].

REI, friend; one of David's friends, who, with Nathan and others, stood firm to his allegiance at the time when David's death was approaching, and refused

to join Adonijah in his conspiracy to seize the throne to which Solomon had been designated [1 Kings i. 8]. The word occurs in Hos. iii. 1, but has been there translated.

REINS. This word is sometimes found in Scripture in a metaphorical sense, much as we use the word "heart." Probably the reins were thought to be the seat of the passions and various affections and moral sentiments of our nature; hence, the reins and heart are often named together, as equivalent to the whole moral constitution of man [Ps. vii. 9; xvi. 7; xxvi. 2; cxxxix. 13; Jer. xi. 20; xii. 2; xvii. 10; Rev. ii. 23]. Even joy and sorrow are located in the reins in Jewish ideas [Ps. lxxiii. 21; Prov. xxiii. 16].

REK'EM, embroidered. 1. One of the five kings of Midian, who were destroyed by the Israelites in the war against the Midianites, undertaken at the express command of God [Numb. xxxi. 8]. 2. One of the sons of Hebron [1 Chron. ii. 43, 44].

BEKEM, party-coloured or variegated; the name of a town allotted to the tribe of Benjamin, and only once mentioned in the Bible [Josh. xviii. 27]. It was probably not far from Jerusalem: Adrichomius places it a little to the north-east in his map, but without any known authority.

REMALIAH, adorned of the Lord; the father of Pekah, who was a captain in the army of Pekahiah, king of Israel, but headed a successful conspiracy against his master, and usurped the throne [2 Kings xv. 25; Isa. vii. 4].

REM'ETH, elevated, another form of Ramah or Ramoth; a town belonging to Issachar, and possibly the same as Jarmuth [Josh. xxi. 29] and Ramoth [1 Chron. vi. 73]. The place is only mentioned once [Josh. xix. 21], and its position is unknown.

REM'MON [Josh. xix. 7], more properly Rimmon. [See RIMMON.]

REM'MON-METHO'AR, or more correctly Rimmon-methoar, a town of Zebulun [Josh. xix. 13]. According to Gesenius, the Hebrew form, *Rimmon han-methoar*, should be connected with the following word Neah, and the whole means "Rimmon which pertains to Neah." Whatever the exact sense of the phrase, we must take it as indicating a close connection between Rimmon and Neah. It is doubtless the place called "Rimmon" in 1 Chron. vi. 77, and is supposed to be represented by Rummaneh, about seven miles to the north of Nazareth. [Sepp, "Jerusalem," ii. 109; Robinson, "Biblical Researches," ii. 240; iii. 110; Thomson, "Land and the Book," pt. ii. ch. xxviii.]

REMPHAN. This word occurs in Acts vii. 43, as an equivalent for Chiun in Amos v. 26. The reason of the difference is that the Greek translator of Amos rendered Chiun by "Remphan," and therefore Luke, who used the Septuagint version, employs the latter form. An explanation of Chiun has been given in its proper place. [See CHIUN.] In opposition to the usual opinion, it has been maintained that Chiun and Remphan were different; but even if it could be shown that they were not always identical, it is still a fact that the Greek translation made in Egypt gives one as the equivalent of the other. A great deal has been written upon the subject, but we do not see sufficient reason to abandon the old opinion that Chiun and Remphan both represent the star-god Saturn. It

should be observed that in the Greek copies the word "Remphan" is spelt in several ways. [Herzog's "Realencyklop.," vol. xii, art. *Rephan*, where all the principal authorities are referred to. See also Winer's "Realwört.," s. v. *Saturn*.]

REPENT, REPENTANCE. Three words in the Greek Testament are thus rendered in the authorised version: *μεταμέλομαι* (*metamelomai*), and *μετανοέω* (*metanoëō*), with its cognate noun *μετάνοια* (*metanoia*); but the latter, which literally signifies "to change one's mind," is the term commonly employed, the other being only met with seven times in any form. In its ordinary signification, repentance is such sorrow on account of sin as not only implies a desire to be delivered from its guilt and punishment, but also to forsake and renounce it. The word is generally used in a good sense as equivalent to what St. Paul calls "godly sorrow" [2 Cor. vii. 10], but not universally: for example, it is used of Judas [Matt. xxvii. 3], and would there be equivalent to remorse. When repentance is associated with faith as the condition on which sin will be pardoned, it is not that there is anything moribund in sorrow for wrongdoing, or in the resolution to forsake it, but as an evidence of sincerity. In a similar sense "confession" is used, because it indicates repentance for sin [1 John i. 9]. Repentance is occasionally predicated of God himself in the Old Testament; but in all such cases, the word is only used in the way of accommodation to denote a change in God's procedure, because any such change among men is supposed to arise from "a change of mind" or purpose [Gen. vi. 6; 1 Sam. xv. 11].

REPHA'EL, *healed of God*; one of the sons of Shemaiah, and grandson of Obed-edom [1 Chron. xxvi. 7]. He and his brethren were selected, on account of their "strength for the service," as one of the divisions of the porters at the Temple [ver. 8].

REPH'AH, a son of Ephraim [1 Chron. vii. 25].

REPHAIAH. 1. A Hebrew, whose descendants are mentioned in the genealogical register of 1 Chron. iii. [ver. 21]. Of Rephaiah himself nothing is known. 2. A Simeonite, one of the captains of the band of five hundred, who attacked the Amalekites in Mount Seir in the reign of Hezekiah, and, having destroyed them, occupied their possessions [1 Chron. iv. 42, 43]. 3. A son of Tola, of the tribe of Issachar, and one of the chiefs or heads of his family [1 Chron. vii. 2]. 4. A descendant of Jonathan, Saul's son; his father was Binea [1 Chron. ix. 43]. 5. A son of Hur, who ruled the half part of Jerusalem after the captivity, and assisted in repairing the fortifications of the city [Neh. iii. 9].

REPHA'IM, *giants* [Gen. xiv. 5; 2 Sam. xxi. 16, 18]. The word also occurs in Deut. iii. 13, but has there been translated in the authorised version. [See **GIANTS**.]

REPHAIM, THE VALLEY OF, or, as translated in Josh. xv. 8; xviii. 16, "the valley of the giants." This valley was certainly near Jerusalem, but different opinions are entertained as to its identity. The texts already referred to appear to indicate that it was to the west or north-west of the city. First thinks the latter. More commonly it has been located to the south of Jerusalem, in the direction of Bethlehem. There is very decided evidence that Bethlehem cannot have been distant from some part of it [1 Chron. xi. 15—

18]. It also appears to have been capable of cultivation, and worthy of notice on that account [Isa. xvii. 5]. Its chief interest arises from its having been the scene of repeated conflicts between David and the Philistines [2 Sam. v. 18; xxiii. 13; 1 Chron. xiv. 9]. On the whole, we think the common view as probable as any we have met with.

REPHIDIM, supporters or bearers. The same word, in a slightly different form, is in Song of Sol. iii. 10 translated "bottom," and probably describes the horizontal supporters of a couch, &c., as distinguished from perpendicular pillars. Why the name was given to a locality near Horeb is not apparent, but it was most likely in consequence of some physical peculiarity. The locality itself is one which is disputed. We learn from the sacred writer that on reaching Rephidim the Israelites murmured for water, which was miraculously supplied [see **MASSAH** and **MERIBAH**]; after which the Amalekites attacked them, but were defeated there [Exod. xvii.]. To this locality the transactions with Jethro belong; such at least appears to be the case [Exod. xviii.]. From Rephidim the people advanced at once to the wilderness of Sinai [Exod. xix. 1, 2; Numb. xxxiii. 14—16]. The proximity of Rephidim to Horeb and Sinai is unquestionable, and the position of the former depends upon that assigned to the latter. [See **SINAI**.] According to some, Rephidim may have been in Wady Feiran; while others believe it was in Wady esh-Sheikh, adjacent to Wady Feiran. Keil and Delitzsch say, "As the only way from Debbet er-Ramleh to Horeb or Sinai, through which a nation could pass, lies through the large valley of esh-Sheikh, Rephidim must be sought for at the point where this valley opens into the large plain of er-Rahah; and not in the defile with Moses' seat (Mokad Seidna Musa) in it, which is a day's journey from the foot of Sinai, or five hours from the point at which the Sheikh valley opens into the plain of er-Rahah, or the plain of Szeir or Suweiri, because this plain is so far from Sinai, that the Israelites could not possibly have travelled thence to the desert of Sinai in a single day" [Commentary on Exod. xvii. 1]. The same writers also reject the claim in favour of "the fountain of Abu Suweirah, which is three hours to the north of Sinai; for the Sheikh valley, which is only a quarter of a mile broad at this spot, and enclosed on both sides by tall cliffs, would not afford the requisite space for a whole nation; and the well found here, which, though small, is never dry, neither tallies with the want of water at Rephidim, nor stands 'upon the rock at (in) Horeb,' so that it could be taken to be the spring opened by Moses." The opinions of those who find Rephidim in Wady Feiran may be represented in the following remarks by Mr. Drew:—"We identify Rephidim with Wady Feiran, and suppose the people to have been at the entrance of the wady, about five hours (twelve miles) distant from the wells at the other end, when the miracle [Exod. xvii. 6] was wrought for them. This wady is the chief oasis of the south of the Peninsula, and before it was abandoned by the Christian communities, who were here until the sixth century, it was always inhabited" ["Scripture Lands," pp. 59, 60, note]. Mr. Drew adds some of the reasons for this view, which has perhaps a preponderance of authorities in its favour. There are still other sites which have been fixed upon, and have found their respective advocates; but we cannot discuss their merits here. On this question we have only indistinct data to guide

us, and it would not become us to pronounce a dogmatic opinion.

REPROBATE. This word is often supposed to be the Scriptural antithesis of "election," and on this account has been the subject of much controversy. The truth is, that no word is used in the Bible in this sense—that is, as the opposite of predestination or election; certainly reprobation has not this significance. "Reprobate" in Scripture clearly denotes what is rejected in consequence, not of any Divine or eternal decree, but of its own worthlessness—what has failed on being put to the proof. Thus it is used of base metal in Jer. vi. 30, of land in Heb. vi. 8, which, producing only thorns and briers, is rejected (Greek, *ἀδόκιμος*, *adokimos*, "reprobate"); and in a moral and spiritual sense, of persons who have failed in the use of opportunities, and having thus been tested, are found unworthy of approval, and rejected or cast away [1 Cor. ix. 27; 2 Cor. xiii. 5–7, &c.]. Indeed, some of the most eminent of modern Calvinists admit that the terms "reprobate" and "reprobation" are not used in the sense which is often put upon them by writers of that school; and Scott himself, who held firmly by the doctrine of personal election to life, observes, in his commentary on the word "reprobate" [2 Cor. xiii. 6–10], "Thus the apostle calls in this place, not those who are not Divinely elected to eternal life, but such as are at present *not approved*."

BERE'WARD [Numb. x. 25; Josh. vi. 9, &c.], an old word signifying the troops in the rear of an army on the march, and hence a protection or defence from foes behind [Isa. lii. 12].

RESEN, *strong* (so Fürst); a place mentioned [Gen. x. 12] as one of the cities of Nimrod, between Nineveh and Calah. It has been wrongly identified with Rhesaina, a name which has quite a different signification (*Fountain-head*). According to Benjamin II., the Jews consider Erbel to be the Resen of the Bible ["Travels," p. 116]; but this is certainly a wrong identification. Much better is the conjecture that Resen is the Larissa of Xenophon ["Anabasis," iii. 4], though some think it is the place he calls Mespila. We adopt the view laid down in the article on Nineveh that Larissa was Resen, and Mespila Nineveh. If this is correct, Resen must be sought for at Nimrud, which admirably answers to the Larissa of Xenophon in more respects than one, and has become famous again in our own time through the researches more especially of Mr. Layard. [For an account of the remarkable ruins at Nimrud and the great discoveries made there, see Layard's "Nineveh and its Remains," and his "Nineveh and Babylon," and the compilations of Bonomi and Vaux.] We cannot notice other proposed identifications of Resen; but will simply observe that the ancient texts vary in regard to its name, a fact which will prove the uncertainty which was connected with it. The Resen of the Hebrew is followed by the Samaritan text, the Latin Vulgate, and the Targum of Onkelos; the Syriac version slightly differs from this. The Greek of the LXX. reads "Dase" and "Dasem;" the Samaritan version has "Aspa;" the Targums of Palestine and Jerusalem give us "Talesar;" and the Arabic of Walton's Polyglott is "cities."

RESH, 7, the twentieth letter of the Hebrew alphabet, the pronunciation of which is similar to that of our *r*. Its power as a numeral is 200. The name

occurs once in our Bibles [Ps. cxix. 163]. [See ALPHABET.]

RESH'EPH, *lightning*; a descendant of Ephraim, named in the genealogical list in 1 Chron. vii. [ver. 25].

RESURRECTION OF JESUS CHRIST. In every age of the Christian Church, the resurrection of Jesus Christ from the dead has been rightly regarded as one of the very cardinal doctrines of the faith. So central and important, indeed, is it asserted to be in Scripture, that in the sublime argument which is outlined in 1 Cor. xv., St. Paul boldly stakes upon its truth the entire system of Christian doctrine. If Christ be not risen, vain is the faith which is resting for pardon and peace on the perfected atonement of the Redeemer; vain the promises of the Gospel; vain all that gives comfort in trial and hope in death [see 1 Cor. xv. 14–19]. Nor is it possible to recall the tone and tenor of the entire teaching of the New Testament, the facts on which it rests, and the inevitable inferences and conclusions to which they lead, without the conviction that so closely is the resurrection of Jesus Christ interwoven and blended with the whole Gospel, that to remove and separate it can only result in the destruction of the entire revelation of the New Testament. In the first place, it could not be expunged without violence; and in the next place, when the process was over, what is left would not be worth the keeping.

Given the incarnation of God in the person of Jesus Christ, and his death, the resurrection might then be, to some extent, argued on the grounds of antecedent probability—"It was not possible that he should be holden of death" [Acts ii. 24]. It is unnecessary, however, to dwell on this aspect of the question, in the presence of so vast an accumulation of evidence as that with which the Bible teems. It may be frankly admitted that neither the types nor the prophecies of the Old Testament are so numerous in regard to the resurrection of Christ as in respect of his death and the atonement for sin which it involved. There are sufficient to show that it occupied a prominent place in the counsels of redemption, although it is probable that only after the event were these foreshadows of the future clearly perceived in all their truthfulness and significance. Not to lay any stress on the arguments of some of the ancient fathers, who saw in the rescue of Isaac from impending death [Gen. xxii. 12; Heb. xi. 19], and the deliverance of Joseph from prison and his subsequent exaltation, types of the resurrection of the Son of God, the case of Jonah is expressly adduced by Christ as a type of his rising from the dead on the third day [Matt. xii. 38–40]. A yet clearer prediction is that of Ps. xvi. 10, which formed the basis of St. Peter's address on the day of Pentecost, and from which he conclusively demonstrated the necessity of Christ's resurrection to the assembled multitude [Acts ii. 22–36]. It is, however, from the discourses of our Lord himself that we obtain the most positive declarations on this subject [Matt. xx. 19; Mark ix. 9; xiv. 28; Luke xviii. 33; John ii. 19–22]. Thus combining the successive intimations of the Old Testament Scriptures, and of Christ himself, into one statement, we see that his resurrection after death was essential to the truth of his character and the reality of his Messiahship. The Divine authority of his teaching was so deeply involved in this event, that, notwithstanding his previous miracles, if Christ had not risen, and been known so to rise, we could not have affirmed him to be the predicted and promised Redeemer—the

seed of the woman who should bruise the serpent's head" [Gen. iii. 15].

It is not surprising, therefore, that the apostles should insist on this fact in their teaching as they did, or that the evidences in proof of it should be so clearly and conclusively set forth as we find them to be, both as to the time and the certainty of the Lord's resurrection. The completeness of the evidence is testified by the remarkable case of Mr. West, who entered upon the study of the subject with the object of refuting the Scripture account, but was so convinced by the result of his examination as to write in support of it. His harmonised narrative of the visits to the sepulchre has been in some respects modified by Townson, and is perhaps the most satisfactory of all the explanatory schemes framed by the laborious ingenuity of Biblical critics. Its features are chiefly as follows:—Mary Magdalene and the other Mary came to the sepulchre at dawn [Matt. xxviii. 1], calling on Salome on their way [Mark xvi. 1]. They found the stone rolled away, and Mary, without waiting for further inquiry, ran back to inform Peter and John [John xx. 2]. During her absence the other two women enter the sepulchre, and see the angel, from whom they receive a message to the disciples and Peter [Matt. xxviii. 5—8; Mark xvi. 7]. Meanwhile Peter and John are on their way to the sepulchre, but, taking a different road, do not meet the other women on their return. After examining the place they return home, while Mary, who had followed them, lingered behind, and saw the Lord [John xx. 3—18]. Meanwhile another and more numerous party of women, with Joanna the wife of Herod's steward at their head, assemble from different parts of the city, and reach the sepulchre after the departure of the others [Luke xxiv. 1—10]. They see the angels, and their further report induces Peter to visit the spot a second time [ver. 12], but without any further result. Next followed the appearance of Jesus to the two disciples [vs. 13—31], and on the evening of the same day to the assembled apostles, in the absence of Thomas [John xx. 19—25]. The connected and reasonable narrative thus obtained constitutes a strong argument in favour of the veracity and inspiration of Scripture.

But whatever scheme we adopt, it may be confidently affirmed, that of all the facts connected with Christ's earthly career, none is more incontrovertibly established than the resurrection. Apart from and antecedent to the positive evidence, we have the negative testimony which is afforded by the extraordinary precautions which were taken by the chief priests against the possibility of imposition and fraud [Matt. xxvii. 62—66], and also the admission of the Roman soldiers to an unusual supernatural appearance at the time of the resurrection [Matt. xxviii. 2—15]. In weighing the positive evidence, moreover, we may not lose sight of the fact that even the disciples, who had received from the Lord's own lips the most direct assurances that he would rise from the grave on the third day, not only did not look for it, but some of them, even when they heard that he was risen, refused to believe it [Mark xvi. 11—14; John xx. 24, 25]. Turning, then, to the Gospel narrative, we find that the body of our Lord was consigned to Joseph of Arimathea by permission of Pilate (who first satisfied himself that he was really dead), and committed by him to a new sepulchre in his own garden, with a view to its being subsequently and carefully embalmed, according to the custom of the Jews. This operation was necessarily postponed till

the next day but one, in consequence of the intervening Sabbath. On the third day, in the early dawn, when the two Marys came with additional provision for the anointing and embalmment of the body, it was found that the stone was removed from the entrance to the sepulchre—the sepulchre itself, on examination, was found to be empty; and on a subsequent visit of the other women, the fact that Jesus was risen—which up to this time had never dawned on the minds of the disciples—was first distinctly announced by two angels. Meanwhile, by Christ's interview with Mary Magdalene [John xx. 14—17], there had commenced that series of personal appearances to his friends and disciples which established their faith in his resurrection, and made them witnesses of the truth for all coming times. What was the extent of Christ's intercourse with his disciples during the forty days between his resurrection and ascension is not stated. The expression in Acts i. 3—"Being seen of them forty days, and speaking of the things pertaining to the kingdom of God"—would indicate more or less of constant association. Be this as it may, the Scriptures mention eleven distinct appearances, exclusive of that to St. Paul at his conversion [1 Cor. xv. 8]. 1. To Mary Magdalene alone [Mark xvi. 9; John xx. 14]. 2. To the women as they returned from the sepulchre [Matt. xxviii. 9, 10]. 3. To Simon Peter alone; a fact which is only known from the general statement of the assembled eleven [Luke xxiv. 34], and from 1 Cor. xv. 5. 4. To the two disciples as they went to Emmaus [Luke xxiv. 13—31]. 5. To the disciples, at Jerusalem, during the absence of Thomas [John xx. 19]. 6. To the disciples, a week later, when Thomas was present, and was convinced that it was indeed Christ who stood before him [John xx. 26—29]. 7. To the seven disciples who were fishing at the Sea of Tiberias [John xxi. 1—14]. 8. To the eleven, at an appointed place in Galilee [Matt. xxviii. 16]. 9. To above five hundred disciples and friends [1 Cor. xv. 6]. 10. To James [1 Cor. xv. 7]. It is observable that we are indebted entirely to St. Paul for a notice of these two appearances. 11. To all the apostles, on the Mount of Olives, at the time of his ascension [Luke xxiv. 51; Acts i. 9]. Not to allude more particularly again to the statement in Acts i. 3, an examination of the texts in which these appearances of Christ are affirmed will show that, for the most part, they were not merely transient appearances, but such as to afford the amplest confirmation of the disciples' faith. They touched him [Matt. xxviii. 9; Luke xxiv. 39; John xx. 27]. He partook of food with them [Luke xxiv. 42; John xxi. 12, 13]. He conversed with them face to face on these occasions. Added to all which testimony, there is the fact that from this time forward we have the clearest indications that the day consecrated by the resurrection, the first day of the week, was observed with special reverence, and in the Christian Church took the place, without dispute or controversy, of the ancient Jewish Sabbath on the seventh day. [See LORD'S DAY.]

When the truth of Christ's resurrection has thus been established and confirmed by concurrent evidence of the most irrefragable character, there arises for consideration many collateral and incidental questions of interest to the thoughtful reader of Scripture. For example—Where was the soul of Christ during the period which intervened from the instant of death to the time when body, soul, and spirit were re-united, and Christ stood on the earth again alive, in the perfection of entire manhood? We cannot suppose, with

some fanciful theorists, that the body and soul were never disunited. Even if no other evidence existed to disprove so unfounded an hypothesis, the words of our Lord to the dying thief, interpreted in the light of the circumstances under which they were spoken, would be conclusive to the contrary. Nor can we endorse the opinion of those who believe that the soul of Christ went to the place of torment—"the place," as Bishop Pearson phrases it, "where the souls of men are kept who die for their sins"—either for the purpose of triumphing manifestly over Satan and the powers of darkness, or to proclaim the tidings of the Gospel to the lost souls of men. The words of St. Paul in Col. ii. 13 describe, no doubt, if accepted literally, a conflict of no ordinary character, and unquestionably refer to the death and subsequent resurrection of Christ. But we believe that all that was intended here was to describe, in a highly figurative manner, the triumph which was then gained on our behalf over Satan, and death, and sin, the fruits of which are our deliverance from condemnation and the ultimate power of death and the devil. Nor, again, does the passage in 1 Peter iii. 19 afford conclusive evidence on the subject. The passage will very well bear the interpretation which regards the preaching described as that of the Holy Spirit by the lips of Noah, and the "spirits in prison" as the antediluvian generation which was warned in vain by the patriarch of the impending judgment. Scripture, it must be confessed, is characterised by a marked reticence on the subject. The only clue to guide us as to our Saviour himself, is his statement to the dying thief [Luke xxiii. 43], and the Old Testament prophecy in Ps. xvi. The latter of the two is open to a varied interpretation; but the former may be accepted as indicating these two things, and with them we must be satisfied: first, that the place whither Christ's spirit was going was a place of happiness; and secondly, that the state of the spirit there was one of consciousness.

As to the nature of Christ's risen body, it is impossible to speak dogmatically. There confessedly hangs over the entire manner of his life on the earth during the forty days a veil of mystery which the keenest intelligence must fail to penetrate or draw aside. No stress can be laid on the fact of his appearing to pass through closed doors, or of his being unknown to his disciples, as an evidence of peculiar bodily organisation, for there is nothing to show that in both these cases there was the exercise of miraculous power. Nor, again, can we attach any significance, as some authors have done [see Alford and Stier *in loco*], to the absence of "blood" from the statement in Luke xxiv. 39. In using the phrase "flesh and bones," Christ was really appealing to the bodily senses of his disciples: "Handle me and see." The truth is, that all speculation on this mysterious subject must be more or less at fault, the moment we attempt to enter into details which God has not seen fit clearly to reveal. The great point which Scripture discloses relative to the risen Saviour, is that it was not an intangible apparition which the apostles saw, but the Christ whom they had known and followed in his earthly ministry. Whatever changes may have taken place to fit the body of the Lord for the altered conditions of a heavenly and everlasting life, it was the identical Christ who had died on the cross, and was laid in Joseph's sepulchre, whom they saw and conversed with after his resurrection. This verity of the faith is really unaffected by any opinion which may be entertained as to his powers of eating and

drinking, of his passing in and out unseen, of the exercise of bodily organs and faculties, &c. That there was in several respects an important difference, may be conceded, though we can affirm nothing positively in regard to them.

It may be observed in passing, that the resurrection of Christ is generally ascribed seven times in Scripture to God the Father [Ps. xvi. 10; Acts ii. 24; iii. 15; Rom. viii. 11; Eph. i. 20; Col. ii. 12; Heb. xiii. 20], twice to Christ's own innate power [John ii. 19; x. 18], and once to the power of the Holy Ghost [1 Peter iii. 18]. It was thus the act of the Trinity combined—of the Spirit, as the Author and Giver of life; of Christ himself, in testimony of the efficiency of his divine nature; and of the Father, "because of the sovereign authority in the disposal of the whole work of redemption which is everywhere ascribed to him." In this connection it is instructive to recall the elaborately cumulative language in which St. Paul describes the resurrection of Christ in Eph. i. 19, 20, as if the omnipotence of the Almighty were then at its utmost exercise, and nothing short of its very mightiest display of power would suffice to bring back from the grave the Mediator who had gone down to it, bearing the burden of the world's sin. We can only direct the reader's attention to the passage. It clearly indicates that the resurrection of Christ from the dead was something far different from the manifestation of power in the unseen world which Christ himself had shown in the raising of Lazarus, and involved a miracle which surpassed every other that Omnipotence had wrought in its wonderfulness and importance.

The doctrinal significance of the resurrection of Christ it is impossible to exaggerate. We have already hinted at its bearing on the Messianic claims of Christ. But above and beyond this, it is important—1. As an evidence of the perfection and efficacy of the atonement. Christ's death was judicial, as the surety of mankind. "He died for our sins" [1 Cor. xv. 3]; and when he gave up the ghost, all that could be done so far for redemption was accomplished. In raising him from the dead, God proclaimed the acceptance of the expiation which Christ had made for human sin. The debt was shown to be cancelled, because He who undertook its payment was set free. Hence, when St. Paul would place in the strongest light the security of the Christian believer, he presents as its chief ground and support the resurrection of Christ: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, &c." [Rom. viii. 34; compare also Rom. v. 10]. 2. The resurrection of Christ is the token of his victory over death, and "him that had the power of death, that is, the devil" [Rom. vi. 9; Heb. ii. 14]. 3. It is not only the symbol and type, but also the efficacious motive of the spiritual resurrection of the believer, by virtue of the federal union and oneness between Christ and his people, a union not of character only, but of life, spiritual and eternal [Rom. vi. 5, &c.]. 4. It is the pledge of the resurrection of mankind at the great day [1 Cor. xv. 20—22]. 5. It is a witness to the certainty of the final judgment of mankind [Acts xvii. 31].

RESURRECTION OF THE DEAD. This great event of the future, like the doctrine of the resurrection of Christ, is so entirely a cardinal truth, that there never has been a time in which it has not been an article of the Christian creed, the only difference between the ancient creeds and our own being that the latter has the phrase "resurrection of the body,"

whereas the former invariably use the form "resurrection of the flesh." The reason for the ancient mode of expression is stated by Jerome to be, that since there are spiritual bodies, some might readily accept a resurrection of the body in that sense, who would deny the actual resurrection of the flesh. It is obviously impossible in the space at our command to do more than give an outline-statement on the subject, but this is of the less moment, as so many excellent works exist to which the reader may refer for fuller information.

There can be no doubt whatever that the resurrection of all mankind from the grave is purely a doctrine of revelation. The attempt to argue it out as a point of natural theology has never succeeded. From the days of Tertullian downwards, the emergence of the moth from the grave of the chrysalis, and the return of spring with its new life, after the barrenness and desolation and death of the winter, have been put forward as arguments in proof of the probabilities of the resurrection. But the inexorable necessity of logical induction compels us to reject them. They are beautiful analogies, that is all, the semblances only of a resurrection, not the real coming back again to life of what was actually dead. In all such cases the germ of life remains, but this cannot be predicated of the body of man, which literally and truly becomes "dust to dust." Moreover, whatever heathen philosophers may have guessed as to the immortality of the soul, even admitting that this was really the result of their own speculations, and not at all due to the relics of tradition, it is certain that they never reached so far as the doctrine of a bodily resurrection. Pliny, when enumerating the things which it was not even in the power of God to do, specified these two—the endowment of mortals with an eternal existence, and the recalling of the departed from the grave [ii. c. vii.]. A similar opinion is enunciated by Æschylus in the "Eumenides" [647, 648]. The utmost to which they attained in their ethical speculations was a conception of the possible continuance of life in some new forms and conditions beyond the grave; but this was all. A resurrection, in the Scripture sense of the word, they never imagined. Considerable controversy has occasionally existed in regard to the knowledge which even the Jews possessed on the subject, and probably the true history of Jewish opinion lies, as Mr. Litton has remarked in the "Bampton Lectures" for 1856, between the two extremes—the denial, on the one hand, that the doctrine of the future state appears to have had any share in the thoughts of the people; and the assertion, on the other, that their knowledge of a resurrection approximated closely to that which Christians enjoy under the Gospel. The revelation of this doctrine, as of others, was a gradual one. While, even from early times, the expressive language of Job might have given distinctness to their faith, it is unquestionable that, in the latter ages of the Jewish Church, the doctrine of the resurrection was not only to be inferred from such passages as Isa. xxv. 8; xxvi. 19; Hos. xiii. 14, but Ezekiel's vision of the valley of dry bones [Ezek. xxxvii. 1—10] indicates that the idea of a resurrection was not unfamiliar, since it is the very object of illustration to make clear what is obscure by the use of familiar and well-known images. Next after that of Job, the great proof-text of the Old Testament is Dan. xii. 2, the language of which is unmistakable, while the exact purport is not open to dispute, as Job xix. 25—27. As we descend the stream of time the evidence of Jewish opinion becomes clearer; and not

to allude more particularly to the statements in the Apocryphal books and in Josephus, we know that the resurrection of the body was an article of faith among the Pharisees, and constituted one of the prime distinctions between their creed and that of their rivals, the Sadducees [Acts xxiii. 6—8; compare also xxiv. 15]. [See SADDUCEES.] But admitting all this, it is manifest that much obscurity existed in regard to the doctrine, not only as to the details of the resurrection, but also as to the ground of it; and this the teaching of Christ and his apostles removed, so far as was necessary for the intelligible reception of the objective truth as an article of the Christian faith. The testimony of the New Testament is at once so ample and conclusive that, notwithstanding the objections advanced against it by rationalists abroad and at home, it can hardly fail to carry conviction to every one who believes that the Bible is the Word of God. To affirm that the language of Scripture on this subject is figurative, or merely the language of accommodation, is to advance a principle which would be fatal alike to all Scripture doctrines whatsoever, and to the character of our Lord and his apostles. Not only is the resurrection asserted in such texts as Luke xiv. 14; John v. 28, 29; xi. 25; Acts iv. 2; xvii. 18; xxvi. 8; 1 Cor. xv. *passim*; Phil. iii. 20; 1 Thess. iv. 16; Rev. xx. 12; and others, about which there can be no dispute: but it is clearly implied in the statement that the Son of man shall destroy the works of the devil [1 John iii. 8]; in the stress which is laid on the sanctification of the body as well as of the soul, and its final deliverance from sin [Rom. vi. 13; viii. 23; 1 Cor. vi. 19]; in the intimations of a future retribution which shall involve the body as well as the soul [Matt. v. 29, 30; x. 28]; in the constant use of the word "sleep" to describe the dead [Acts vii. 60; 1 Thess. iv. 13, 14]; in the announcements relative to the judgment [John v. 27; Acts xvii. 31; 2 Cor. v. 10, &c.]; and in many similar statements which are clearly incapable of a straightforward interpretation on any other supposition than the truth of a literal resurrection. In addition to all this, and as the crowning evidence of the doctrine, we have the indubitable fact of Christ's resurrection, by which Scripture itself admits the truth must stand or fall. "If there be no resurrection of the dead, then is Christ not risen." "If the dead rise not, then is Christ not raised" [1 Cor. xv. 13, 16]. The same thing is implied in the subsequent statements of vs. 20—23. And although it may be admitted that in many of the above-cited passages the reference must be limited to the resurrection of God's believing people, the language in others is of the widest possible character, and leaves not a shadow of a doubt on the fact that unjust and just alike will be raised from the dead. We thus reach the conclusion that, in the accomplishment of God's divine purpose, a day shall come in which all who have died—no matter when, where, or under what strange variety of circumstances—shall live again, and be as really the same in all the truth of a personal and individual identity, as they shall be who may be living on the earth at the time of Christ's appearing, and who, without experiencing the power of death, shall at once take their stand before the throne of God [compare also 1 Thess. iv. 14—17].

We frankly admit that when all the circumstances of the case are considered, and we recall the changes that take place in the materialism of the human frame, its speedy and utter decay into undistinguishable dust, and the fate which, after the spirit is fled, befalls the mortal remains of a great number of our

fellow-creatures, the doctrine of the resurrection involves one of the profoundest mysteries. But to the objection which is raised on this ground it may be justly replied that the mysteriousness of a truth is no reason for rejecting it; if it were, we must deny the commonest facts of our daily existence. As to the alleged impossibility of the resurrection—if by the doctrine be asserted the raising again, after centuries, of these identical bodies which now form the material part of ourselves—we can but say with St. Paul [Acts xxvi. 8], "Why should it be thought incredible, that God should raise the dead?" and add, that all which the statements of Scripture amount to is, not that the raised body shall consist of the same atomic materials which formed it at the time of death, but that the personal identity shall be preserved of which all men are conscious during their earthly existence, though the influence of chemical causes has been continually changing the actual materialism of our corporeal frames. A man feels he is the same person at eighty that he was at fifty, at thirty, or at ten years of age. In what this identity between the earthly and the heavenly body consists, Scripture has not informed us. In regard to this, as to many other mysteries of the faith, God has revealed the fact without enlightening us as to the mode or the reason of it. Much speculation has been indulged in on the subject, and many ingenious hypotheses have been advanced to explain the nature of this identity, and to obviate the difficulties which have been suggested concerning the resurrection of the body; but they are mostly unsatisfactory, and leave the matter just where they found it, and where God himself has been pleased to place it—shrouded with a veil of mystery, even while the truth is reiterated with solemn and often sublime significance, that the dead, small and great, who shall stand before God, will be conscious of that personal identity of body and soul which is implied in the memory of the past, and that that past is immediately connected with the final award which fixes irrevocably the eternal future. This question of personal identity necessarily leads to another important inquiry—What shall be the nature of the resurrection-body? Admitting the fact of identity in all its amplitude of meaning, it is evident, nevertheless, that a marked change must take place in order that these bodies of ours, so corrupt and liable to decay, may be capable of an unending existence. The discussion of this change occupies the chief part of 1 Cor. xv. For a detailed exposition of the apostle's interesting argument we must refer the reader to a commentary. It must suffice to observe (1) that here, as well as at John xi. 25 and Phil. iii. 20, 21, the reference is entirely to the resurrection of the saints. Beyond affirming, and that in indubitable language, the resurrection of the ungodly and their eternal punishment, Scripture throws no light on their state. (2.) In regard to the resurrection-bodies of the saints, not only is it stated that they will be invested with attributes of power and glory of which we can barely now form a worthy conception, and be incapable of corruption, decay, and death, but also that they will be spiritualised, and, in a word, transformed after the pattern and fashion of Christ's own glorious body [1 Cor. xv. 20, 42—44; Phil. iii. 21]. It may be further affirmed that recognition in the future world is implied alike in the fact of personal identity and in such statements as Matt. viii. 11; x. 28; xxv. 40—45; Luke xvi. 9; 1 Thess. ii. 19, &c.

It is beside our purpose here to do more than men-

tion the divergent opinions held by writers on unfulfilled prophecy, as to whether there shall be two distinct periods of resurrection—one of the righteous alone, at the personal advent of Christ before the millennium; and another of the ungodly, at its close, and immediately antecedent to the final judgment described in Rev. xx. 11—15. But whatever may be the purpose of God in regard to the time and the order in which these grand events may be evolved, no differences of interpretation, in regard to these points, can affect the foundation on which rests the great truth of the resurrection of all mankind. Come when it will, the resurrection of the dead will be the immediate prelude to the final winding up and consummation of the counsels of God in the redemption of the human race. It will proclaim to the universe the triumph of Christ, for death itself shall then be destroyed [Hos. xiii. 14; 1 Cor. xv. 54; Rev. xx. 14]. The prospect and assurance of this has been an unfailing source of strength, and comfort, and peace to the Christian in every age, alike amid the temptations and the trials of life and the anxieties that gather around the bed of death.

RE'U, *companion*; the son of Peleg, and a descendant of Shem [Gen. xi. 18—21; 1 Chron. i. 25].

REUBEN, *behold a son!* the eldest son of Jacob and Leah [Gen. xxix. 32], and one of the twelve patriarchs. The notices of Reuben which appear in the book of Genesis indicate a character in which the base and the generous stand side by side. On the one hand, he was guilty of the crime of adultery with Bilhah, his father's concubine [Gen. xxxv. 22], and thereby drew down on himself, at a later period, the malediction of the dying Jacob [xlix. 4]. On the other hand, he was the only one of Joseph's brethren who interposed for the preservation of the young man's life; and it is expressly added, that the expedient of casting Joseph into the pit was suggested by Reuben with the view of saving him, and afterwards restoring him to his father [xxxvii. 21, 22]. It would appear from ver. 29 that Reuben was absent when Joseph was sold to the Ishmaelite merchants. The same generous spirit is seen in the readiness with which he pledged the life of his own sons as security for Benjamin's safety when Jacob refused to allow the latter to join his brethren in their journey to Egypt [Gen. xlii. 37]. When Jacob went down to Egypt at the summons of Joseph, Reuben had four sons [Gen. xlii. 9]. From this time we hear nothing further concerning his personal history.

REUBEN, *LOT OF*. This was to the east of the Jordan, and was farthest south of the three on that side of the river. The portion of Gad lay on the north, and the nearest neighbours on the west were Judah, Benjamin, and Ephraim. To the south of Reuben was the Moabite territory, which skirted the eastern shore of the Dead Sea, while to the east there were the Ammonites. The last named at one time occupied the district which fell to Reuben; but they were driven out by the Amorites, as they had themselves expelled the Zuzim, or Zamzumim, or some other almost unknown tribes. In their settlement the Reubenites and the Gadites are associated: "The children of Reuben and the children of Gad had a very great multitude of cattle;" "they saw the land of Jazer and the land of Gilead, that, behold, the place was a place for cattle." Hereupon they make joint application for the district, which is eventually allotted to them [Numb. xxxii.]. A specification of the chief places in the tribe is given by Joshua [Josh.

xiii. 15—21, 23]. If the most obvious natural outlines formed the boundary of Reuben, it was bordered on the west by the Jordan and Dead Sea, on the south by the Arnon, on the east by the desert, and on the north by the land of Gilead. The region was generally well adapted for pastoral purposes, and so long as its occupants dwelt securely, they would be able to acquire considerable wealth, especially in flocks and herds. What is now called the Belka, an elevated plain forty to fifty miles long, and ten to fifteen miles broad, was possessed by Gad and Reuben, and is thus spoken of by Dr. Robinson: "In the plain there are isolated *tells* (hills); but it has not many trees, except along the western part, where there is considerable wood in some places. The soil is very fertile, but is left untillied; the whole region being given up to pasturage, for the excellency of which it is greatly celebrated" ["Physical Geogr.," p. 128].

REUBEN, THE TRIBE OF. When the first enumeration of the tribes was made after the exodus, it was found that the family of Reuben numbered 46,500 male adults of twenty years old and upwards [Numb. i. 20, 21]; but at the census taken previously to the passage of the Jordan, it had fallen to 43,730 [Numb. xxvi. 7]. However it may be accounted for, it is a significant circumstance that a people which had increased in so remarkable a degree in Egypt should have actually diminished in numbers during the sojourn in the wilderness. Several of the tribes show a considerable per-centage of increase during the forty years, and others, Reuben among them, indicate a decrease. United with the tribe of Gad in one of the four great divisions of the camp, and like that tribe devoted especially to pastoral pursuits, the Reubenites joined the Gadites in requesting permission to settle in the Transjordanic region [Numb. xxxii. 1—5], and from that time the fortunes of the two tribes were naturally to some extent identical. The conditions under which the desired permission was granted, the risk of a serious collision with the Cisjordanic tribes after their settlement in their new possessions, and the way in which the danger was averted, have already been described in the article GAD, and need not be further adverted to here. The tribe of Reuben appears, however, to have been deficient in the warlike features which characterised their neighbours and associates the Gadites, therein realising the prophetic outline of their history which their great ancestor had given just previous to his death. "Reuben is the most purely nomadic, and therefore the most transitory, of the two. He is to the eastern tribes what Simeon is to the western. 'Unstable as water,' he vanishes away into a mere Arabian tribe; 'his men are few'—it is all that he can do 'to live and not die.' We hear of nothing beyond the multiplication of their cattle in the land of Gilead, their wars with the Bedouin sons of Hagar, their spoils of 'camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand' [1 Chron. v. 9, 10, 20, 21]. In the great struggles of the nation he never took part. The complaint against him in the song of Deborah is the summary of his whole history. 'By the streams of Reuben'—that is, by the fresh streams which descend from the eastern hills into the Jordan and the Dead Sea, on whose banks the Bedouin chiefs met then, as now, to debate—"in the 'streams' of Reuben great were the 'decrees'" [Judg. v. 15, 16] [Stanley's "Sinai and Palestine," p. 326]. The tribe of Reuben takes no prominent place in the subsequent history of the Hebrew nation. It furnished a chosen band of warriors to David

[1 Chron. xi. 42], and, at a later period, suffered in common with the Gadites and Manassites from the incursions of Hazael [2 Kings x. 33], and finally was broken up and carried into captivity by the Assyrian Tiglath-pileser [1 Chron. v. 26].

REUBENITES, the descendants of Reuben; the tribe of Reuben [Numb. xxvi. 7].

REUEL, *friend of God*. 1. A son of Esau and Bashemath, daughter of Ishmael [Gen. xxxvi. 4, 10; 1 Chron. i. 35]. 2. One of the names of the father-in-law of Moses [Exod. ii. 18]. [See HOBAB, JETHRO, RAQUEL.] 3. The father of Eliasaph, the chief of the Gadites when the census of the people was taken after the exodus [Numb. ii. 14]. [See DEUEL.] 4. A Benjamite who is mentioned in the genealogical list of 1 Chron. ix. [ver. 8].

REUMAH, *exalted*; the concubine of Nahor, Abraham's brother [Gen. xxii. 24].

REVELATION. The precise idea conveyed by this word, which is from the Latin, is that of throwing back a veil or other covering, so that we can now see clearly what before was either invisible or only obscurely perceived. The Greek word, *apokalupsis*, also suggests the notion of uncovering. No term could be chosen more appropriately to convey to our minds the conception of that process by which God has brought his truth and will to light. The truths which he has made known existed before, but they were either wholly hidden, or obscurely seen, like a statue before it is unveiled. Divine revelations, with which we now have to do, are, from their very nature, supernatural and extraordinary manifestations, and not attainable by merely human skill and insight. Those who were the immediate recipients of them, whether by vision, dream, ecstasy, or the direct act of God's Spirit upon the mind, were inspired: hence revelation and inspiration are closely allied, and sometimes confounded. The word "revelation" sometimes is used to describe manifestations more or less different from those already mentioned [Rom. ii. 5; 1 Peter i. 13]. Thus it is applied to the display of God's righteous judgment hereafter, and to the future appearance of our Lord Jesus Christ.

REVELATION, BOOK OF, is the only prophetic book, properly speaking, in the New Testament. Several important questions arise for discussion respecting it, and of these we may notice first its—

AUTHORSHIP AND CANONICAL AUTHORITY.—It is a curious fact connected with the Book of Revelation, that while its apostolic origin and authority seem at first to have been universally admitted, they were at a later period, and are still in some quarters, doubted or denied. There is no part of the New Testament of whose existence we have earlier evidence than we have of the Apocalypse. According to Kirchhofer ["Quellensammlung," p. 297], there are traces of it to be found even in the first century. Be this as it may, there can be no doubt that testimony in its behalf is found very early in the second. It appears from a notice of the lost works of Papias, bishop of Hierapolis in Phrygia, which has been preserved by Andreas of Cesarea, that that companion of those who had known the apostles acknowledged and used the book. About the middle of the same century Justin Martyr ["Dial. cum Tryph.," c. lxxxi.] expressly refers to it, and ascribes it to "a man whose name was John, one of the apostles of Christ." Soon

afterwards both Theophilus of Antioch [Eusebius, "Hist. Eccl.," iv. 24], and Melito, bishop of Sardis [Eusebius, "Hist. Eccl.," iv. 26], seem clearly to have admitted its apostolic origin and authority. Towards the close of the second century, the testimonies become still more numerous and definite. Apollonius of Ephesus, who wrote at that period against the Montanists, plainly shows, by the way in which he refers to the book, that he regarded it as the authentic production of St. John [Eusebius, "Hist. Eccl.," v. 18]. And then follows the repeated and decisive testimony of Irenæus. If we remember that this father had been a hearer of Polycarp, who was himself acquainted with St. John, nothing could be more satisfactory than the evidence which he bears to the authenticity and canonical authority of the book. Again and again does he declare ["Adv. Hær.," iv. 20, 11; v. 26, 1, &c.] that the Apocalypse was written by "John the disciple of the Lord." And in regard to another passage in the writings of this father ["Adv. Hær.," v. 30, 1, 3], even Credner, who refers the book to John the Presbyter, admits ["Introd.," p. 737] that it clearly proves that Irenæus identified the Book of Revelation with the author of the fourth Gospel. Equally plain and decisive are the testimonies of Tertullian ["Adv. Marc.," iii. 14; "De Pud.," 19, &c.], of the canon of Muratori (compiled towards the end of the second century), of Clement of Alexandria ["Strom.," vi. 13; "Quis Dives Salv.," § 42], of Origen [in numerous passages—see, e.g., Eusebius, "Hist. Eccl.," vi. 25], of Ephraem Syrus, the most illustrious writer in the Syrian Church, and of most of the following fathers. In short, nothing could be more satisfactory than the *consensus* of the early Church to the apostolicity and canonicity of this book. In the first two or three centuries, beginning with the very earliest writings of the followers of the apostles, we find it unambiguously and universally ascribed to the pen of St. John, the author of the fourth Gospel, and the beloved disciple of our Lord.

Whence, then, arose those doubts which appear in the third century, and which have been thought to amount to certainty by many modern critics? Simply from internal considerations, and especially from the great difference of style in the Apocalypse as compared with the other acknowledged writings of St. John. The first opponents of the book seem to have been the Alogi, or Anti-montanists, in the beginning of the second century; but as they were led by mere prejudice to oppose all the writings of St. John, their rejection of the Apocalypse counts for little or nothing. The same may be said of the Roman presbyter Caius, about the same date, who seems, on much the same grounds, to have set aside the book, and to have ascribed it to Cerinthus, a Gnostic enemy of the faith. By far the most important objector to the book was Dionysius of Alexandria, in the middle of the third century; and his great argument against it was derived from the difference of style already mentioned. This has weighed with many modern critics, and led some of the most eminent of them, as Lücke, Credner, Bleek, and others, to deny that the book could have proceeded from St. John, and to ascribe it to John the Presbyter. There is unquestionably a striking contrast between the Greek of the Apocalypse and that of the Gospel and Epistles of John. The latter writings are distinguished by smoothness and correctness, while the former is of a harsh, and even, at times, ungrammatical character. But the difficulty with respect to authorship arising from these considerations is not so

considerable as has been supposed. Besides the fact that a difference would naturally be looked for in a prophetic as compared with an historical or epistolary work, it has been pointed out that a considerable period of time probably elapsed between the composition of the Book of Revelation and that of the other Johannine writings. The one work would thus exhibit that rugged type of Greek with which the apostle was familiar in Palestine, while the others are written in the more polished style to which he had become accustomed at Ephesus [Roberts's "Discussions on the Gospels," part ii., chap. viii., 2nd edit.]. Did space permit, we might also show that there are many linguistic bonds between the Book of Revelation and the other writings of St. John [comp., e.g., the striking appellation of "the Word," given to Christ only in John i. 1; 1 John i. 1; Rev. xix. 13]; and altogether, there can be no reasonable doubt that the John spoken of in the book itself [Rev. i. 1; xxi. 2] was the apostle John, and that consequently, as the production of an inspired apostle, it is possessed of canonical authority.

TIME, PLACE, AND ORIGINAL LANGUAGE.—The date of the book is not a little controverted. Some hold that it was composed in the reign of Nero (about A.D. 67), and others in that of Domitian (about A.D. 96). The early evidence points to this latter conclusion, especially a statement of Irenæus ["Adv. Hær.," v. 30], in which he says that the Apocalypse "was seen no long time ago, but almost in our own day, towards the end of the reign of Domitian." Many difficulties have been raised against the accuracy of this statement, and almost all the leading German critics have now fixed upon the earlier date. This conclusion has been reached partly on ancient testimony, but more from internal evidence which the book itself is thought to furnish. The Peshito states in the title of the book that it was composed by St. John when banished by Nero. And it has been argued that such passages as chap. xi. 1; vii. 4–8, clearly show that the book was written while the Temple was yet standing, and consequently before the destruction of Jerusalem. The question of date cannot be regarded as yet settled. We confess to being inclined to the earlier of the two periods. Our reasons are: the character of the diction, which seems to suggest a pretty long interval between the composition of this and the other writings of St. John; the very early references to this book which are found in Christian antiquity, as compared with the much later references to the fourth Gospel; and allusions, such as those above mentioned, contained in the book itself. The *place* of composition was, no doubt, Patmos, where the visions were seen. The original language of the book was undoubtedly Greek, as all scholars are now agreed, though some, both in ancient and modern times, have, against all evidence, imagined that it was composed in Aramaic, and afterwards translated into Greek.

READERS, OBJECT, AND CONTENTS.—Primarily, as the book declares [i. 4], it was intended for the seven churches in Asia. But it is clear that it was also meant for the whole Christian world. This appears from the wide scope of its subjects, the universally interesting nature of its discoveries, and the ever suitable character of its admonitions and instructions. The *object* of the book is also declared by itself [i. 1]. It is of a clearly prophetic character, and that not merely of a relative nature, as some have imagined, limited by the personality of the writer, but truly and objectively descriptive of the varying fortunes of the

Church. This seems to us the only worthy conception which can be formed of the book, and the only one which will either comport with, or explain, its canonical authority. If it is an inspired and prophetic writing, we cannot suppose that the Spirit of God speaking in it did not lift the writer far above his own subjective views, or that even while making use of the natural attainments and habits of thought already acquired by St. John, he did not employ these for a wide and permanently important purpose. Some have been misled by the expression which occurs in the opening verse, in which we read that the book describes "things which must *shortly* come to pass." They have imagined from this that it was necessary to limit the events predicted within a very brief space of time. But it is only necessary to remark that the book afterwards clearly refers to a period of a thousand years [xx. 4] as embraced within its scope, to show that such limitation is untenable. The "*shortly*" is to be regarded as comparative. Viewed from the stand-point to which the seer was elevated, all the coming events of time might have been described as "*at hand*." He was surrounded by the great realities of eternity. The little concerns of earth vanished from his view, and his conceptions of time, with its sequences, became assimilated to those of the inhabitants of heaven. We regard the book, then, as dealing with no transient, ephemeral interests, but as comprehending, in its sublime and majestic scope, the whole destinies of the Church of Christ on earth, from the time when it was written even to the end of the world. With this conception of its character, we proceed to look at its contents, which have been exhibited under very different forms, but which seem naturally to fall under some such arrangement as the following:—

I. The general introduction [i. 1–3].

II. The special address to the seven churches [i. 4–iii. 22]; comprising—

1. The preface and salutation [i. 4–8].
2. The introductory heavenly vision [i. 9–20].
3. The seven epistles [ii. 1–iii. 22].

III. The properly prophetic portion [iv. 1–xxii. 5]; which embraces six leading sections, some of them with several subdivisions:—

1. The scene of heavenly worship [iv. 1–11].

2. The sealed book, and praise to the Lamb for opening it [v. 1–14].

3. The opening of the seven seals [vi. 1–xi. 19]; and under this (1) the opening of the first six seals [vi. 1–17]; (2) the sealing and salvation of the elect [vii. 1–17]; (3) the opening of the seventh seal, comprehending under it the sounding of the seven trumpets [viii. 1–xi. 19].

4. The woman and her great enemy the dragon [xii. 1–xiii. 18]; and under this (1) the direct opposition of the dragon [xii. 1–17], (2) the same by means of the first beast [xiii. 1–10], (3) the same by means of the second beast [xiii. 11–18].

5. An epitome of the final trial of the righteous, and punishment of the wicked [xiv. 1–20].

6. The fulfilment of this in detail [xv. 1–xxii. 5]; and under this (1) the solemn introduction to the seven last plagues [xv. 1–8], (2) the pouring out of the seven vials [xvi. 1–21], (3) the vengeance executed on Babylon [xvii. 1–xviii. 24], (4) the great final triumph of righteousness [xix. 1–xxii. 5], comprising a song of praise in heaven [xix. 1–10], the going forth of the Lord to victory [xix. 11–16], the destruc-

tion of the beast and his auxiliaries [xix. 17–21], the binding of Satan and the millennial reign [xx. 1–6], the unloosing and utter overthrow of Satan [xx. 7–10], the general judgment [xx. 11–15], and the glories of the new Jerusalem [xxi. 1–xxii. 5].

IV. The solemn conclusion, closely corresponding to the beginning of the book [xxii. 6–21].

A scheme very similar to the above is given by Dean Alford ["Greek Test.," vol. iv., p. 243]. The principal difference is, that he does not include, as we have done, the blowing of the seven trumpets under the seventh seal, but supposes a new series of visions to begin at viii. 6.

SYSTEMS OF INTERPRETATION. — Very numerous and conflicting views have been taken of the scope and meaning of the Apocalypse. It would be vain to attempt, within our limits, to give any sketch of these, or even to name the works in which they are set forth. But there are three leading systems of interpretation, under which all expositions of the book, having any claim to serious attention, may be classed. The first is that of the Præterists, the second that of the Futurists, and the third that of the continuous Historical interpreters. To the first school, that of the Præterists, belong those expositors who hold that the predictions of the Book of Revelation have already been almost, or altogether fulfilled. Their view is that it referred almost exclusively to the times immediately succeeding those in which it was written, and that the visions which it contains were meant to indicate the coming triumph of Christianity over its Jewish and pagan adversaries. With the doubtful exception of the two or three concluding chapters, the whole book is thus supposed to have been long ago fulfilled. The successes of the Church which it depicts are regarded as having been achieved in the victory gained in the first five or six centuries over the enemies of the faith. Some countenance to such a view is derived from the opinions of the early Christians. As long as the followers of Christ were weak and persecuted, they were inclined to regard the glorious predictions of this book as promising them temporal triumph and prosperity. But after the Gospel became established as the religion of the empire, this view disappeared, and seems to have had no supporters in the Church, till revised and completed by Alcasar, a Jesuit writer, in the beginning of the seventeenth century. It has since then met with large acceptance. Grotius (1644) adopted it, as also did Bossuet (1690). It is still in high favour with Romanist, as well as rationalist expositors. Most of the modern German commentators have embraced it, among whom we may name Eichhorn, De Wette, Ewald, Lücke, and Düsterdieck. Among English writers, Professor Moses Stuart and Dr. Davidson have supported it. We may observe that it is generally held along with a belief in the Neronian date of the book, though not necessarily, Bossuet having maintained it in conjunction with the Domitian date. The second school of interpreters, that of the Futurists, stands at the opposite pole to the Præterists. Their view is that none of the book, with the exception, perhaps, of the seven letters to the churches, has as yet had any historical fulfilment. They throw its predictions forward to the time of the end, and especially to the circumstances attending the second advent. This scheme of interpretation seems to have been first suggested by the Jesuit Ribera, about the end of the sixteenth century. It has the advantage, like that of the Præterists, of freeing the Church of Rome from the charge of being

Antichrist—a charge which began to be powerfully pressed, at the time referred to, by Protestant writers. It has been revived, under some modifications, by several able writers in our own day. As might have been expected, it was favoured by the Oxford "Tract" writers. It is also ingeniously and learnedly advocated in the works of Dr. S. R. Maitland, Mr. Burgh, Dr. Todd, and others. But the third, or Historical school of interpretation, has been by far the most prevalent in modern times. It cannot, of course, appeal for much support to the views of Christian antiquity, since the materials for illustrating and upholding it had not been then provided. It was first set forth, in an elaborate form, by the Abbot Joachim, in his exposition of the Apocalypse, written about the beginning of the thirteenth century. From that date it never wanted supporters, and it was eagerly adopted by Wickliffe, and other precursors of the Reformation. But it was not till after the great ecclesiastical revolution brought about by Luther that this scheme of interpretation became fully developed and widely accepted. It was embraced by all the leading reformers—German, Swiss, French, Scotch, and English—of the sixteenth century. Since then it has been the favourite system of all Protestant interpreters. The respected names of Mede, Sir Isaac Newton, Bengel, Bishop Newton, and, in our own day, that especially of Mr. Elliott, may be mentioned among those who have laboured in its exposition, defence, and illustration. Its leading principle is that of regarding the Apocalypse as containing a symbolic representation of the principal events in the history of the Church and Christendom, from the time of St. John to the great final consummation. But under this general principle there have been almost countless applications of details. Some have given the most minute and definite exposition of the several predictions, while others have been content with tracing the outlines of the fulfilment, and have confessed their inability to fix with any certainty the particular events referred to in several portions of the book. As an example of the former class of commentaries, we may refer to the learned and laborious work of Mr. Elliott, called "*Horæ Apocalyptice*," and, as an example of the latter, to the commentary of Dean Alford. There are many questions of interpretation that arise in connection with the historical scheme of exposition. Whether the "year-day" principle is to be admitted, or days and months and years are to be taken in their literal significance; whether the two witnesses referred to in chap. xi. have yet been slain, and, if so, what or whom they are to be held to typify; whether the equivalent periods of "forty and two months" [xi. 2; xiii. 5], of "a thousand two hundred and threescore days" [xi. 3; xii. 6], and of "a time, times, and half a time" [xii. 14], have had their proper dates assigned them in the history of the Church; whether the number of the beast referred to in chap. xiii. 18 has yet been discovered, and if so, which of the many diverse explanations is to be accepted; whether the Church of Rome is to be regarded as symbolised by the Beast and Babylon, or what other limitation or extension of these symbols is to be preferred; whether the millennial period is to precede or follow the second advent of Christ; whether the first resurrection is to be understood literally or spiritually; and whether the book is to be viewed as one successive prophecy, to be subjected to continuous historical interpretation, or is to be regarded as in some parts episodic, and in others as returning upon itself;—these are a few of the most important

points which still divide the opinions of the best and most judicious expositors. It would require far more space than we have at our command to set before our readers the respective arguments by which either the affirmative or negative view of such questions may be maintained. We would simply state that, in our own judgment, it has been satisfactorily established [see, e.g., Birks' "*Elements of Prophecy*," 308—419; or Elliott, iii. 238—273]: that the "year-day" principle is sound, although Alford remarks [p. 251], "I have never seen it proved, or even made probable, that we are to take a day for a year in Apocalyptic prophecy; on the other hand, I have never seen it proved, or made probable, that such mystic periods are to be taken literally, a day for a year;" and again, that, in accordance with the whole analogy of prophetic Scripture, especially Dan. vii. and 2 Thess. ii., we must regard the apostate Church of Rome as specially pointed at in this book under the types which have been mentioned. On this subject expositors of the historical school are all but unanimous. Nor can it be regarded as a result of ecclesiastical prejudice that such an exegesis has prevailed. It is a remarkable fact that, long before the Reformation, an idea was entertained even in the Romish Church that the Apocalyptic Babylon was, in some way or another, to be identified with Papal Rome [Elliott, iv. 376, &c.]. But beyond these two points, we do not venture a decided opinion with respect to the questions above enumerated. We may be allowed to add, that too many prophetic interpreters have indulged in a dogmatism of assertion, and a minuteness of detail in their expositions of this mysterious book, altogether unwarrantable. The caution of the great Sir Isaac Newton, who reminds expositors that God never designed by this book "to make *them* prophets," has been forgotten. There is, indeed, a pious curiosity, which, if accompanied by a modest and reverent spirit, may warrantably and commendably search into the mysteries of this book [chap. i. 3]. But that is a very different thing from the prying and reckless spirit which has marked too many would-be revealers of the future, and has tended, by the utter and repeated failure of their most confident predictions, to expose the study of prophecy to undeserved contempt. Even the spiritually-minded and excellent Bengel cannot be quite exempted from the blame thus expressed. He ventured to fix on the year 1836 as that which was to witness unprecedented changes in the condition of the world and the Church; but the period fixed upon passed away without anything remarkable having occurred. And so has it been, again and again, with schemes of the future rashly formed from this book. Some transient phenomena are caught at, and made the key of interpretation, according to the favourite views of the expositor; but the lapse of time soon discredits his predictions. The Book of Revelation is one which, in an eminent degree, calls for learning, piety, and judgment in those who would interpret it. And it is in the hands of such only that any success is likely to be reached. We believe, in accordance with the historical scheme of exposition, that Providence will yet throw much light on its meaning. With one eye resting upon the evolution of God's purposes as displayed in history, we may properly allow the other eye reverently to rest on the mystic pages of the Book of Revelation, and may expect to find that in this way the working of God, in his constant providence, will help us to understand this portion of his Word. In the meantime, those who wish to enter on

a minute study of this book, will find much to help them in the "Horræ Apocalypticæ" of Mr. Elliott above mentioned. In the appendix to his fourth volume, Mr. Elliott gives a valuable history of Apocalyptic interpretation from Victorinus (A.D. 270) down to the present day. It may be added that in no part of the New Testament is the received text so incorrect as in the Book of Revelation. Expositors and readers must remember this in dealing with the book. Revised texts have been published by Tregelles and others, and Dean Alford has taken advantage of these in his critical edition of the New Testament.

REZEPH, *solid*, or a *strong place*; a town mentioned only twice [2 Kings xix. 12; Isa. xxxvii. 12], and supposed to be that in Palmyrene, called Resapha, between Rakka and Emesa. It was subsequently called Sergiopolis, but it appears upon modern maps as Resafa, to the north of Tadmor or Palmyra, and south of Rakkah. Most writers think this is the Rezep of Sennacherib's letter [Wiener's "Realwört.," ii. 322; Keil on 2 Kings xix. 12].

REZIA, *favour*; a son of Ulla, mentioned in the genealogy of the tribe of Asher [1 Chron. vii. 39].

REZIN, *firm*. 1. A king of Syria [2 Kings xv. 37], who, in conjunction with Pekah, then king of Israel, invaded the dominions of Ahaz, the king of Judah, and even laid siege to Jerusalem, in the hope of reducing it [2 Kings xvi. 5; Isa. vii. 1]. In this, however, the chief object of their expedition, the allies were frustrated; but Rezin, in some measure, was compensated for the failure by the capture of Elath, at that time an important position on the northern extremity of the Arabian Gulf, which he forthwith colonised with Syrians [2 Kings xvi. 6]. [See ELATH.] At the instigation of Ahaz, who stripped the Temple and royal palaces of their treasures for the purpose of securing his service, Tiglath-pileser effected a diversion in his favour by attacking Rezin in his capital, Damascus. The conflict resulted in the signal triumph of the Assyrian king, who not only slew Rezin, but took Damascus, and carried the people into captivity [ver. 9]. The inscriptions on the Assyrian monuments expressly confirm, in these respects, the accuracy of the Scripture narrative [Rawlinson, "Bampton Lectures," 1859]. 2. The head of a family of Nethinims [Ezra ii. 48; Neh. vii. 50].

REZON, *prince*; the son of Eliadah, whom "God stirred up" in the declining years of Solomon, to harass and chastise that monarch for his sins and idolatries [1 Kings xi. 23]. It appears from the history in this place that Rezon had formerly been in the service of Hadadezer, king of Zobah; but on the defeat of the latter by David, had associated himself with a band of marauders, and ultimately seized Damascus, and assumed royal authority over Syria. From this position he was enabled to give considerable trouble to Solomon [ver. 25]; but beyond this fact the sacred history supplies no further particulars concerning him.

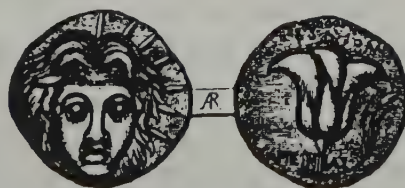
RHEGIUM, now Reggio, a town at the very southern extremity of Italy. St. Paul touched here on his way to Rome [Acts xxviii. 13]. The modern town lies in a fruitful plain on the shore of the Straits of Messina. It possesses a harbour with a quay, and carries on a rather active commerce in silk, fruits, and oil. There are some manufactories and public buildings in the place. Fish are very plentiful. The in-

habitants are variously estimated at from 8,000 to 10,000. This is the last town on the Via Aquilia, and is said to have been founded 700 years, or even earlier, before Christ. It was a place of considerable importance, and its history is an eventful one. Since it came into the hands of the Romans it has repeatedly changed masters, and been often almost destroyed by fires and earthquakes, or sacked by invading armies.

RHESA, the son of Zorobabel. He is only mentioned once in Scripture, viz., in the genealogy of our Lord in St. Luke's Gospel [Luke iii. 27]. It is suggested by Archdeacon Lord A. Hervey, in his learned work on the "Genealogies of Jesus Christ," that the name was only a distinctive designation of Zorobabel, or Zerubbabel, and not that of a person. For the grounds of this opinion, which, however, is purely speculative, we refer our readers to Lord A. Hervey's volume.

RHODA, *rose*; the damsel in the house of Mary, who responded to Peter's knock at the door after his release from prison by the miraculous interposition of an angel [Acts xii. 13].

RHODES, a celebrated island in the Mediterranean Sea, lying to the south of the western extremity of Asia Minor. It is about thirty-six miles long, from Cape San Antonio in the north to Cape Tranquillo in the south. A small island called Santa Catharina lies off the southern end, and other islets occur near to it in other parts. What may be called the backbone of the island is formed by a chain of hills running its whole length, or nearly so. The chief stream, the river Fiscus, flows along the eastern base of the central heights. The soil is said to be naturally very fertile, but it is greatly neglected by the inhabitants, who are not much more than 30,000 in number—two-thirds Turks, and the rest Greeks. The capital of the island, seen in our illustration, and also called Rhodes, is situated at the north-eastern point. The celebrity of Rhodes is rather classical and mediæval than Biblical. In the account of St. Paul's



Coin of Rhodes. (British Museum.)

voyage from Greece to Syria, it is mentioned between Coos and Patara, in accordance with its actual position [Acts xxi. 1]. If the apostle landed, it must have been at or near the city of Rhodes. It would be difficult, if it were desirable, to give here any adequate summary of Rhodian history. Rhodes is one of the claimants to the honour of having given birth to Homer, and boasts of having possessed an immense brazen statue called the Colossus, and reckoned as one of the seven wonders of the world. Its inhabitants were anciently famous for their skill in navigation, and for their enterprise. From time to time they governed themselves, but eventually became permanently subject to Rome. Christianity was early planted here, and a bishop of Rhodes attended the Nicæne Council in



RHODES. (FROM AN ORIGINAL SKETCH.)

A.D. 325. The Saracens conquered the island in the seventh century, after which it changed hands once and again till early in the fourteenth century, when it was conceded to the Knights of St. John, who retained it till 1522, since which time it has been in the hands of the Turks. There are some relics of classic times in the island, but its principal remains of art were the work of the Knights Hospitallers of St. John. [Murray's "Hand-book for the East;" Sir C. Fellows' "Lycia;" Allen's "Dead Sea," &c.].

RIBAI, *adversary*; a Benjamite of Gibeon, whose son Ittai, or Ithai, was one of David's chief warriors [2 Sam. xxiii. 29; 1 Chron. xi. 31].

RIB'LAH, *fruitful*. 1. A city in the north of Palestine, and one of the boundary marks of the land [Numb. xxxiv. 11]. Its site is unknown. 2. A place in "the land of Hamath" where Pharaoh-necho put Jehoahaz in bands [2 Kings xxiii. 33], and where Zedekiah was judged by Nebuchadnezzar [2 Kings xxv. 6; Jer. lii. 9, 10]. It is most likely represented by the modern Rabla, upon the road from Baalbek to Hama, about midway between the two, and near the Orontes [Robinson's "Bibl. Res.," ii. 507; iii. 542—546].

RID'DLE. The oldest example of a riddle, in the common sense of the word, is that given by Samson [Judg. xiv. 12—18]. The Hebrew term so translated is also applied to parables, proverbs, and all kinds of obscure and enigmatical expressions. The parabolic prophecy, or prophetic allegory, of Ezek. xvii. 2—10 is called a riddle; and in 1 Cor. xiii. 12 our translators have put in the margin "in a riddle" for what they have rendered "darkly" in the text. Riddles have always been popular among Oriental nations, and a fondness for them was shown by the Greeks and other

peoples of antiquity. It would be quite out of place here to go into details respecting these verbal puzzles, some of which have been so famous, as that of the Sphinx. Neither need we discuss the attempts which have been made to show that various figurative predictions of Holy Scripture are properly riddles. If the term was considered applicable to all that is difficult of solution, we must admit that riddles are frequent in Scripture; but the limited use of the word in our days forbids us to employ it in such a way. The fact that "riddle" represents one of the meanings of the Hebrew *chidah*, does not justify us in regarding the two as always, or even often, identical. Strictly speaking, the riddle of Samson is the only one in the Bible, and even that does not in all respects comply with our idea of the word; in fact, it is a puzzle rather than a riddle.

RIGHTEOUSNESS. This is a word of very frequent use in Scripture, and the discussions which, in one form or another, have sprung up in regard to it, occupy an important place in theological treatises which bear on the subject of justification. To these, and to the article JUSTIFICATION, we must refer our readers for the more elaborate explanations of the word, and of its connection with the covenant of grace.

RIM'MON, *pomegranate*. 1. A man of Beeroth, father of Baanah and Rechab [2 Sam. iv. 2]. 2. A Syrian idol. In this sense the word is thought by many to mean "high," "or lofty," an idea which may be also connected with the ordinary explanation—"pomegranate." Movers supposes Rimmon to be an abbreviation for Hadad-rimmon, a deity akin to the Greek Adonis, and so named from the pomegranate, which was sacred to him ["Phöniz.," i. 197]. Those who take the word to mean "high," understand it of the supreme divinity. No mention of this god occurs,

except in 2 Kings v. 18, unless we find the name in such forms as Hadadrimmon and Tabrimmon. 3. A town which is reckoned among the "utmost cities" of Judah [Josh. xv. 32]. It seems to have been transferred to Simeon [Josh. xix. 7; 1 Chron. iv. 32]; in the former of these two places the name is written "Remmon" in our version. [See REMMON.] 4. A town of Zebulun [1 Chron. vi. 77]. It seems to be the same as the Remmon-methoar of Josh. xix. 13. The Hebrew in 1 Chron. vi. 77 has "Rimmono." 5. The "rock of Rimmon," spoken of in Judg. xx. 45, 47; xxi. 13, as the place to which the shattered Benjamites retreated, is simply spoken of as "in the wilderness," by which is understood the district between Bethel and the valley of the Jordan. In the position indicated there is a hill, with a village called Rimmon upon it, and caverns in the rocks [Robinson's "Bibl. Res.," i. 440; iii. 290]. This is generally believed to be the place referred to in Scripture.

RIMMON-PAREZ, *Rimmon of the breach*; a place where the Israelites halted in the wilderness [Numb. xxxiii. 19, 20]. Where it was, or why it was so called, cannot be ascertained.

RING. As personal ornaments rings are frequently mentioned in Holy Scripture. They were employed of old, as they still are by different nations, to decorate the ears, the hands or arms, and wrists and fingers, and the nose; besides which, they were conjoined to form chains and other patterns. Rings for the ears and nose have already been separately treated of. [See EARRINGS, NOSE JEWELS.] The ring which the Egyptian king took off his hand and placed upon the hand of Joseph [Gen. xli. 42] was a signet ring, a seal which the grand vizier or prime minister wore upon his finger, and by which authority was given to royal edicts. The gift of this ring was therefore the sign of installation in the post of honour. A similar transaction is recorded in Esth. iii. 10, where Ahasuerus transfers his ring to Haman, who sealed with it the letters which he sent out for the destruction of the Jews [compare Esth. viii. 2, 8, 10]. The use of rings containing seals or signets was very early and general. [See SEAL, SIGNET.] Apart from references to the purpose for which they were employed, there are very few allusions in the Bible to rings worn upon the fingers. Rings are enumerated in the list of objects voluntarily offered by the Israelite captains after the spoiling of Midian [Numb. xxxi. 50]. Rings occur among the adornments of the Hebrew women spoken of by Isaiah [iii. 21]. Rings set with precious stones were very popular, and are mentioned in the Song of Solomon [v. 14]. The father of the prodigal bids his servants put a ring upon the hand of his relenting son [Luke xv. 22]; and James speaks of rings as the ornaments of the rich [James ii. 2]. Many specimens of Egyptian, Assyrian, Greek, Roman, and other ancient finger rings have been preserved, and a large number of them exactly correspond with such as are worn in our own day. They are exceedingly diversified in shape, pattern, and material. The extent to which the Egyptians wore them may be inferred from the fact that nine have been found upon a single hand. [Several of the remarks and illustrations given in the article BRACELET are equally applicable to the smaller rings for the fingers.]

RIN'NAH, *a shout*; one of the sons of Shimon, apparently of the tribe of Judah [1 Chron. iv. 20].

RIPHATH, one of the sons of Gomer [Gen. x. 3]. He is thought by some to have been the ancestor of the Paphlagonians; others think him to have been the founder of the Celtic race. We have no certain indications upon the subject.

RIS'SAH, *heap of ruins*, according to Fürst, but the etymology is doubtful; a desert encampment or station of Israel in the march to Canaan [Numb. xxxiii. 21, 22]. The site is unknown.

RITH'MAH, *place of broom*; a desert encampment or station of the Israelites on the way to Canaan [Numb. xxxiii. 18, 19]. Its position is uncertain, although some have maintained that it was at a place now called Wady Abu Retemat, which is not far to the south of Kadesh, and is described by Robinson as a wide plain, with shrubs and *retem* (i.e., broom). There is a copious spring of sweet water in this neighbourhood. [Keil and Delitzsch on "Pentateuch," iii. 243; English translation.]

RIVER. This word, in the English Old Testament, stands for several Hebrew terms. 1. *Aphik*, rendered by our translators "brook," "channel," "river," "stream," appears properly to denote a watercourse, but does not necessarily imply a perennial stream [Ezek. vi. 3; xxxi. 12; xxxii. 6; xxxiv. 13]. 2. *Yéor*, translated in our Bibles "brook," "river," and "flood," is said to be an Egyptian word, and is commonly applied to the Nile [Gen. xli. 1—3], but also to other rivers [Job xxviii. 10; Isa. xxxiii. 21]. 3. *Ubhal*, "a river" [Dan. viii. 2]. 4. *Yubhal*, "a river" [Jer. xvii. 8]. 5. *Nahar*, "river," a word of very frequent use, and sometimes translated "flood" [Gen. ii. 10; xv. 18; Deut. i. 7; Ps. lxxvi. 6; Ezek. x. 15]. 6. *Nachal*, translated "brook," "river," "valley," "stream," and "flood," sometimes denotes a stream of water, and especially one which at certain seasons is dried up; but its more exact meaning seems to be like *wady*, a narrow valley where water sometimes flows [Gen. xxxii. 23; Deut. ii. 24; iii. 16; Isa. xxx. 28; Lam. ii. 18; Ezek. xlvii. 9]. 7. *Tē'alah*, a channel or watercourse, translated "trench," "conduit," "watercourse," and "little river" [1 Kings xviii. 32; 2 Kings xx. 20; Job xxxviii. 25; Ezek. xxxi. 4]. 8. *Pelgh* or *Pelugh*, "a stream" or "brook" [Job xx. 17; xxix. 6; Ps. i. 3; Prov. v. 16]. The principal rivers mentioned in the Old Testament are the Nile, the Jordan, and the Euphrates. [For the Nile, see EGYPT, RIVER OF; and for other rivers named in Scripture, see the articles under their names.]

RIVER OF EGYPT. [See EGYPT, RIVER OF.]

RIVER OF GAD, apparently the Arnon [2 Sam. xxiv. 5].

RIVER OF GOD, a phrase occurring in Ps. lxx. 9, perhaps to denote water divinely supplied.

RIVERS OF BABYLON, not merely the Euphrates, but such other streams as are found in Babylonia [Ps. cxxxvii. 1].

RIVERS OF DAMASCUS, a phrase descriptive of Abana and Pharpar [2 Kings v. 12].

RIVERS OF JUDAH, the watercourses of Judea, many of which are frequently dried up [Joel iii. 18].

RIZ'PAH, *a live coal*; one of the concubines of Saul [2 Sam. iii. 7], by whom she had two sons, Armoni and Mephibosheth [xxi. 8]. She is only mentioned twice in the sacred narrative: once as the cause, whether innocently or not does not appear, of

the quarrel between Ishbosheth and Abner, which induced the latter to make advances to David; and once on the occasion of the execution of Saul's sons in expiation of the slaughter of the Gibeonites [2 Sam. xxi. 1]. Her two children being among the seven selected victims, she took her place on the rock of Gibeah where they hung, and month after month, by day and night, through the burning summer season, watched the suspended carcasses, and thus preserved them from becoming the prey of bird or beast, until David, hearing of her devotion, sent and collected the remains with those of Saul and Jonathan, and gave them honourable burial [vs. 11—14].

ROAD. This word only occurs once in our translation in the sense of "raid, inroad, or incursion" [1 Sam. xxvii. 10].

ROBBERY. The robbers mentioned in Holy Writ were frequently lawless banditti or brigands, who went in troops, and suddenly fell upon the helpless and unsuspecting. Robbery, therefore, may denote the plunder of freebooters, as well as simple theft. In one passage only is any serious difficulty caused by this word—namely, in Phil. ii. 6, 7, where we read of the Lord Jesus, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," &c. The meaning of the phrase "thought it not robbery to be equal with God" is much disputed. We cannot here discuss the various renderings proposed, but will simply indicate by a paraphrase what we believe to be the exact idea of the original: "Inasmuch as Christ Jesus was in the form of God, he regarded equality with God as no act of spoliation or infringement of Divine prerogative; and yet he stripped himself of his glory, taking the form of a servant," &c. If this be the correct view, we must take ver. 6 as a whole, and as that with which the ensuing contrast is instituted. That Christ was in the form of God, justified his claim to all the honours of Godhead, but he, nevertheless, vacated his glory, became a man like us, and died for our redemption [comp. 2 Cor. viii. 9].

ROBO'AM [Matt. i. 7]. [See REHOBOAM.]

ROCK. In addition to its ordinary sense, this word has some special applications in Holy Writ. It stands for the proper name SELAH [Judg. i. 36]; God himself is called a rock [Ps. xxviii. 1; xxxi. 2, 3; lxxxix. 26; xc. 1]; Christ is a rock [Matt. xvi. 18; Rom. ix. 33; 1 Cor. x. 4]; the origin and source of Israel is also called a rock [Isa. li. 1]. Although we prefer to understand Christ as the rock in Matt. xvi. 18, some suppose it is indicative of Peter's confession, or of the truth embodied therein. Romanists, however, contend that Peter himself is indicated.

ROE, ROEBUCK. The "roebuck" or hart of Europe, and its female "roe," are represented in the Holy Land and adjacent countries by the gazelles, of which there are several species. They are alike graceful and elegant in form, with limbs exceedingly slender, large and soft eyes, and lyrate horns, black, wrinkled, and striated; these horns are most robust in two species (*Antelope subgutturosa* and *kevella*), most slender in *A. corinna*, and smallest in *A. cori.* Their livery is more or less buff or dun; most, if not all, have a feeble bleating voice; they are gregarious in habit, and are met with in most open, grassy regions, but

nowhere in Western Asia in such numbers as on the plains of Cilicia Campestris.



The Roe (*Capreolus Dornax*).

The Scriptural allusions are, as is always the case where the object indicated is distinctly marked, very beautiful—gazelle being understood for roe. Asahel is described, for example, in 2 Sam. ii. 18, as being "as light of foot as a wild roe," or antelope; and the Gadites are depicted in 1 Chron. xii. 8, as warriors with faces like lions, and "as swift as the roes upon the mountains." Solomon, exhorting to constancy, says of the wife of youth, "Let her be as the loving hind and pleasant roe" [Prov. v. 19]. And the mutual love of Christ and his Church is figured under the same figure of speech: "My beloved is like a roe or a young hart;" "A roe or a young hart upon the mountains of Bether" [Song of Sol. ii. 9, 17]. The Hebrew word צי (tebbi) and the Greek δερκας (*dorkas*) are terms apparently applicable to the whole tribe of gazelles, which still gladden the traveller in the East with their graceful presence, and their soft blue eyes.

RO'GEL. [See EN-ROGEL.]

RO'GELIM, fullers; a place where Barzillai the Gileadite dwelt [2 Sam. xvii. 27; xix. 31]. In the latter of the two places where the name appears, Barzillai is said to have "come down" to David to conduct him over the Jordan. It is added that he was "a very aged man, fourscore years old," and had supplied the king with provisions while at Mahanaim: there cannot be much doubt, therefore, that he lived near to Mahanaim, and in a more elevated situation. The site of Rogelim has not been discovered.

ROH'GAH, α cry; one of the sons of Shamer, of the tribe of Asher [1 Chron. vii. 34].

ROLL, a word which literally means the same as a scroll or a volume, and properly describes the common form of ancient books and written documents. The rolls which have come down to our times are of different materials. We have papyrus rolls, with Greek and Egyptian writings upon them; prepared skins, either as soft leather or parchment, for Hebrew manuscripts especially; and paper rolls of more recent

date in other languages. The Hebrew word usually translated "roll" and "volume" is *mzyhillah*, and occurs in the following passages:—Ezra vi. 2; Ps. xl. 7; Jer. xxxvi. 2, 6, 23, 28, 29; Ezek. ii. 9; iii. 1—3; Zech. v. 1, 2; and elsewhere. The word *gillayen*, occurring in Isa. viii. 1, is explained "tablet" by Gesenius. In Ezra vi. 1, the plural of the Chaldean word *sephar* is translated "rolls," but is more commonly rendered "book," like the corresponding Hebrew form *sepher*. In the New Testament we have the word *biblion*, "a book," translated "scroll" once [Rev. vi. 14], while *kephalis* is translated "volume" [Heb. x. 7]. The *biblion*, like the *sepher*, was any kind of book; but *kephalis* was the head or top of the stick upon which a manuscript was rolled, and hence the manuscript itself. Rolls, or volumes, were of various widths and lengths. Some of those which contain portions of the Hebrew Scriptures are formed of a number of skins sewn together, and have a roller at each end. The writing is in columns placed across the roll, so that one, two, or more of them are visible at once, as the reader pleases. It is easy to perceive that the system of having two rollers greatly facilitated the use of such books by rendering it unnecessary to have any part unrolled except the one to be read.

ROMANTI-EZER, *devotion of help*; one of the sons of Heman, whom David designated to be head of the twenty-fourth course of musicians for the service of the Temple [1 Chron. xxv. 4, 31].

ROMAN, a native of Rome, or one who had the rights of a citizen of Rome. Sometimes the word denotes the nation or people of which Rome was the capital [John xi. 48; Acts xvi. 21, 37, 38; xxv. 16; xxviii. 17]. In the New Testament, the word translated "Latin" properly signifies the language of the Romans [Luke xxiii. 38; John xix. 20].

RO'MANS, EPISTLE TO THE, is a peculiarly interesting and important portion of the New Testament. Of all the epistles of St. Paul it possesses the most systematic character, and is therefore marked out as of the highest doctrinal value. The great subject which it discusses is that which is of all others the most momentous—the means of justification before God, and of consequent happiness and peace. This vital point is set in the clearest light by the apostle in the earlier chapters of the epistle; but before proceeding to deal with the contents of the treatise (for such it may, in its most essential aspect, be truly called), there are some preliminary questions that call for a brief consideration.

AUTHENTICITY AND GENUINENESS OF THE EPISTLE.—The authorship of the Epistle to the Romans has never, either in ancient or modern times, been questioned. Neither the heretical sects in the early days of the Church, who rejected many of the Pauline epistles, nor the extreme rationalists of our own day, who have raised so many doubts regarding the canonical writings of Scripture, have ventured to deny that this is an authentic production of the Apostle Paul. The testimonies to this effect, given by the primitive Church, are numerous and conclusive. Both Clement of Rome ["Ep. ad Cor.," chap. xxxv.] and Polycarp ["Ep. ad Philip.," chap. vi.] probably borrow from it. Irenæus not only cites it, but ["Adv. Hær.," iii. 16, 3] expressly ascribes it to St. Paul. The same is the case with Theophilus of Antioch, Clement of Alexandria, Tertullian, Origen, and all subsequent writers, so that down to the present day the authenticity of the epistle

has not been questioned. But criticism has not been so unanimous as to its genuineness, in the form in which we now possess it. Not the slightest doubt, indeed, has ever been whispered as to the first fourteen chapters, but the last two have been thought, on no sufficient grounds, to labour under suspicion. Origen informs us ["Comm. ad Rom.," xvi. 25] that Marcion, who was in the habit of interpolating the other writings of the New Testament, did not follow such a course with this epistle, but, on the contrary, rejected its two last chapters. Some modern critics have followed him in this arbitrary procedure, but even critics like Credner, not altogether free from rationalistic tendencies, have protested against it. The two chapters objected to are found in all the best MSS. and versions, and cannot, with any show of reason, be torn from the rest of the epistle. But there is more that may be said against the genuineness of the concluding doxology [xvi. 25—27]. Origen states [*ut sup.*] that in his days the verses were found differently arranged in the manuscripts, some placing them immediately after chap. xiv. 23, and others at the end of the epistle. The great preponderating evidence is in favour both of their genuineness, and of their being properly placed at the close. They present several difficulties of construction, and contain some unusual expressions, seemingly taken from the other parts of St. Paul's writings. The probability is that they were added by the apostle, after carefully reviewing the epistle before its transmission to Rome; and they are thus not merely to be regarded as of Pauline origin, but as having formed from the first an integral portion of the epistle.

TIME AND PLACE OF WRITING.—On these points, all critics, ancient and modern, are pretty nearly agreed. Several particulars stated in the epistle itself lead us to a definite conclusion regarding them. We are told [chap. xv. 25] that at the time of writing it the apostle was just about to "go unto Jerusalem to minister unto the saints." And a comparison of this statement with the narrative in the Acts enables us to fix both the time and place of composition. We read [Acts xix. 21] that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." And in 1 Cor. xvi. 1, &c., we find him telling the Corinthians that he was to visit them, and probably winter with them, previously to going up to Jerusalem with that "collection for the saints" which he exhorts them to prepare. Recurring, then, to the narrative [Acts xx. 1, &c.], we learn that Paul, having passed from Ephesus into Macedonia, went on to Corinth, where, according to the purpose which he had expressed, he spent the winter, and then proceeded to Jerusalem attended by several of the brethren, and bearing the alms and offerings which had been collected [Acts xxiv. 17]. Without any more precise information, we should be led to infer from this that the place where our epistle was written was probably Corinth. But still further we read of Phoebe [Rom. xvi. 1], a servant of the church at Cenchrea, by whom the epistle was conveyed to Rome; of Gaius [ver. 23], as being the entertainer of the apostle at the time, and we know of him that he belonged to Corinth [1 Cor. i. 14]; and of Erastus [Rom. xvi. 23], as being chamberlain of the city, which, in the circumstances, could hardly refer to any other place than Corinth. The unanimous conclusion, then, of criticism is, that the epistle was written from Corinth during the winter preceding the apostle's last visit to Jerusalem; and, according to the

most accepted chronology of the life of St. Paul, this was in A.D. 58.

READERS AND OBJECT OF THE EPISTLE.—In general terms [i. 7] it is directed to the Christians in Rome. It is plain that at the time referred to there was already a flourishing and famous church in the imperial city. But by whom that church was founded, or of its circumstances at this time, we know nothing beyond what may be probably inferred from the epistle itself. The statement of some ancient writers [Iren., "Adv. Hær.," iii. 1, &c.], that it was founded by Paul and Peter, either jointly or separately, is manifestly incorrect. The epistle itself bears clear evidence that, at the time of writing it, St. Paul had not yet visited Rome [i. 13]; and it is equally plain, from the omission of St. Peter's name in the list of those to whom salutations are sent, that he was not then in that city; while it remains somewhat doubtful whether he ever visited it, and certainly not for many years after the date of this epistle. [Comp. article PETER.] The probability is that Christianity was at a very early date carried from Judea to Rome by some of those who were present on the great day of Pentecost, when such striking evidence was borne to the Messiahship of Jesus. We read that among the multitudes then assembled in the holy city, there were "strangers of Rome," i.e., probably Jews residing in Rome who had come up to the feast at Jerusalem. It is certain from heathen writers [Dio Cass., xxxvi. 6, &c.], as well as from the sacred narrative [Acts xxviii. 17], that the Jews were then very numerous in Rome. They possessed a quarter of their own within the city, and many of the native Romans were accustomed to visit their synagogues and take part in their worship [Tac., "Hist.," v. 5; Juv., "Sat.," xiv. 96; Joseph., "Antiq.," xviii. 3, 5]. Besides, as we learn from the New Testament [Matt. viii. 5; Acts x. 1], Roman soldiers were among the earliest converts to the Gospel, and would be sure, at no remote date, either directly or indirectly, to make it known in the metropolis. A church, then, composed of both Jews and Gentiles, had thus grown up in Rome without having as yet enjoyed the teaching of any of the apostles. It is the object of Paul in this epistle to supply in writing what he had not hitherto been able to furnish in person. The apostle has no fault to find with those whom he now addresses; on the contrary, he speaks of them in terms of the highest commendation [i. 8]. He had everywhere heard of their faith, and was fully persuaded of their general excellence [xv. 14]. Nevertheless, as in the passage last quoted, he declares he thought it well to write unto them, by way of "putting them in mind" both of the essential doctrines of the faith, and of the mutual duties which they owed to one another. In a mixed church, like that of Rome, there was always danger of collision between the Jewish and Gentile elements. On the one hand, the Jews were apt to pride themselves unduly on their ancestral privileges, and to attach an exaggerated importance to things which were in themselves indifferent. On the other hand, the Gentiles were prone to forget how much they owed to the Jews, and to manifest a spirit of impatience, if not even of contempt, in regard to their scrupulosity about the observance of particular days, or abstinence from certain meats. Most delicately and skilfully does the apostle handle these points in the course of the epistle. We have no warrant, however, for supposing, as some critics have done, that his leading purpose in writing was to allay the discussions which had arisen in the church at Rome respecting such matters. It is

needless to conceive that any special cause for the counsels which he gives had occurred. On the contrary, the whole tone of the epistle seems to imply that wonderful harmony and prosperity had hitherto marked the Roman church. But the instructions of the apostle were none the less "a word in season," and may have been intended to act as preventive of evil rather than corrective. Paul had had large experience of the manner in which disturbances were then apt to arise in churches, especially between the Jewish and Gentile sections, and he may therefore be supposed now to have addressed some cautions on this point to the Christians at Rome, without implying that the evils which he deprecated had, to any serious extent, yet broken out among them. In fact, the great design of the apostle in this epistle seems to us not to have been to settle any local disturbances which had taken place, but to set forth, in a regular and systematic form, the sum of that Gospel which he preached. He knew the vast importance of the truth as it is in Jesus being properly apprehended by the powerful and influential church of the metropolis. For this reason he had often longed to visit them, but had hitherto been disappointed; and having no immediate prospect of carrying out his wish, he now sought to accomplish by the pen what he was unable to do in person. Accordingly, the first and principal portion of the epistle consists of a careful and elaborate exposition of the way of salvation. It is only after this is done that the writer turns for a time to the consideration of some of those difficulties which were apt to arise between Jews and Gentiles, both embracing the faith of Christ. And when we consider that the apostle was thus led, by the hindrances which had occurred to his visiting Rome, to write an account of the way of salvation which has proved of incalculable benefit to all subsequent ages, we find a remarkable illustration of the way in which God often overrules seeming evil for good. We have only to add further under this head, and in connection with the circumstances of the Roman church at the time, that the language of the unconverted Jews to St. Paul [Acts xxviii. 22] is not possessed of so much difficulty as has sometimes been supposed. Baur and his followers have maintained that the statement made in this epistle as to the faith of the Roman Christians being celebrated throughout the whole world, is in clear and irreconcilable antagonism with the words referred to, when the Jews, some years after this date, said to Paul, "We desire to hear what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." It is sufficient to say in explanation of this, that it was, of course, among Christians that the faith of the church at Rome was so widely known and appreciated, and that, moreover, it suited the purpose of the Jews to affect ignorance on the matter. It has also been supposed by Olshausen that the persecutions of the Jews by Claudius may have led to an entire separation between them and the Christians, and hence the language in question; but it seems more probable that the ignorance professed was partly real and partly affected, and is to be explained as above suggested.

ORIGINAL LANGUAGE AND STYLE OF THE EPISTLE.—According to some ancient accounts, the epistle was originally written in Latin, and subsequently translated into Greek. This opinion has been sanctioned by a few modern Popish writers, such as Bellarmine and Hardouin, but without a shadow of argument. The rise of such a notion in some portions of the

ancient Church is to be ascribed to mere preconceptions as to the language supposed to be most proper in addressing the inhabitants of Rome. Ignorance of the extent to which Greek was known and used in that city led to a belief that this epistle, as well as the Gospel of St. Mark, was written in Latin. But we have only to refer to well-known passages in the classics (Val. Max., ii. 2, 3; Dio Cass., lvii. 15; Mart., "Epig.," xiv. 58; Juv., "Sat.," iii. 60; vi. 180, &c.), and to the fact that Greek was the language of the Roman church for several succeeding generations, being used among others by Clement in his epistle written from that city, and by Justin Martyr in his "Apologies" addressed to the emperors, in order to be convinced that it was perfectly natural for the apostle to address the Roman Christians, not in Latin, but in Greek. The few Romanist writers who have, in modern times, regarded the epistle as a translation from the Latin, have been influenced in doing so by a wish to exalt the authority of the Vulgate; and there cannot be the slightest doubt, as internal considerations prove, that the epistle was written in the language in which we still possess it. In style, it is perhaps the most characteristic of all the epistles of St. Paul. His mind effloresces, so to speak, in its composition, and all the well-marked peculiarities of his style come into very striking prominence. It is interesting to have an estimate of Paul as a writer from a celebrated heathen critic. In a fragment, attributed on strong grounds of probability to Longinus, we find Paul's eloquence mentioned along with that of Demosthenes, Lysias, *Æschines*, Isocrates, and other illustrious Greek orators and writers. There can be no doubt that the apostle was master of a peculiarly powerful style of composition. Jerome says regarding him ["Ep. 48 ad Pammachium," 13], "As often as I read him, I feel as if I were listening not to words, but to claps of thunder." Many critics have described the peculiarities of his style, and among these are always to be included his fondness for parentheses or branch-discussions, which spring from the fervour and richness of his mind, his proneness to indulge in lengthened and intricate antitheses, and his frequent periphrasias, or plays upon words, which in the original often give a vividness and terseness to the style necessarily lost in translation. On the chief peculiarity of St. Paul's writings—the parentheses which they involve—Dean Alford ["Greek Test.," ii. 43] makes these just and important observations:—"Perhaps one of the most wonderful phenomena of St. Paul's arguments is the manner in which all such parenthetical inquiries are interwoven with the great subject; in which, while he pursues and annihilates the off-branching fallacy (suggested as by an objector, but really brought forward by the apostle himself), at the same time he has been advancing in the main path: whereas, in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in chap. vi. of our epistle, in which, while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of life by Christ is carried on through another step—viz., the establishment of that life as one of sanctification."

CONTENTS OF THE EPISTLE.—The introduction may be regarded as consisting of the first fifteen verses, and is itself suggestive of the great theme then occupying the mind of the apostle, and about to be expounded by his pen. In the very opening verse we find "the Gospel of God" mentioned; and so full are the

thoughts of the writer of that subject, that he delays his salutation for several verses [vs. 2–6], in order to dilate upon it. We have thus suggested to us at once what is to engage our attention in the following chapters; and after enlarging on his affection for the brethren at Rome, and his long-cherished wish to see them, the apostle again and more distinctly lays down the subject which he is to illustrate when he describes [vs. 16, 17] "the Gospel of Christ" in its bearing upon the salvation both of Jews and Gentiles. The epistle then falls into two great divisions, the first and chief of which [i. 18–xi. 36] contains that great doctrinal exposition of which we have spoken, and the second of which [xii. 1–xvi. 27] comprises a variety of earnest practical exhortations. In order to pave the way for the establishment of the doctrine of salvation through grace, the apostle first shows how impossible it was for either Gentiles or Jews to be saved by works: the Gentiles being shown to have grossly violated the law written on their hearts [i. 18–32], and the Jews to have as strikingly failed to obey the law of God as revealed to them in the Old Testament Scriptures [ii. 1–iii. 20]. All hope of salvation through human merit being thus set aside, the apostle next proceeds to set forth the method of justification by faith alone as revealed through the Gospel [iii. 20–v. 21]. He next takes up the great objection to salvation through grace which arises from its supposed tendency to encourage in sin, and very powerfully brings out [vi. 1–vii. 25] the diametrically opposite character of the Gospel, as necessarily including sanctification no less than justification. His great doctrinal purpose has now been effected, but the chapters devoted to this are crowned [viii. 1–39] by a magnificent description of the character, the privileges, and the security of all God's children. And then the apostle deals with a latent objection which might suggest itself against what had been said as to the unassailable position occupied by all believers. Did not the sad fate of Israel as a nation show that the people of God might be ultimately cast off, and deprived of all the privileges which they had for a time enjoyed? This point is treated of at great length [ix. 1–xi. 36]; and in handling it, Paul establishes the doctrine of the Divine sovereignty [ix. 1–24], showing that they were "not all Israel who were of Israel," but that God had his chosen people even among the chosen, while at the same time those who perished did so through their own unbelief [ix. 25–33]; he still further [x. 1–21] shows that the Jews who remained in a state of opposition to the Gospel were of necessity cut off from its privileges; and then stating in plain terms the objection he has been combating [xi. 1], he proceeds yet more decisively to overthrow it, by proving that, after all, the rejection of the Jews as a nation was not final, but that they would ultimately be brought to Christ along with the fulness of the Gentiles [xi. 1–36]. The practical part of the epistle then begins, and consists of a description of the general duties of Christians [xii. 1–21]—of their duties as members of the state [xiii. 1–14], and of their duties towards each other as members of the Church [xiv. 1–xv. 13]. In the course of these chapters the most tender and persuasive arguments are employed to lead believers to adorn themselves with good works, to be distinguished as loyal and peaceful citizens, and to show mutual tolerance and good-will with respect to those differences on subordinate points which might exist among them. The apostle next gives some account of his labours and intentions [xv. 14–33], and



THE APPIAN WAY, ROME.

concludes this truly precious and beautiful epistle by a long list of salutations [xvi. 1—24], breathing the most ardent Christian affection, and by a doxology [vs. 25—27] expressing the deepest gratitude to God for that Gospel with the mention of which the epistle began, and to the exposition of which it is, in its main design, devoted.

ROME, the most celebrated city in the world at the time of Christ, and the seat of the strongest and most extensive government. Its position upon the banks of the Tiber, in Italy, is too well known to require a description. The date of its original foundation is placed by a common tradition about 753 years B.C., some years after Isaiah began to prophesy. Its early history is intermixed with fables, but there seems no reason to doubt that for a time the city was governed by kings, who gradually consolidated and extended their power. Various causes led to the abolition of regal dignity and the establishment of a republic, under which Rome attained to unparalleled prosperity and influence. The martial spirit of the people found exercise in the conquest of Italy, and in resisting foreign invaders. After this came the long wars with the Carthaginians, the result of which was an immense

accession to Roman power and dominion. There were also wars with the Gauls, the Illyrians, the Greeks, the Spaniards, &c. From Europe and Africa the Romans advanced towards the East, where they subjugated many provinces and great nations. The republic terminated in Julius Cæsar, whose victories enabled him to become sole master at Rome itself. The series of emperors then inaugurated continued for a long period, and Rome became the centre of the civilised world, the seat of learning and the arts, and the arbiter of the destinies of nations. The removal of the seat of empire to Constantinople by Constantine, and the division of the empire into east and west, greatly diminished the glory of Rome, and it eventually lost its political control. The rise of the Papacy invested it with new and wholly different importance, the character of which is too well known to require description.

In its palmy days, when the New Testament was written, Rome was a city of vast magnificence and extent, with a most numerous population. Its palaces, temples, theatres, mansions, baths, and buildings of every kind, were gorgeously constructed and adorned. The spoils of Egypt, of Greece, and of the East, deco-

rated its streets and edifices, while all that luxury could desire, or art produce, or money and power procure, went to minister to the pomp and glory, the splendour and the enjoyments of its rulers and citizens. The records of historians, and the vestiges which remain, indubitably prove that Rome was an accumulation of the rare and costly, the rich and the magnificent. And yet its morals were unbridled, its extravagance unbounded, its tyranny often oppressive, and its superstitions frightful. Its poets, orators, philosophers, and historians, equally with its artists, bear witness to its refinement and intellectual culture. But after all, the picture presented by it at the period to which we especially refer, from Augustus to Trajan, is one which the moralist cannot contemplate without pain, nor the Christian without disgust.

Rome was early the seat of a Christian church, but by whom that was founded is unknown. The first to preach Christ there were probably some of the "strangers from Rome," who were converted at the day of Pentecost. St. Paul is known to have preached there, and many say St. Peter also, but this is not mentioned in the New Testament. St. Paul unquestionably died a martyr at Rome, as did many others about the same time, under the cruel reign of the profligate and sanguinary Nero.

ROOF. [See HOUSETOP.]

ROSE. The rose was as highly esteemed among ancient as it is among modern nations, if we may judge by the frequent references to it by the poets of



The Rose of Sharon (*Rosa Damascena*).

antiquity. Several varieties are indigenous in Syria, especially yellow, red, and white. The yellow rose is a prickly, creeping variety, abundant in some stony

districts. The red or pink variety is met with in hilly districts, as between Joppa and Rama. The renowned roses of Damascus are white. The gardens in most districts also abound in cultivated varieties of powerful fragrance.

The word *rhodon*, signifying "rose," occurs only in the Apocryphal books of Ecclesiasticus and the book of Wisdom. But doubts have arisen if the word *châbazeleth*, which occurs in Song of Sol. ii. 1, and in Isa. xxiv. 1, is correctly rendered in our version as "rose." Some have thought that the oleander, which flowers so brilliantly in the bed of mountain torrents, the laurier-rose of the French, was meant; others, the narcissus. There do not, however, seem to be sufficient reasons for disturbing the received translation. "The rose" (*al uardi*), says Rabbi Schwarz, "grows in abundance with us, especially in the level country of Sharon." This is the first Biblical allusion—"the rose of Sharon;" the second is, "the desert shall blossom as the rose," which is capable of many readings, the accepted one being as good as any other.

The "rose-plant" alluded to in Eccles. xxiv. 14, as growing in Jericho, having disappeared in early times from that neighbourhood, the Latin monks are said to have fixed upon a little cruciferous plant (*Anastatica hierichuntica*), the seed-vessels of which form a kind of ball, which is carried to and fro by the winds, as its representative. These seed-vessels possess the remarkable hygrometric property of expanding when put in water; whence the monkish traditions connected with the "*kaff-maryam*," the representation of which was borne on the shields of the Crusaders. M. de Saulcy thinks, however, that he has discovered the monkish rose of Jericho, in a plant of the composite or radiated order, which, gathered dry, blooms when put in water, in a few minutes. This plant was named by his friend, the Abbé Michon, *Saulcy hierichuntica* ["Voy. Aut. de la Mer Morte," ii. 82].

ROSH, *chief*; one of the sons of Benjamin, only mentioned in Gen. xli. 21.

ROSH. The usual meaning of this word in Hebrew is *head*, but it is also employed to denote a nation, in which sense it is a proper name. It occurs in the Hebrew text of Ezek. xxxviii. 2, 3; xxxix. 1, and is regularly translated "*chief*," but should have been left untranslated "*prince of Rosh*." The Russians are supposed to be meant, as one of the three peoples of whom Magog was prince, the others being Meshech and Tubal. Some writers, as Ewald and Hengstenberg, think the view which our translators took the true one, but most modern authorities justly prefer to treat Rosh as a proper name [Fairbairn on Ezekiel; Gesenius and Fürst in their Lexicons; Bochart, "*Phaleg*," pt. iii., cap. xiii.].

ROSIN, only found in Ezek. xxvii. 17 (margin), where the Hebrew word is *tsori*, which our translators uniformly render "*balm*" in the text [Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xli. 11; li. 8]. In one of the earlier English versions "*turpentine or triacle*" is placed in the margin of Ezek. xxvii. 17, but we have no doubt these various renderings were introduced out of deference to the Latin Vulgate, which here has *resinam*, which the Douay translation renders "*rosin*." It must be observed, however, that the Vulgate here agrees with other ancient translations. The fact is, that Jerome's *resina* manifestly denotes an odoriferous gum or oil, and not the rosin of modern commerce. This is proved by his using

the word in Gen. xxxvii. 25; xliii. 11, and the other texts specified above. [See BALM.]

RU'BY, RU'BIES. The word rendered "ruby" in the authorised version is *פנינים* (*pēnīnim*), which, it has been said, appears rather to indicate "pearls." But the comparison, so full of significance, of the Nazarites being more *ruddy* than rubies [Lam. iv. 7], will be satisfactory to most minds as to the correctness of the authorised version. The ruby (or the carbuncle) was then, if this view of the subject is correct, one of the precious stones or gems used to adorn the breastplate of the high priest [Exod. xxviii. 17]; and the happy comparisons instituted between the price and value of wisdom and that of rubies [Job xxviii. 18; Prov. iii. 15; viii. 11], as also of a virtuous woman [Prov. xxxi. 10], have been handed down in the proverbial wisdom of most nations. The name of *yakut*, "ruby," is common in the East, as expressive of goodness. It was the name given to the author of the "Mo'djem el Buldan" when a slave. That "her price was far above rubies" is to be met with on many an old tombstone, and in many genealogical records.

RUE. The rue is a well-known plant in this country, where it grows to a height varying from two to almost four feet. It is remarkable for its strong smell. The ancients used it both for medical and for



Rue (*Ruta Graveolens*).

culinary purposes. Our Lord classes it with mint and other herbs which were unfairly tithed by the Jews [Luke xi. 42]. The plant is found in Egypt and in Syria, according to Hasselquist and Forskal.

RUD'DERBANDS. This word is explained by reference to the fact that ancient ships generally had two halms or rudders, one on each side of the stern. When the ship lay still, the rudders were drawn up out of the water, and tied or bound up; when they were required for use, their bands were unloosed, and they were allowed to descend into the water, to direct the course of the vessel [Acts xxvii. 40]. On the occasion referred to by Luke, the rudderbands were loosed to aid in running the ship aground upon the beach, as the only way of escape from the storm.

RUFUS, red. This name is twice met with in Scripture; but whether it applies to the same person, it is impossible to say, though the probabilities are strongly in favour of the supposition. We first find the name in Mark xv. 21 as that of the son of Simon, the Cyrenian, who was seized by the Roman soldiers and compelled to carry the cross of Jesus to Calvary. It occurs again in Rom. xvi. 13, as that of a Christian

disciple at Rome; and assuming the identity of the two, we learn from this passage that the wife of Simon and mother of Rufus was not only herself a Christian, but that Paul himself regarded her with even a filial reverence and affection.

RUHA'MAH, having obtained mercy; a symbolical name of the daughter of the prophet Hosea [Hos. ii. 1]. [See LO-RUHAMA.]

RU'MAH, elevation; the name of a place [2 Kings xxiii. 36], perhaps the same as Arumah [Judg. ix. 41], and if so, it must have been in the neighbourhood of Shechem. Arumah is identified by Van de Velde with a ruin now called el-'Armah, or el-'Ormah, on the brow of a mountain opposite the vale of Shechem ["Mémorial," p. 288], six or seven miles to the south-east of Shechem. The same author supposes that Rumah was elsewhere, and looks for it in Galilee, where he still finds Tell Rumah, or Harumah, about six miles to the north of Nazareth. Dr. Sepp says that, according to a local tradition, the graves of Reuben and Benjamin are at Tell Rumah, and also the grave of Abijah the son of Jeroboam. At the cavern where the patriarchs are supposed to lie, and which is called Caucran, the coming of the Messiah is to be looked for! One of the Jewish writers gives an odd account of the name, saying that Antoninus Cæsar stayed at the place, and called it *Romi* after the city of Rome. Lastly, Josephus mentions a Ruma in Galilee ["Wars," iii. 7, 21; Sepp's "Jerusalem," ii. 100]. On the whole, we are inclined to agree with those who distinguish Arumah from Rumah, and to accept the identifications suggested above.

RUSH. [See REED.]

RUTH, a word of doubtful meaning, but probably a friend; the name of a woman of Moab, the wife of Mahlon, whose father, Elimelech, had emigrated from Bethlehem-judah, and settled in the Moabite country. Both Elimelech and Mahlon died, as well as Chilion the brother of Mahlon. The consequence was that Naomi, the wife of Elimelech, was left a widow with two widowed daughters-in-law, Orpah and Ruth. Having heard that the famine, which drove the family from Bethlehem, was over, Naomi proposed to return home, and to leave Ruth and Orpah behind. Orpah remained, but Ruth would not leave her; so they went together to Bethlehem, where they arrived about the beginning of the barley harvest. Naomi had a rich relative, named Boaz, and, in accordance with the simplicity of the times, Ruth sought to attract his attention by going into his fields to glean. Boaz noticed her, and asked who she was, and when he found out that she was related to him by marriage, he showed her marked favour. This was not enough: in accordance with Jewish law, Ruth might hope to become the wife of Boaz, and had, in fact, a claim upon him. Naomi, who had been her adviser before, again advised her how she might urge the claim in question. Ruth acted in accordance with the advice, and lay down at the feet of Boaz while he was asleep at the threshing-floor. This led to an explanation. Boaz owned his relation to her, but said there was a nearer kinsman to whom the first reference should be made. An opportunity soon occurred for this. Boaz took his seat in the gate, and the kinsman in question came by. To him it was proposed that he should redeem the inheritance of Elimelech, which would involve his taking Ruth to wife. The kinsman expressed his inability, and waived his claim in favour of Boaz, who

redeemed the inheritance of Elimelech and his sons, and took Ruth, the Moabitess, to wife by a solemn compact. The fruit of this marriage was Obed, the grandfather of David; and thus Ruth, the Moabitess and a Gentile, became one of the maternal progenitors of Christ. Of Ruth herself nothing more is recorded; but she is mentioned by St. Matthew in the genealogy of our Lord [Matt. i. 5].

RUTH, BOOK OF. In the English Bible this book comes between Judges and 1 Samuel, and it is historically a link by which those books are connected. It was an ancient opinion that Ruth formed a part of the book of Judges; as Dr. Davidson observes, "Josephus regards them as one book, the whole number of canonical books, twenty-two, requiring this mode of reckoning. Melito of Sardis testifies that the Jews of his day counted them together; Origen appeals to the tradition of the Jews in favour of the same fact; and in Jerome's day the prevailing reckoning proceeded on the same assumption, though some counted them separately. Such traditions do not reach up to a high antiquity. Nor is Jewish tradition unanimous on the point. In the Talmud, indeed, Ruth occupies the first place among the Ketubim, immediately before the Psalms. In Hebrew MSS., again, it stands among the five Megilloth, immediately following Canticles. Thus it was afterwards taken out of its original place, and now forms one of the twenty-four books into which the Old Testament has been divided by a constant Jewish tradition since the Talmudic time. The Septuagint translators append the book to that of Judges without a separate title. In modern times Luther restored it to its original place" ["Intro. to Old Test.," i. 482]. A similar account is given in Herzog's "Realencyklop.," xiii. 187]. In the Latin Vulgate, Ruth occupies the same position as in our Bibles, and so it does in the Septuagint, which Dr. Davidson says, we know not on what authority, reckons Ruth with Judges without a separate title. In the Syriac Peshito it comes between Ecclesiastes and the Song of Solomon. But whatever differences of arrangement appear in different copies and versions, the canonicity of the book does not seem to have been questioned. It is mentioned by name by Melito (A.D. 170), by Origen (A.D. 220), by the Talmudists, in the canons of Laodicea, in the canons of Carthage, in the so-called apostolical canons, by Athanasius, by the writer of the "Synopsis," found along with the works of Athanasius, &c. We have no intimation that it was ever called in question.

As it regards the date of the occurrences recorded in the book of Ruth, we have only conjecture to offer. Those who dated our Bibles supposed that Elimelech went to Moab 1322 B.C., and that the return of Naomi with Ruth was 1312 B.C. The latter verses of the book bring us down to the time of David by means of a short genealogy connecting him with Pharez the son of Judah. We are almost compelled to adopt the conclusion that this genealogy is an abbreviated one. Nahshon was placed at the head of the tribe of Judah in the wilderness [Numb. i. 7]. His son Salmon, or Salma, married Rahab of Jericho [Matt. i. 5], which must have been when Canaan was occupied (about 1450 B.C.). Here comes the difficulty: if Salmon was literally the father of Boaz, how could Boaz be the great-grandfather of David? According to the usual chronology, David was not born till 1080 B.C., or thereabouts—that is to say, three hundred and seventy years after the invasion of Canaan. Either our chronology must be wrong, or the genealogy must be an abbreviated one. We are inclined to admit the latter alternative, and to

believe that certain steps of the descent are omitted between Salmon and Boaz. This being the case, we should not be disposed to place the history of Ruth earlier than from 100 to 120 years before the birth of David.

The authorship of the book of Ruth is quite unknown. It could not have been written before the time when David was the recognised king of Israel. Some things in the book have been supposed to point to a later date even than David, but the fact that the genealogy closes with his name seems to forbid such an idea. One of the fancied signs of a later date is the language of the book, but similar signs have been appealed to by rationalist writers for most of the books of the Old Testament, and are of the most uncertain character. What are called Chaldaisms occur in all the Old Testament books, and may be merely provincialisms connected with dialects spoken by surrounding tribes; or they may be forms of words introduced by later copyists. No argument can be founded upon them. Uncommon forms of words are found in Ruth, and are also scattered over the whole Bible. These are often archaisms rather than more modern forms. It is admitted that the books of Samuel closely resemble that of Ruth in the style of the original Hebrew; and it is not impossible that one author wrote them all. Nothing has been pointed out to invalidate such a conclusion, or to render the historic accuracy of this beautiful and instructive book in any way doubtful. [The literature relating to Ruth includes all the introductions to the Old Testament, and commentaries. The Rev. C. H. H. Wright, of Dresden, has published the best edition of Ruth, with notes, &c. London, 1864.]



Rye.

RYE. The illustration represents the common rye, the grain of which is used as an article of food in many countries. Although there is a species of rye with

hairy spikes (*Secale orientale*) known in the Levant, still rye does not appear to have been ever cultivated in Egypt or Palestine. Hence the Hebrew word *רִיז* (*kussameth*), translated "rie" in the authorised version [Exod. ix. 32; Isa. xxviii. 25], has been generally understood by commentators to mean some other cereal. As the flax and barley were smitten, but the wheat and "rye" were not, for they were not grown up [Exod. ix. 31, 32], a later species of grain appears to be alluded to, such as rice, maize, durrah, or millet. As Herodotus [ii. 36] says the Egyptians "make bread from *ἀλupa* (*olura*), which some call *zea*," rice is placed out of the category, as bread is not made of rice. The synonym of *zea* would appear to identify *olura* with maize, but *olura* is more generally translated "spelt" (*Triticum spelta*). Gesenius [edit. Tregelles] makes the root of *kussameth*, *כָּסַם* (*kāsam*), "to shave," "to shear," hence "spelt," a kind of corn, having the beard shorn off. But *T. spelta* is a hardy grain with strong spikes, and the root would apply better to maize. Kalisch, again, in his "Hist. and Crit. Comm. on the Old Testament" ("Exodus"), has durrah (*Holcus sorghum*). The frequent interchange of *d* and *l* would easily make *olura* of this word. The Greek translators use both *olura* and *zea* in rendering the Hebrew term.

S

SABA'OTH, *hosts*; a Hebrew word which is not uncommon in the original text of the Old Testament, but which is found only twice in the New Testament [Rom. ix. 29; James v. 4]. In these passages our translators have left it untranslated, as in the case of other Hebrew and foreign words. The phrase "Lord of hosts" is by some supposed to refer to God as the ruler of the starry hosts; by others, to Him as the Lord of angels; and by others, as the leader of the armies of his people Israel. It is difficult to decide whether any one of these explanations is certainly correct, and we therefore agree with those who regard the expression as denoting the Lord Omnipotent as the supreme ruler.

SABACHTHANI. [See **ELI.**]

SAB'BATH, a day of rest; from the Hebrew root *שָׁבַת* (*shābath*), "to cease to do," "to rest." The word is occasionally used in a more general sense, but ordinarily it denotes the "rest of the seventh day." The first notice of this beneficent institution occurs in connection with the creation: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" [Gen. ii. 2]. The moral purpose contemplated in the great law of periodical rest after labour thus appointed is evidenced by the nature of the case. To the infinite activity and almighty strength of God there can be no weariness, no cessation of the goings forth of his strength, and consequently no rest. But it pleased him to complete the process of creation in six days, and to cease from this special work on the seventh day, in order to illustrate in his own person the law enacted for his creatures, and which it is his will to perpetuate till all toil and sorrow shall for ever pass away in the "Sabbath-keeping" prepared for the people of God. The conclusion thus gained is authentically established by the language of our Lord, "The Sabbath was made for man." The institution thus took

its rise in a date long antecedent to the Mosaic law, and had reference to no special peculiarities of any one people, or any one age, but to the wants of universal man. The title of the "day of rest" indicates its special nature. The Sabbath was appointed for the rest and refreshment of the body, for the recreation of the mind, and for the good of the soul, by means of religious instruction and devotional exercises.

The relation subsisting between the ancient Sabbath of the Jews and the Lord's day of the Christian Church, the character and authority of the fourth commandment, and the purposes to which the seventh day of rest should be devoted, have been so fully discussed in a preceding article, as to make further reference to these special questions unnecessary. [See **LORD'S DAY.**] It only remains to notice the peculiarities of the Sabbath as it was enacted in the Law, and perpetuated in the practice of the Hebrew people.

It has been already said that the first mention of the Sabbath occurs in relation to the work of creation. It next appears in connection with the manna. This miraculous food was not supplied on the Sabbath. At its first appearance, some of the people, eager to avail themselves of the supply, endeavoured to keep it till a second day, contrary to the express instruction of Moses. On the sixth day, however, a double supply was gathered, and it no longer corrupted on the Sabbath, as it had been found to do on other days. Moses explained that this providential provision was made for the day of rest, "This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord" [Exod. xvi. 23]. At the promulgation of the Law at Sinai, the Sabbath was solemnly commended to remembrance in the fourth commandment of the Decalogue. The reason alleged for its observance was primarily the seventh day's rest at creation [Exod. xx. 11; xxxi. 17]. But a further reason for its observance was added to the Hebrew people from the commemoration of their deliverance from Egypt [Deut. v. 15], just as a yet additional reason has been furnished to the Christian Church by the commemoration of the resurrection of our Lord. The regulations of the Mosaic code for its observance were exceedingly strict, all work being absolutely forbidden on the seventh day, even the lighting of a fire, under the penalty of death [Exod. xxxv. 2, 3; Lev. xxiii. 3]. After the settlement in the promised land, and amid the growing assimilation of the Hebrew people to the habits and manners of profligate and idolatrous Canaan, it was gradually neglected, and fell into such disuse, that the period of seventy years was especially allotted for the Babylonian captivity in order to make up for the Sabbaths which had been neglected. That God would in this way insist on the observance of the appointed times of rest had been declared beforehand by the lips of Moses [Lev. xxvi. 34, 35], and the fulfilment of the threat is recorded by the writer of the Second Book of Chronicles [2 Chron. xxxvi. 20, 21]. During the later days of the Jewish kingdom it was the subject of earnest expostulation by the prophet Jeremiah [xvii. 20—22]. It is no wonder that a guilt so severely punished should have sunk deep into the Jewish heart during the period of their captivity, and that after the restoration the leading statesmen should have earnestly watched against the renewal of so great a crime. Thus Nehemiah suppressed the desecration of the Sabbath in Jerusalem by force, and forbade all secular traffic on that day [Neh. xiii. 19]. In the times of later Judaism its observance was not only maintained, but was pushed to a

superstitious extreme, the outward letter being maintained to the very utmost, while the religious and spiritual purposes of the day were either forgotten or neglected. Our Lord's controversy with the Jews on this subject at once corrects the superstitious form which Rabbinical tradition had impressed upon it, while it vindicated the Divine beneficence and the perpetual obligation of the ordinance itself.

Care must be taken not to misapprehend the severity of the Mosaic legislation on the subject of the Sabbath, as if it betokened an ascetic and gloomy character for the ancient day of rest. The penalty on violation is not to be confounded with the manner of observance, and will not itself appear to have been unnecessary when it is remembered that the heathen had no such institution, and that the Jewish Sabbath was the special object of Gentile ridicule and scorn [Lam. i. 7]. The very word "rest" might serve to correct this mistake, especially connected as the word is with the future state of recompense in heaven. All the associations connected with the word are those of pleasantness and peace. In the prophet Isaiah the absence not alone of secular employment but of secular sympathies and interests is indeed inculcated, but there is something almost blasphemous in the notion that an observance exclusively religious is an observance exclusively gloomy and ascetic. The prophetic language suggests very different ideas. The day was to be "honourable" to men as well as "holy" to God, and an especial blessing is promised to all who make the Sabbath a delight [Isa. lvi. 2, 4, 6, 7; lviii. 13, 14]. At the first institution of the Sabbath, the same association of pleasure with its observance was specially noted: the quietness, repose, and holy pleasure of the seventh day was to stand in contrast with the fatigues and anxieties of the preceding six. "Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger, may be refreshed" [Exod. xxiii. 12]. Worldly occupation was indeed forbidden. The day was to be set apart for public worship, "a holy convocation" [Lev. xxiii. 3]. We may also conclude that it was used for the carrying on of that religious instruction of the people which formed part of the duties of the Levites. The gathering together for worship on the Sabbath is implied in the prophetic language of Isaiah, "From one Sabbath to another shall all flesh come to worship before me, saith the Lord" [Isa. lvi. 23]. But that a Sabbath so spent should not be a happy day, and good both for men's bodies and their souls, is a conclusion of modern times for which no evidence whatever can be found in Scripture.

Closely connected with the Jewish Sabbath, as being indeed only an enlargement of it, were the sabbatical year and the year of jubilee. Every seventh year was to be kept as a sabbath, during which all cultivation of the land was to be suspended, and the land was to "rest and be still" [Exod. xxiii. 10; Lev. xxv. 2, 22]; while at the conclusion of seven sabbatical periods occurred the year of jubilee, when all captives became free, and all land reverted to its original possessors [Lev. xxv. 8, 54; xxvii. 24]. Here, as with the weekly Sabbath, the associations are those of joy and happiness, and the very name has become a synonym for thankfulness and congratulation. In these various modes the great sabbatical law of rest after labour was perpetuated, and the longing hope of the human heart after some more perfect condition was encouraged still to look forward into the future

for its eternal realisation. Every day of rest kept from creation until now, whether observed on the last day of the week or the first, is alike a graphic type and an ever-living prophecy of the great and eternal rest prepared for the people of God.

SABBATH DAY'S JOURNEY. This phrase occurs only once [Acts i. 12], and denotes a distance of 2,000 cubits. The Jews believed that it was not lawful to travel on the Sabbath day to a greater distance than this from the city wall. The tradition is supposed to have been derived from the space between the people and the ark when the Jordan was crossed [Josh. iii. 4]. Dr. J. A. Alexander says there is no allusion in Acts i. 12 to the customary Sabbath promenade of the inhabitants, but only to a measure of distance, with which all Jewish readers were familiar ["Acts of the Apostles Explained"].

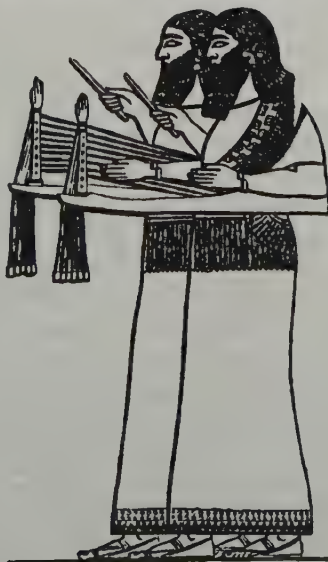
SABBATICAL YEAR, an expression not found in the Bible, but employed to denote every seventh year, which by the Law of Moses was specially observed. In that year the land was to rest, and to be left without cultivation. The details of this observance are given in Lev. xxv. 2—7 [compare Exod. xxiii. 10, 11; Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21].

SAB'EANS. [See SEBA, SHEBA.]

SAB'TA, or SAB'TAH, a word of obscure and uncertain meaning; the third of the sons of Cush [Gen. x. 7; 1 Chron. i. 9]. His descendants are thought to have settled on the shore of the Arabian Gulf.

SAB'TECHA, or SAB'TECHAII, a word which has not been certainly explained; the fifth of the sons of Cush [Gen. x. 7; 1 Chron. i. 9]. It is supposed that his descendants located themselves in Ethiopia.

SA'CAR, wages, reward. 1. Father of one of David's heroes, and otherwise called Sharar [2 Sam. xxiii. 33; 1 Chron. xi. 35]. 2. A gatekeeper of the Temple, and son of Obed-edom, the Gittite [1 Chron. xxvi. 4].



Sackbut. (From the Assyrian Monuments.)

SACKBUT, a musical instrument known at Babylon [Dan. iii. 5, 7, 10, 15]. The Chaldean word is

sakka or *sabbēka*, and appears to be the original of the Greek *sambukē*, which the Greeks themselves referred to Syria as its native country [Athenæus, iv. 77, as quoted by Dr. Pusey "On Daniel," p. 25]. The sack-but of the ancients was a kind of stringed instrument resembling a harp, in accordance with which the Syriac translators uniformly render *sabbēka* by the common word for "harp."

SACKCLOTH, a texture of great antiquity. In Hebrew it is called *sak*, a word which means both sack and sackcloth. The material was hair, and the cloth was, no doubt, of a dark colour, coarse, rough, and thick. It was not only used for sacks, but for mourning garments [Gen. xxxvii. 34; xlii. 25; Lev. xi. 32; 2 Sam. iii. 31; Job xvi. 15; Isa. iii. 24; Rev. vi. 12].

SACRIFICE. The idea of sacrifice is prominent throughout the Scriptures, and one of the most ancient and widely recognised in the rites of religion throughout the world. There is also a remarkable similarity in the developments and applications of the idea. On these and other accounts it has been judiciously inferred that sacrifice formed an element in the primeval worship of man, and that its universality is not merely an indirect argument for the unity of the human race, but an illustration and confirmation of the first inspired pages of the world's history. The notion of sacrifice can hardly be viewed as a product of unassisted human nature, and must therefore be traced to a higher source, and viewed as a Divine revelation to primitive man. That this notion should have been distorted, perverted, and abused, is what we must expect to find, and we therefore do not wonder that the most monstrous and abominable practices were associated with it. If the limits and plan of this work permitted, it would be possible to accumulate many curious and most instructive facts bearing upon the question. This, however, is impracticable, and we must confine ourselves to a few particulars relating to sacrifice as set before us in Scripture.

Sacrifices in the Antediluvian Period.—The Lord clothed Adam and Eve in coats of skins [Gen. iii. 21], and it is the general and probable opinion that the skins were taken from sacrificial victims. Cain and Abel presented offerings to God; Cain offered the fruit of the ground, and Abel "the firstlings of his flock and of the fat thereof" [ver. 4]. This was a genuine sacrifice [Heb. xi. 4], and is the first and only one clearly specified before the Flood. Sacrifice may, however, be implied in the distinction between clean and unclean animals [Gen. vii. 2, 8].

Sacrifices in the Patriarchal Period.—No sooner had Noah left the ark than he built an altar, and offered burnt sacrifices upon it of clean beasts and birds [Gen. viii. 20]. Here we have sacrificial rites fully developed—the clean living victim, the altar, and the consuming fire; and from the promptness with which Noah acted, it may be inferred that with all these he was familiar, as customary in divine service. In subsequent portions of the patriarchal history we sometimes meet with the altar alone, and sometimes the sacrifice [Gen. xii. 7; xiii. 4, 18; xv. 9–11]. The circumstances connected with the command to offer Isaac are peculiar: the command was meant to try the faith of Abraham, to teach him that there was nothing, however precious, which must be withheld if God requires it of us, and to prefigure that actual surrender of the only begotten of the Father, which took place on Calvary at the time appointed. Abraham

in spirit gave up his son to God, and immediately afterwards offered a ram in real sacrifice [Gen. xxi. 1–18]. The sacrificial rites of the patriarchal age appear to have been few and simple, nor does there seem to have been much variety of victims and offerings. It must be observed too, that allusions to the subject are by no means numerous, suggesting that divine worship was less complicated, if not more direct and spiritual than it eventually became.

Sacrifices in the Mosaic Period.—This series, which is by far the most important and diversified, commences with the Paschal lamb, appointed before the departure out of Egypt [Exod. xii. 3–27]. Further precepts relating to it are found elsewhere in the laws of Moses [Lev. xxiii. 5–8; Numb. ix. 2–14]. The other sacrifices ordained in this period comprise some which had always been recognised, and a number which were previously not required. All these sacrifices may be included under the general head of offerings, which Kurtz thus distinguishes: "(1) *Corbanim* for the sanctuary of Jehovah, or dedication gifts; (2) *corbanim* for the maintenance of the servants of Jehovah, or feudal taxes (first-fruits, tithes, and first-born); and (3) *corbanim* for Jehovah himself, or altar-sacrifices. Of the last some were called most holy, viz., such as were either consumed entirely upon the altar, or, so far as they were not consumed, were eaten by the priests, and by them alone" [Sacrificial Worship of the Old Test., Clark's edition, p. 52]. The foregoing arrangement would seem to exclude the right of some very important enactments to be regarded as sacrificial—the passover, for example. But Kurtz agrees with the immense majority of ancient and modern writers in asserting that this was a true and proper expiatory sacrifice. With regard to the word *corbanim* which he uses, it is the common Hebrew term for gifts and offerings to the Lord and his service. [See BURNT-OFFERING, OFFERING, and PASS-OVER.] If we take the word "sacrifice" in the Mosaic ritual as comprehending all things which were more or less completely presented upon or at the altar of God, we find sacrifices to consist of two great classes, the bloody and the unbloody. The bloody, or bleeding sacrifice, was of animals slain to be offered. Of these, some were partially eaten. Under this head we have sin-offerings and trespass-offerings, burnt-offerings and peace-offerings. The unbloody or bloodless sacrifices consisted of the fruits of the ground, either in their natural state, or prepared by art. They included drink-offerings, meat-offerings, &c., most of which are explained in separate articles in the course of this work. The special objects of the manifold sacrificial offerings of the Law, and the rites connected with them, as well as the circumstances under which they were presented, cannot be here treated of in detail. But we may call attention to the striking prominence of the sacrificial element in the Mosaic economy, a prominence which, taken in connection with other facts, forcibly reminds us of the pre-eminently typical character of that economy.

There are various passages in the Old Testament which teach us that no inherent value and efficacy attached to the Jewish sacrifices. They were acceptable to God only when presented from right motives, and by men whose outward conduct visibly manifested their inward principles to be in harmony with the Divine will [1 Sam. xv. 22; Ps. l. 5–23; Prov. xv. 8; Isa. i. 10–20; Jer. vi. 19, 20; vii. 21–28; Hos. vi. 6]. The truths thus foreshadowed in the Old Testament are yet more distinctly developed in the

New, especially in the Epistle to the Hebrews. It almost follows of necessity from some of the declarations referred to, that the sacrifices of the Law were typical and symbolical, and to a great extent didactic. Some of them typified the rights and prerogatives of the Most High; others set forth the sinfulness, the duty, the hopes, and the general responsibility of men; others, again, may have taught other lessons; but the grandest and most important of all the ideas taught by sacrifice, were those of expiation or atonement, and a Redeemer. [See ATONEMENT, DAY OF ATONEMENT.] The work of Dr. Kurtz, already cited, contains remarks worthy of attention upon most of these topics, and a list of the principal Continental writers who have handled them in modern times. Dr. Fairbairn's "Typology of Scripture" is, perhaps, the best book by an English author, although we are far from endorsing all the opinions there advanced. Those who would obtain the clearest views upon the Old Testament sacrifices must rely upon a careful and reverential study of Scripture; above all, the New Testament must be diligently examined, and especially the apostolical Epistle to the Hebrews.

Sacrifices in the Christian Period.—The atonement of Christ has been already described as the centre towards which all the lines of sacrificial ritualism converged. Here they found their realisation, fulfilment, and terminus. There was no longer any room or occasion for the emblematic foreshadowing sacrifices of the Law, and therefore the ritual of Moses became extinct in one sense, while in another it shone with a clearer light than ever, for when its active obligation ceased, its real glory became more bright and intelligible. "Christ was offered once for all to bear the sin of many," and thenceforward the sacrifices typical of expiation were annulled with all that pertained to them. The inauguration of the Gospel scheme likewise changed the forms of worship so materially, that all the actual sacrifices of the Law fell to the ground, so far as they were formal and ritual. Hence the bloody and the bloodless sacrifices ordained by Moses alike disappeared. The former were consummated in Christ, and the Church exchanged its attitude of expectation for one of faith; the latter were partly supplanted by the holy emotions of the believer's heart, the holy utterances of his lips, and the holy actions of his life. Personal religion and personal consecration occupy such a position now, that while good works of all kinds are urged by all possible motives, the sacrifices which belonged to a system of types and emblems have disappeared. In support and explanation of these views, besides other texts see the following:—John i. 29; Rom. xii. 1; 1 Cor. v. 7; Eph. v. 2; Phil. ii. 17; iv. 18; Heb. vii.—x.; xiii. 15, 16; 1 Peter i. 2, 19; ii. 5, 24; iii. 18; 1 John i. 7; Rev. xiii. 8. It inevitably follows that there is no Scriptural basis for the fictitious Popish sacrifice of the mass. If the Bible is true, the Romish doctrine is false. There is not a word nor a fact in the New Testament which can be honestly applied to any reiterated atoning sacrifice, to any actual material altar, or to any order of sacrificing priests. From beginning to end this whole system is the offspring of error and fraud. Therefore it is that the Book of Common Prayer, and all official manuals of pure Protestantism, never recognise anything which might encourage the Jewish idea of sacrifices in the Church of Christ. [See SUPPER, THE LORD'S.]

In modern times writers have been found who have attempted to disparage the sacrificial principles

of the Old Testament, by saying that they favour or allow of human victims. The first fact adduced in favour of this baseless accusation, is the great trial of Abraham's faith. Dr. Rowland Williams grossly misrepresents this occurrence in his well-known words:—"When the fierce ritual of Syria, with the awe of a Divine voice, bade Abraham slay his son, he did not reflect that he had no perfect theory of the absolute to justify him in departing from traditional revelation, but trusted that the Father, whose voice from heaven he heard at heart, was better pleased with mercy than with sacrifice; and his trust was his righteousness" ["Essays and Reviews," 7th edit., p. 61]. A reference to Gen. xxii. and Heb. xi. 17—19 will show that "the fierce ritual of Syria" did not command Abraham to slay his son, but a special and exceptional revelation, and that we have no reason whatever for supposing that Abraham disobeyed any ritual, or thought he pleased God better by not doing what "traditional revelation" required him to do. We have not a word to intimate that either in Syria or anywhere else those who worshipped God offered human sacrifices to him. The command to Abraham was special, exceptional, and personal, and intended to show to all ages faith's absolute acquiescence in God's will, the reward of faith, and other great lessons already mentioned.

The case of Jephthah's daughter is quite different. Jephthah vowed to offer as a burnt-offering whatever came first forth to meet him on his return from war with Ammon. It happened that the first to meet him was his daughter [Judg. xi. 30—40]. The question is whether this woman was offered as a burnt-offering. If she was so offered, the law of Moses was disobeyed in more ways than one. The burnt sacrifice was to belong to certain species of clean beasts, and no other; the burnt sacrifice was always taken from animals used for food; and when persons were devoted to God, they were to be redeemed by a fixed tariff [Lev. xxvii. 2—8]. If Jephthah's daughter had been sacrificed in the extreme sense of the word, the fact would not prove human sacrifices to have been required by God's law. Possibly some might insist upon Lev. xxvii. 28, 29, as permitting such sacrifices; but this would be a serious error. The allusion there is not to sacrifices, nor even to vows, but to the *cherem*, or thing devoted, and so absolutely alienated from men. This is what St. Paul, if we mistake not, declared his readiness to be in Rom. ix. 3. If any doubt remained as to the provisions of the Mosaic law, it would be removed by the frequent condemnation of those who, while the kingdom lasted, imitated the pagan practice of sacrificing human victims [Ps. cvi. 36—40].

As for pagan practices in this matter of sacrifice, they were too various and numerous to be rehearsed here. Important hints and statements concerning them frequently appear in Scripture; but neither in Scripture nor in any other books have we a perfect record of the strange, cruel, and loathsome rites which the heathen so often mixed up with their sacrifices. Singular as it may seem, Christianity itself has been accused of adopting the pagan principle of human sacrifice, in connection with the atonement. We are told that if we regard Jesus as a true atoning sacrifice offered to make expiation for sin, we admit human sacrifice as part and parcel of our religion. No great penetration is required to see that this is a malicious quibble, which can only furnish weapons to ridicule. So far as there is truth in it, we believe it and we glory in it, for "Christ our passover was

sacrificed for us." It seemed good to Infinite Wisdom and to Supreme and Eternal Majesty that once in the world's history one of Adam's race should be offered in sacrifice a substitute for the rest. This is true; but the man Christ Jesus was the only One, and was only offered once, and although in the likeness of sinful men, was heir of all things, even to the fulness of the Godhead bodily. We cannot deny that man has died a sacrifice for man upon Calvary, but the event was unique, the Person was unique, and all that preceded, attended, and followed this wonderful transaction was unique; God manifest in the flesh, the only son of the Eternal, incarnate, offered himself in sacrifice, victim and priest in one. In this sublime event mysteries unfathomable defy the scrutiny of men; and yet from it shine forth the most glorious truths, and the most splendid manifestations of the everlasting love of God to man. If this is to assimilate Christianity to paganism, we have wholly misunderstood the principles of paganism. But, in fact, the supposed assimilation is founded in ignorance, and only adopted or cherished by malice and unbelief.

SADDUCEES, a religious sect among the Jews, from the Maccabean period till the destruction of Jerusalem. There is no historical notice of their existence, except during the two centuries immediately before and the first century after Christ. The origin of the sect, and the meaning of the term, cannot now be discovered, and there is considerable diversity of opinion in regard to them. The latest opinion on the subject is that of Rabbi Abraham Geiger, of Frankfort, one of the most learned of the Jewish scholars of the present day. He gave it at length in his work "On the Original Text and Ancient Versions of the Bible," and has lately repeated it in his recently published "Lectures on Judaism." According to this new theory, the name is taken from Zadok the high priest, the descendant of Eleazar the son of Aaron. This Zadok was appointed by Solomon to the high priesthood, in the room of the deposed Abiathar. [See ABIATHAR, ELEAZAR, ZADOK.] The high priesthood continued in the line of this Zadok [see HIGH PRIEST], as is evident from various genealogical lists [1 Chron. vi. 4-15; Ezra iii. 2; Neh. xii. 10, 11], as well as from several historical and prophetic notices [2 Chron. xxxi. 10; Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11], in which "the house of Zadok," "the sons of Zadok," and "the seed of Zadok," are specially connected with the honours and duties of the priesthood. Hence Geiger conjectures that the term "Zadokites," first applied to the sons of Zadok, as constituting a kind of priestly aristocracy, was given to all who, for any reason, reckoned themselves among the aristocracy. After the exile, when the functions of royalty could not be exercised, the interest of the people became centred in those of the hierarchy, and secular as well as spiritual power was wielded by the hereditary chief of the priesthood. He was not only the high priest, but also the chieftain of the people. The priests and most distinguished families constituted his court and senate. These formed the aristocracy, and to them all was applied the name which at first had been used to denote only the proper descendants of Zadok. This theory of Geiger is without direct support from ancient authority; yet it derives some countenance from certain records and expressions in the Old Testament, as given above; and it seems to receive remarkable support from a passage in the New Testament, which speaks of "the high priest and all they that were with him, which is the sect of the Sadducees" [Acts v. 17],

compared with another passage [iv. 6], which mentions the high priest, "and as many as were of the kindred of the high priest," as being assembled to interrogate and admonish the apostles, to which admonition reference was made when the apostles were brought before the council the second time [v. 27, 28].

In the early accounts of the Sadducees, however, as given by writers contemporary with them, there is no information regarding the origin and significance of the term by which they were known. Neither are we told at what time they came into existence as a sect. Josephus mentions them as existing along with the Pharisees and Essenes in the time of the government of Jonathan, the brother and successor of Judas Maccabeus (i.e., about 150 B.C.). On this first occasion on which he refers to them, he only says that they suppose all our actions are in our own power, so that we are ourselves the causes of what is good, and receive evil in consequence of our own folly ["Antiq.," xiii. 5, 9]. Afterwards he states that the Sadducees acknowledge the authority of the written Law only, and reject all traditions; the wealthy belong to their party, but the Pharisees have the multitude on their side [xiii. 10, 6]. Josephus then states that John Hyrcanus had a dispute with the Pharisees, in consequence of which he renounced their party, and went over to that of the Sadducees. This was about B.C. 108. Dean Prideaux is of opinion that at this time the Sadducees, as a religious sect, went no farther than to deny the unwritten traditions which the Pharisees upheld; for Josephus mentions no other difference at this time between them, neither does he say that Hyrcanus went over to the Sadducees in any other particular than in abolishing all the traditional constitutions of the Pharisees, and enjoining a penalty on all who might observe them. And it is indeed most probable that he became a Sadducee only to that extent. In another place, however, and on a subsequent occasion, Josephus, after repeating that the Sadducees adhere to the written Law only, states that they hold the doctrine that the souls of men die with their bodies. He also states, in the same place, that though most of the Jews of rank and position were Sadducees, yet the sect was a small one in comparison with that of the Pharisees, which was numerous and popular; and that often when the Sadducees became magistrates, they were obliged to declare themselves Pharisees, or otherwise the people would not listen to them ["Antiq.," xviii. 1, 4]. In yet another place Josephus refers to the different sects among the Jews, and states that the Sadducees do not believe in the immortal duration of the soul, and deny that there are rewards or punishments in Hades ["Wars," ii. 8, 14]. He adds that their conversation among themselves is barbarous and unkind, and so is their behaviour towards each other. In regard to this last particular, he is probably in error. The rank and position of the Sadducees would rather suggest the very opposite; and certainly the haughty and exclusive Sadducees would be inclined to be much more courteous and even kind in their treatment of each other than the self-righteous and bigoted Pharisees who thought so highly of themselves, and yet loved to breathe the incense of popular applause. It must be remembered that Josephus was a Pharisee, and a very bigoted one too. It is also evident that, though he speaks so often of the Sadducees, he gives very little real information about them, and does not describe them so fully as to enable us to understand all their peculiarities and their true position in the nation. He says nothing of their political views, and he throws no

light whatever on their origin, or on the significance of the name by which they were known. The historical writers of the New Testament are equally silent on these points, though they mention the Sadducees occasionally, and agree with some of the statements of Josephus. It is generally believed that the Pharisees and Sadducees were hostile to each other, and this is so far true, but the statement must be made with some qualification. On the first occasion on which they are mentioned in the New Testament, they are represented as coming together to John the Baptist on the banks of the Jordan, and he said to them (both), "O generation of vipers, who hath warned you to flee from the wrath to come?" [Matt. iii. 7.] This question is quite compatible with John's knowledge of the peculiar tenets of the Sadducees; "the wrath to come," in the view of both sects, was only troublous times in the present world, such as were generally expected before the manifestation of the Messiah. The sceptical Sadducees, who denied a future state, could no more think of taking means to avoid Divine wrath in another world than the self-righteous Pharisees, who were far from looking upon themselves as even possible sufferers from such a cause; and it is to be observed that John in his expostulation takes no special notice of the peculiarities of either sect. On the next occasion on which they are mentioned, they are again represented as coming together to our Lord, tempting him, and asking a sign from heaven, and they are therefore both included in the term "hypocrites" and "a wicked and adulterous generation" [Matt. xvi. 1-4]. Their motive in going to Jesus was the same as that which induced them to consult John the Baptist—they were anxious to know the immediate future of the nation. Immediately thereafter our Lord warned his disciples against the "leaven"—that is, as he afterwards explained it, the doctrine—of the Sadducees as well as that of the Pharisees [vs. 6-12]. According to St. Mark, "the leaven of Herod" is substituted for that of the Sadducees [Mark viii. 15]; but Herod was a Sadducee, and so were his chief supporters; so that our Lord's advice to his disciples is identical, whichever expression be adopted.

The Sadducees are never mentioned in John's Gospel. The only occasion on which they are spoken of in the Gospels of Mark and Luke is that, referred to also by St. Matthew, on which they attempted to ridicule the doctrine of the resurrection, by asking our Lord's opinion as to whose wife a woman would be in the future world who had been married to several in this world [Matt. xxii. 23-32; Mark xii. 18-27; Luke xx. 27-38]. Their question proceeded on the assumption that the levirate law, as promulgated by Moses [Deut. xxv. 5, 6], implied that the Jewish lawgiver had no resurrection of the dead in view. Our Lord's answer explained the difficulty, affirmed the resurrection of the dead, and asserted the existence of angels, which the Sadducees also denied [Matt. xxii. 30; Mark xii. 25; Luke xx. 33, 36, compared with Acts xxiii. 8]. He also quoted the Divine announcement, "I am the God of Abraham, the God of Isaac, and the God of Jacob" [Exod. iii. 6, 15, 16], and founded thereon by inference an argument not only for immortality, but also for the resurrection. The words quoted must have been regarded by our Lord as implying that the patriarchs, as parties to the covenant, were still in a state of conscious relation to God; and as the seal of the covenant had been set on their bodies by circumcision, the future existence of the body was implied, as well as the continued existence of the soul. It has been

"deemed probable that the Sadducees, as they did not acknowledge the Divine authority of Christ, denied even the logical validity of the inference;" but the Evangelists give no intimation of any reply. On the contrary, we are expressly told that the Sadducees *were put to silence*, and that the Pharisees heard it [Matt. xxii. 34]. But whatever the Sadducees, or even the Pharisees, may have thought of the argument, we must believe that the Son of God, as being the Divine person who *first uttered* the words which he now quoted, knew that the immortality and resurrection of the patriarchs were present in idea to the Divine mind when the words were uttered. Therefore Jesus appealed to these words that had been uttered to, and afterwards repeated by Moses, on whose laws the Sadducees were founding an argument against the resurrection. He wished to refute the Sadducees from the writings of the lawgiver to whom they themselves appealed. Other passages in the Old Testament more clearly imply the resurrection as we understand them; but it is most probable that the Sadducees, like some critics in the present day, put a different interpretation on these passages. But there is no evidence whatever that the Sadducees rejected, as a whole, the other books of the Old Testament. When it is said that they acknowledged the Law of Moses and that only, it is simply meant that they received only the written Law, and totally rejected the pretended oral Law, and not that they rejected all the Old Testament, except that division of it which was called "the Law." With the exception of the two occasions already mentioned, the Sadducees as a class do not seem to have come in contact with Jesus, or to have obstructed him in his work. Hence he did not denounce them in such terms as he applied to the Pharisees; for he was accustomed to reprove present and active, but not absent and inactive, enemies. But it is not correct to say that they were friendly to him, or that they took no part in causing his death. There must have been many Sadducees among the "elders" in the Sanhedrim. Jesus was tried, condemned, and delivered up by "the whole council" [comp. Matt. xvi. 21; Mark viii. 31; Luke ix. 22, with Matt. xxvi. 59; Mark xiv. 53; and with Matt. xxvi. 3; xxvi. 1, 2; Mark xv. 1; Luke xxii. 66; also Acts iii. 17 with iv. 5-8, 15; xxiii. 6]. It was, however, especially after the resurrection of Christ that the apostles felt the power and enmity of the Sadducees. The apostles preached Christ crucified, and risen again; they appealed to his resurrection as one of the great reasons why he should be believed in; and they held it forth as a pledge of the general resurrection [Acts ii. 24, 31, 32]. This was an especial grievance to the Sadducees [iv. 1, 2], who brought the apostles before the Sanhedrim, and endeavoured to put a stop to the preaching of the Gospel [iv. 1-7; v. 17, 24-28]. On the other hand, it was by the advice of Gamaliel, who was a Pharisee, that Peter and John were set free [v. 34-39]; and when Paul was brought before the Sanhedrim he appealed to the Pharisees, who declared him faultless, and who gave the same advice in almost the identical words that had been used by Gamaliel [xxiii. 6-9]. Nevertheless, these notices lead us to infer, even if it were not abundantly evident otherwise, that there must also have been a considerable Sadducean element in the "council" which condemned Jesus and delivered him up to death. [See SANHEDRIM.]

The Sadducees as a sect did not survive the destruction of Jerusalem. The Pharisees, however, succeeded in handing down their own peculiar tenets to posterity,

as the oral Law is professedly given in the Mishna, and, along with many other traditions, receives additional development and illustration in the two Gemaras. The Karaites, a Jewish sect that came into prominence in the eighth century, are declared by the traditionalists to have sprung from the defunct sect of the Sadducees; but this is a mere slander, for the Karaites agree with the Sadducees only in rejecting the oral Law, and holding to the exclusive authority of the Old Testament; hence their name. The Sadducees, while they existed as a sect, no doubt supported their own views by peculiar interpretations of Scripture, just as unbelieving interpreters of the present day, though not denying the resurrection, explain away the import of those expressions in the Old Testament which embrace an allusion to that doctrine. [See RESURRECTION OF THE DEAD.]

SA'DOC, *just*; one of the royal line of David [Matt. i. 14].

SAFFRON. Solomon, setting forth the graces of the Church, said, "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron" [Song of Sol. iv. 13, 14]. Saffron, both wild and cultivated, grows extensively in the East, and has always been much valued for its uses in medicine, domestic economy,



Saffron (*Crocus Sativus*).

and the arts. A flourishing town in Asia Minor, Zafaran Boli, is indebted for its name to its successful cultivation of this plant.

SAHADUTHA. [See JEGAR-SAHADUTHA.]

SA'LA, *a shoot*; a descendant of Arphaxad [Luke iii. 35, 36], and identical with the Salah of Gen. x. 24. Knobel refers to Syrian writers who speak of a place called Salah, in the north of Mesopotamia; and it is

possible that the one may have given rise to the name of the other.

SA'LAH, the same as SALA. He is also called Shelah [Gen. x. 24 (margin); 1 Chron. i. 24], after the Hebrew spelling of the name.

SAL'AMIS, an ancient city in the south-eastern corner of the island of Cyprus, and since known as Constantia and Famagusta [Acts xiii. 5]. Here Saul and Barnabas, with Joram, preached the word of God in the synagogues of the Jews. It must not be confounded with the island of Salamis, where Themistocles gained his great victory over the Persians.

SALA'THIEL, *whom I asked of God*: the same as Shealtiel: according to Matt. i. 12, and 1 Chron. iii. 17, the son of Jeconiah; but according to Luke iii. 27, the son of Neri. The prophecy of Jeremiah respecting Jeconiah adds another difficulty [Jer. xxii. 30]. Assuming that this prophecy was literally fulfilled—that Jeconiah died absolutely *childless*—we may solve the difficulty by supposing that Salathiel, being this heir, is spoken of in Chronicles and by St. Matthew as his son: while St. Luke gives the true and exact, the other writers give the legal and Jewish, genealogy. Salathiel, then, was the son of Neri, the descendant of Nathan, heir to the throne of David on the death of Jeconiah, and putative ancestor of our Lord. [See GENEALOGY OF JESU'S CHRIST, JECONIAH.]

SAL'CAH or SAL'CHAH, *wandering*; a city of Bashan, in the kingdom of Og, and assigned to the tribe of Gad [Deut. iii. 10; Josh. xii. 5; xiii. 11]. It was upon the border of Gad [1 Chron. v. 11], as it had been upon that of Bashan. Zalchat, seven hours' journey east of Bostra, is regarded as its modern representative. This place, the name of which appears in other forms, as Salchat, Sarchad, &c, consists of 800 houses, and a castle of basaltic rock, according to the accounts of Buckingham, Burckhardt, and other travellers.

SAL'CHAH. [See SALCAH.]

SA'LEM, *peace*; a city mentioned in Gen. xiv. 18, where Melchizedek appears as its king. It is supposed to be another name for Jerusalem, as in Ps. lxxvi. 2 [compare Heb. vii. 1, 2]. Very much has been written on the identity of the Salem of Melchizedek with Jerusalem, but there is no prospect of anything like agreement or certainty upon the subject. It is not absolutely proved that Salem was in the Jerusalem district, and some have doubted whether the word in Gen. xiv. is the name of a place at all. Even the reference of Ps. lxxvi. 2 to Jerusalem has been called in question. The last two syllables of Jerusalem are not in Hebrew the same as Salem: this last is written *Shālem*, and the other is *Jeru-shalaim*. Under the circumstances, and to avoid a dry discussion, we can only assert that it is the common opinion that Salem means Jerusalem in all the places where it occurs.

SA'LIM, perhaps *peaceful*; a place near to which John baptised [John iii. 23]. It was near Enon, and, no doubt, to the west of the Jordan. The position of Salim is invested with uncertainty. Those who follow Dr. Robinson's hint, look for it at Salim, still so called, some three miles east of Nabulus; but it is very manifest that this identification is based upon a mere resemblance of name. Another idea thrown out by Dr. Robinson is that Salim may be represented by Sheikh Salim, about six miles south of Bethshean ["Bibl. Res.," iii. 333]. This last opinion seems to

be favoured by Jerome's assertion that Salim was about eight Roman miles from Bethshean, and is adopted by Van de Velde ["Memoir," 345]. According to a third view, Salim was not above five miles from Jerusalem, to the north-east, in what is now Wady Selam. A fourth opinion places Salim in the wilderness of Judah, south of Jerusalem. These and all other attempts at determining the site of Salim must be regarded as undecided: that which would fix it at Shalim, or Sha'alim [1 Sam. ix. 4] is most unlikely, because the Syriac version writes the name in John iii. 23 *Sholim*; neither can we think that Shilhim is intended, as Hengstenberg and Alford suppose.

SALLAI, *lifted up*. 1. One of the tribe of Benjamin, who returned from the Babylonian captivity and lived under Nehemiah at Jerusalem [Neh. xi. 8]. 2. A priest who left Babylon with Zerubbabel [Neh. xii. 20].

SAL'LU. 1. Another name for Sallai [comp. Neh. xii. 7, 20]. 2. Also a Benjamite, who dwelt at Jerusalem after the captivity [Neh. xi. 7].

SAL'MA, or **SAL'MON**, called "Salmah" in Ruth iv. 20 (margin), *clothed*; son of Nahshon and forefather of David [Ruth iv. 20, 21; 1 Chron. ii. 11, 51, 54; Matt. i. 4, 5].

SAL'MON [Matt. i. 4, 5]. [See **SALMA**.]

SAL'MON, or **ZAL'MON**, *shady*; a hill near the city of Shechem, so covered with a thick wood, that it might be called the black or dark mountain [Luther], from which Abimelech and his men gathered wood to burn the citadel of Shechem [Judg. ix. 48]. The mention of its name in a difficult psalm [Ps. lxxviii. 14] [Horne] has given rise to a variety of conflicting interpretations. Some have supposed that the text ("it was white as snow in Salmon") is an allusion to the well-known appearance of snow on a high hill; but this explanation is inadmissible, since Salmon was not a snow mountain. Others, arguing from the former clause of the verse, have imagined that the Psalmist refers to the snow-like appearance of ground on which the bones of kings were scattered and bleached. But this explanation, contrary to the sense of the context following, would be associated with the idea of war, rather than of peace. Many have doubted whether the hill of Salmon was referred to at all. But perhaps the true explanation is that the Psalmist, wishing to set forth the glory of the Almighty's doings, uses a kind of latent antithesis, as if he had said, "When the Almighty scatters kings, so extraordinary is the effect, that a dark and gloomy hill like Salmon becomes, as it were, white and dazzling like snow."

SALMO'NE, a promontory at the eastern extremity of Crete, under which St. Paul sailed on his voyage to Rome [Acts xxvii. 7].

SALOME. 1. The mother of James and John, and wife of Zebedee [Matt. xxvii. 56; Mark xv. 40]. She asked that her sons might sit, one on the right hand and the other on the left of Christ's throne, in his kingdom [Matt. xx. 20, 21]; she looked upon the cross afar off [Mark xv. 40], and was present at the sepulchre [Mark xvi. 1]. 2. The daughter of Herodias, who danced before Herod and pleased him, and procured the head of John the Baptist as a reward [Matt. xiv. 6].

SALT. It is known as a physiological fact that salt

is indispensable to health and vigour. Hence it was used from the oldest times as a condiment to food [Job vi. 6], and it was mixed with the fodder of cattle [Isa. xxx. 24]. As offerings were a present to God of what man found good and pleasant for food, so all meat-offerings were required to be seasoned with salt. Salt, therefore, became of great importance to Hebrew worshippers; it was sold in the Temple market, and a large quantity was kept in the Temple itself, in a chamber appropriated for the purpose.

As salt entered into man's food, so, to eat salt with any one, was to partake of his fare, to share his hospitality, and thus, by implication, to enjoy his favour, or to be in his confidence. Salt has hence ever been, in the East, the symbol of hospitality. The passage in Ezra [iv. 14], "Because we have maintenance from the king's palace," is, in the Chaldee, "Because we are salted with the salt of the palace."

The domestic sanctity which thus attached itself to salt was much enhanced in influence by its religious applications, so that it became symbolical of the most sacred and binding of obligations. Hence it was said of a covenant, "It is a covenant of salt for ever" [Numb. xviii. 19]; and in 2 Chron. xiii. 5 we are told that "the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt."

It appears from Ezek. xvi. 4 that in ancient times the Israelites rubbed new-born children with salt. The practice obviously arose from a regard to the cleansing, preserving, domestic, moral, and religious uses to which salt was applied, and of which it became the emblem. Hence, also, it was that the prophet Elisha is represented as healing the waters of the fountain of Jericho with salt [2 Kings ii. 21]. It is in the same sense that our Saviour told his disciples that they were "the salt of the earth" [Matt. v. 13], and that salt was constituted the symbol of wisdom: "Let your speech be alway with grace, seasoned with salt" [Col. iv. 6].

The peculiar property of salt, when in excess, rendering fertile land barren, was not, at the same time, lost upon a people dwelling in a land where such excesses are met with. Hence, when Abimelech took the city of Shechem, he is described as sowing the place with salt, that it might always remain barren and unfruitful [Judg. ix. 45]. Zephaniah also threatened that Moab "shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation" [Zeph. ii. 9].

In a primitive and simple state of society, things such as water and salt acquire an importance which is utterly lost in the more complex and artificial conditions of an advanced civilisation. This was so much the case with salt that numerous works have been written solely upon its ancient uses.

SALT, THE CITY OF, called in Hebrew *'Ir-hammelach*; a place mentioned among the cities of Judah in the wilderness [Josh. xv. 62]. It was probably in the Salt valley at the southern end of the Dead Sea, but nothing certain can be affirmed respecting its exact position [Van de Velde, "Memoir," 345].

SALT, THE VALLEY OF, called in Hebrew *Gai-melach*, and *Gai-hammelach*; a valley where David conquered the Syrians, and Amaziah slew 10,000 Edomites [2 Sam. viii. 13; 2 Kings xiv. 7]. We have no indication of its locality, although Keil says, "The Salt Vale is the Ghor adjacent to the great salt hill, two hours and a half in length, the Khasm Usdum at the south of the



SAMARIA AND MOUNT GERIZIM.

Dead Sea, which separated the territories of Judah and Edom" ["Comment. on Kings"]. Dr. Robinson advanced the same opinion, and it is as likely a one as any ["Bibl. Res.," ii. 209]. Some have thought that the Valley of Salt where David gained his victory was the salt marsh called es-Subkh, about eighteen miles south-east of Aleppo [Van de Velde, "Memoir," 346].

SALU, *elevated*; father of Zimri, a prince of the Simeonites, slain by Phinehas [Numb. xxv. 14].

SALUTATION. Many expressions of greeting and farewell are given in the Scriptures, and not a few of them correspond verbally with those in modern use in Palestine and adjacent countries. Some of these salutations are very beautiful, but Dr. Thomson says, in reference to our Lord's precept, "Salute no man by the way," "No doubt the customary salutations were formal and tedious, as they are now, particularly among Druses and other non-Christian sects, and consumed much valuable time." This writer also mentions the amount of insincerity, flattery, and falsehood, in the terms of salutation prescribed by etiquette ["Land and Book," pt. ii., chap. xxiv.]. The salutations of the modern Samaritans are exceedingly numerous; and an amusing account of them, too long for insertion here, is given by Mr. Mills ["Nablus and Modern Samaritans," chap. vi.]. The customary salutations of Egypt are described by Mr. Lane ["Modern Egyptians," chap. viii.]. Among the Persians the rules prescribed by etiquette are very many, very precise, and very strictly observed [Kitto's "People of Persia," chap. iii.]. The forms of salutation employed by our Lord, such as "Peace," "Peace be with you," are everywhere pre-

valent in the East to the present day, so that, whatever their spiritual import, they were in form the same as were in general use.

SAMARIA, שֶׁמֶרֹן (*Shūmērōn*), *watch-height*, or *watch-mountain*; the name of a city, and of the mountain upon which it stood, within the tribe of Ephraim. The character of the mountain agrees so remarkably with the etymology of the name, that no doubt would have been entertained regarding its derivation, but that we are expressly told that it was the name of the original possessor of the mountain. The hill was purchased from the owner, Shemer, for two talents of silver, by Omri, king of Israel, who "built a city on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria" [1 Kings xvi. 24]. Up to this date (B.C. 925) the metropolis of the kingdom of Israel was Shechem, with Tirzah as a summer residence of the court; but Omri, in selecting Samaria for the site of his capital, showed no little sagacity, as well as good taste. Its situation is remarkable for its combination of strength, fertility, and beauty, as well as for occupying a central point of the country. These advantages Shechem shared with Samaria to some extent; and in these respects it is greatly superior to Jerusalem.

The Hill of Samaria is situated in the middle of a broad, deep valley, a continuation of the valley of Nablus (Shechem), but here widening and assuming a basin-like form, and is surrounded with high hills, forming a complete wall around it. The Hill of Samaria itself stands in the centre, and rises by regular and successive terraces to an elevation of six

hundred feet or more above the valley. In shape it is oval, and stands quite isolated, except on the eastern side, where its lower end unites it to the adjoining mountain. The view from its summit is delightful, and must have been remarkably so in the days of its prosperity. In the valleys around there is an abundance of water, but there is no fountain on the hill itself. This is its only disadvantage as a site for a city—a disadvantage in which Jerusalem shares; and as the capital of Judah, so the capital of Israel had to be provided with tanks for rain water to supply the wants of its inhabitants, especially in time of siege. This they evidently did in abundance. The site thus chosen by Omri for his royal city was a place of very great strength, an impression which is abundantly confirmed by its subsequent history. From this time onward it continued to be the capital of the ten tribes for two centuries, when it fell, after a siege of three years by Shalmaneser, king of Assyria [2 Kings xviii. 9—12], and the kingdom of Israel ceased to exist (B.C. 720). During this period Samaria was the abode of much wickedness—idolatry, luxury, drunkenness, and kindred vices. It was also the scene of the ministry of prophets, especially Elijah and Elisha.

After the exile of the ten tribes, but little is known of Samaria till the time of John Hyrcanus, who took it after a year's siege, and endeavoured to destroy it entirely (B.C. 109). From this disaster it soon revived, and by Gabinius it was rebuilt and beautified [Joseph., "Antiq." xiv. 5, 3]. It was subsequently given by Augustus to Herod the Great, who built it with great magnificence, and called it by the name *Sebaste* (the Greek translation of the Latin *Augustus*), in honour of his patron [Joseph., "Antiq." xv. 7, 7]. Eventually Herod established here a colony of 6,000 persons, composed partly of soldiers, and partly of the surrounding people, and made it a strong fortress ["Wars," i. 21, 2].

This splendid and strong city was the Samaria of the New Testament period, though it does not seem to be directly mentioned in the New Testament. We read in Acts [viii. 5] that "Philip went down to the city of Samaria, and preached Christ unto them"—more literally, "to a city of the Samaritans;" but whether it was Samaria itself, or a city of that district, we have no means to determine. Still we are inclined to believe that the city Samaria is meant in the narrative, and that the other towns of Samaria where the Gospel was preached at the time are included in the phrase "many villages of the Samaritans" [ver. 25]. And here ends all mention of the Samaria of the Bible.

The hamlet which now represents the ancient city is by the natives called *Sebastieh*, the Arabic form of *Sebaste*. The houses are constructed principally of ancient materials, and are much superior in every respect to the Arab country huts generally. The ruins of the ancient town have rolled down the steep sides of the hill in all directions, but enough remain to show its former glory. They consist principally of colonnades.

The most remarkable of these is one on the south side, running down a broad terrace. It contains eighty-two columns, and covers more than one-third of a mile. Each column measures sixteen feet high, two feet in diameter at the base, and about one foot eight inches at the top. The capitals have disappeared, but the shafts are mostly in good preservation, and retain their polish. Many more are scattered about on lower terraces. When this colonnade stood in all its beauty, the sight must have been magnificent. It

dates, evidently, from the time of Herod. The only building that now remains is the ruined church, dedicated to John the Baptist. It measures 153 feet in length, besides a porch of 10 feet in height, and 75 feet in width. According to tradition, it covers the tomb of the Baptist, as well as the place of his martyrdom. But for this tradition there is no real foundation. The building is attributed to the Empress Helena; but the architecture is evidently of a more modern date, and belongs, probably, to the period of the crusades.

SAMARITANS (סַמָּרִיטַיִם, *Shōmērūnīm*; Σαμαρείται, the inhabitants of Samaria. The original inhabitants, after the conquest under Joshua, were of the tribe of Ephraim, and, when directly spoken of, are always designated as such. The term "Samaritans," therefore, never occurs in the earlier Scriptures, and only once during the Old Testament times. When the kingdom of Israel had been destroyed, and the ten tribes which composed it were carried captive to Assyria, the king of Assyria, we are informed, "brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" [2 Kings xvii. 24]. It is to these new and mixed inhabitants only that the name "Samaritans" is applied in the Old Testament [ver. 29]. The term, therefore, has a somewhat extended signification, embracing not only the inhabitants of the city Samaria, but also those of the district. This mixed people, adopting the Jewish religion [vs. 27, 28], and amalgamating with the remnant of the ten tribes, grew up, eventually, into a strong nation, and occupied Samaria and its district through the remainder of the Old Testament period, down to the time of Alexander the Great. That conqueror took Samaria, killed a large portion of its inhabitants, allowing the remainder to withdraw to Shechem; and then planted in their stead a colony of Syro-Macedonians, giving to the Jews the immediate vicinity. These Syro-Macedonians occupied the city till the time of John Hyrcanus, who took it, as above mentioned, and expelled the colony. Pompey restored it to its original possessors, and it remained in their hands to the Christian era. The term "Samaritans," however, in the New Testament, has the same latitude of signification as we observed it to bear in the Old, comprising the inhabitants of the whole district of Samaria. But it has a deeper sense: it implies that these people were distinct from the Jews, differing somewhat in religion as well as in nationality. These differences had given birth to the strongest antipathies, which had influenced the two nations for ages, so that in the time of the New Testament they were separated by a deep line of demarcation. The Jews, on the one hand, "had no dealings with the Samaritans" [John iv. 9], and the vilest name they could give the Saviour was to call him a Samaritan [John viii. 48]; the Samaritans, on the other hand, showed no less hatred of the Jews [Luke ix. 52, 53]. Yet it is worthy of notice, that our Saviour seems to take a more favourable view of the Samaritan than of the Jewish character of his times [see Luke x. 30—37; xvii. 11—19]. It is pleasing to reflect that many of the Samaritans, as well as Jews, received the Gospel at its outset—first of all from the great founder of Christianity himself [John iv. 5—42], and afterwards from his apostles [Acts viii. 25; ix. 31; xv. 3].

It is a most interesting fact that a small number (some 150 souls) of this people still exist at Nablus (Shechem), and cling as tenaciously as ever to the Law of Moses, and the religion and ceremonies founded upon it—a living monument of the historical truth of the Bible. For a full account of their religion, ceremonies, &c., we must refer our readers to Mills' "Nablus and the Modern Samaritans."

SAMARITAN PENTATEUCH. Several of the first Christian authors had mentioned that a Samaritan copy of the Pentateuch existed apart from that of the Jews; but after the commencement of the fifth century it was lost sight of, and when it had lain thus concealed for upwards of a thousand years, its very existence began to be doubted. In the year 1616, Pietro della Valle procured a copy during his travels in the East, and through M. de Sancy, who was then the French Ambassador at Constantinople, this copy was sent, in 1633, to the library of the Oratoire at Paris. It was first examined by Morin, and subsequently printed in the Paris Polyglott Bible. Soon after this Archbishop Ussher procured six fragmentary copies from the East; and Bishop Walton, in 1657, printed this text in his famous Polyglott Bible. Several more copies were obtained, and Dr. Kennicott had no fewer than sixteen to consult for the edition of his Hebrew Bible in 1776-80. These, however, were mostly fragments, there being still only two or three complete copies in Europe.

With regard to the origin of this Pentateuch, learned men have entertained very different opinions—some of them very wild and unfounded, and others quite untenable—which it is unnecessary for us to detail here. There is but one rational and consistent account of its origin. After the dispersion of the ten tribes, and the planting of the strangers in Samaria by the king of Assyria, as related in 2 Kings xvii., the king commanded that one of the priests belonging to the captives should be carried back to his native country, to teach those mixed people "the manner of the God of the land." And we are farther told that this was done, and that the priest "came and dwelt in Bethel, and taught them how they should fear the Lord" [ver. 28]. Now there is not the least reason to doubt that copies of the Law had been kept and multiplied in Israel as well as in Judah; nor is it probable that the people, when carried captive into Assyria, would have taken with them all the copies, so that not one remained among the remnant left behind; and had this been the case, the priest himself, as a matter of course, would have a copy as the basis of his instructions. This copy, as it existed among the ten tribes, became the religious text-book of the new nation, and has ever since remained amongst them—separate as they were, on the one hand, from the Jews, and on the other hand from the Gentiles. Such in substance was the theory first and ably advanced by Morin, and subsequently adopted by Houbigant, Cappellus, Michaelis, Kennicott, Stuart, and others; and such, we conceive, is the only theory consistent with sound criticism. The inevitable conclusion, therefore, is that the Samaritan copy, as well as the Jewish, came from the autograph of Moses; and that the two are only different recensions of the same original copy. Such, briefly, is the non-Samaritan account of this Pentateuch; but the Samaritans themselves give a very different version of it, as we shall presently see.

But before we proceed it is necessary that we should bear in mind that the Samaritans never call this portion of Scripture "Pentateuch," but only "the Law"

(*ḥat-tōrah*). This division into five books seems to have originated with the Alexandrian critics, who applied, for the first time, the term "Pentateuch" to the sacred document. And this division has been followed by the Samaritans as well as the Jews, in their private book-copies, for the sake of convenience of reference, but never in their scrolls, public or private. Here it is but one continuous writing, one document, and to the Samaritan mind it is but one Law.

The Samaritans themselves assert that not only has their Pentateuch proceeded from the original of Moses, but also that they have now in their possession a copy written by Abishua, the great-grandson of Aaron. This they keep most sacredly, and never exhibit it, even to their own people, but once a year, on the Day of Atonement. It is a roll of parchment, written in columns thirteen inches deep, and seven and a-half inches wide. The writing is in a fair hand. The letters being rather small, each column contains from seventy to seventy-two lines, and the whole roll contains a hundred and ten columns. The name of the scribe is written in a kind of acrostic, and forms part of the text, running through three columns, and is found in the book of Deuteronomy. Whether it be the real work of the great-grandson of Aaron, is not for us to determine here: the roll, at all events, has the appearance of very high antiquity, and is wonderfully well preserved, considering its venerable age. Some places are patched with re-written parchment, and other places are unreadable. About two-thirds of the original is still legible.

We may observe here that the only sacred book of the Samaritans admitted by them to be of divine origin is the Pentateuch. Rejecting all the other books of the Old Testament as well as the New, they, in common with the Jews, hold it to be lawful to read the Law in public only from a roll. In private they, like the Jews, read it from book-copies; but in the synagogue only from a roll. And now we shall point out in what it differs from the Jewish roll, bearing in mind that the language of both is the same, namely, the Hebrew.

1. The first peculiarity is the characters in which it is written. And here we may observe that the Jews never read in public from a printed copy—the roll of the synagogue must always be a written one. This is held to be a most sacred and important rule, and has been observed by them in all ages and countries, and in this both Jews and Samaritans agree. But the characters in which the sacred text is written differ: the Jewish text is written in what is commonly known as the Hebrew letters, but the Samaritan in letters peculiar to themselves. The Hebrew letters are well known to be comparatively modern; but there is every reason to believe that the Samaritan letters are the ancient characters in use before the Babylonian captivity, and in all probability the very characters in which Moses wrote the original document. The example in the next page will give a clear idea of this difference [Gen. i. 1-5].

2. Another characteristic in the writing is the detached state of the words. Every word is separated by a point—a rule which is never neglected in any of their copies, whether for public or private use. But on the other hand, no word, whether short or long, is ever divided. When it happens that the space at the end of a line is too small to admit of the whole word being inserted, a part of the word is never written, and the other part carried over to the following line; but the last letter of the previous word is carried for-

long discussion upon this point, we may simply state our own conviction, that the latter appears to be the more probable supposition. A careful reading will discover that in the present Jewish text the transitions from one subject to another are abrupt, leaving chasms, as it were, in the narrative; but in the Samaritan, the whole account is full and connected.

2. The most ancient and faithful translations of the Pentateuch agree more with the Samaritan than the Jewish text. This is clearly seen in the Syriac version, but especially in the Septuagint. In some two thousand instances, where the Samaritan and Jewish texts differ, the Septuagint agrees with the former. This fact proves, beyond dispute, that those ancient authors translated from copies that differed, in those instances, from the present Jewish text, but agreed with the Samaritan. When, therefore, it is borne in mind that the Septuagint translation (and probably the Syriac Pentateuch) was made ages before the Christian era, this fact alone speaks with no mistaken voice regarding the critical value of the Samaritan text.

3. Lastly, we may notice that the New Testament, when bearing upon the question, agrees with the Samaritan text where the latter differs from the Jewish. We give one instance—one of no little importance in Biblical literature. In Exod. xii. 40 we read, according to the Jewish text, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." But according to the Samaritan, "Now the sojourning of the children of Israel, and of their fathers, which they had dwelt in the land of Canaan and in Egypt, was four hundred and thirty years." Here, according to the present Jewish text, the Israelites were in Egypt 430 years; but according to the Samaritan, this period embraced their sojourning in Canaan as well as their stay in Egypt. With the important chronological question involved in the two readings we have nothing to do here: our object is not to vindicate the one nor the other, but merely to notice how the Samaritan copy is supported not only by the Septuagint and Josephus, but also by a still higher authority—the New Testament. Paul, in his Epistle to the Galatians [iii. 17], shows that the Law given on Mount Sinai was 430 years after the promise was originally made to Abraham, and consequently includes the sojourn of the patriarchs in Canaan as well as of their posterity in Egypt. It may be said that the apostle followed the Septuagint version. True; but it cannot be said that he was ignorant of the Jewish text; and if it then differed in this passage from the Samaritan (as undoubtedly it did), the fact of his statement being agreeable to the latter is sufficient proof of its authenticity.

Besides this Pentateuch, which, as already stated, is in the Hebrew language, there are the Samaritan translations—one into the Samaritan language, which is now a dead language; another into Greek, of which only a few fragments now exist; and another into Arabic. For further information on the above subjects, we must refer our readers to Mills' "Modern Samaritans;" Kennicott's "State of the Hebrew Text," Diss. ii.; and Walton's Prolegomena to his Polyglott Bible.

SAMECH, D, the fifteenth letter of the Hebrew alphabet, and as a numeral equal to 60. It is pronounced like our *s* [Ps. cxix. 113]. [See ALPHABET.]

SAMGAR-NEBO, the *gratifier of Nebo* [Jer. xxxix. 3]. It seems to be the title of a high ecclesiastical

functionary, and was borne by Nergal-sharezer, one of the princes of Babylon.

SAM'LAH, *garment*; a king of Masrekah, a city of Edom [Gen. xxxvi. 36; 1 Chron. i. 47].

SAMOS, an island in the *Ægean Sea*, lying off the coast of Lydia, in Asia Minor. It is about ninety miles in circumference. Its chief city was also called Samos. The name is common in Greek history. Here Pythagoras was born, and Juno had a grand temple. The celebrated pottery known as Samian ware was originally made at Samos [Acts xx. 15]. St. Paul passed Samos on his voyage from Assos to Miletus.

SAMOTHRACIA, an island in the *Ægean Sea*, about thirty-two miles from the coast of Thrace. The name denotes that it is the Thracian Samos, to distinguish it from the other. The island was passed by St. Paul on his voyage from Troas to Neapolis [Acts xvi. 11].

SAM'SON. Authors are by no means agreed as to the derivation of this name, and it is variously interpreted as *strong*, *awe*, and *sunny*. Samson was a Danite, and one of the judges or deliverers of Israel [see JUDGES], of none of whom, as Bishop Hall remarks, are reported so many weaknesses, or so many miracles, as of Samson. The narrative of his life and exploits, so far as it is supplied by Scripture, occupies Judg. xiii.—xvi. Josephus also gives an account of them, which coincides, for the most part, with the sacred history, but is embellished, after the fashion of that author, with several traditional additions ["Antiq." v. 8]. The circumstances of Samson's birth, not less than the wonderful strength with which he was gifted, mark him out distinctly as a man raised up, by the special interposition of God, for the assistance of his tribe and people, who, from their position on the border land of the two countries, were naturally exposed to frequent incursions of the Philistines, and, at the time of Samson, seem to have been subject to their power. [See DAN.] His birth-place was Zorah. His father, Manoah, whom Josephus describes as the principal person of his country, and a man of singular virtue, is only known in Scripture from his connection with his illustrious son. The birth of the latter, like that of John the Baptist and Jesus Christ, was announced to his mother beforehand by an angel of the Lord, who enjoined her to abstain forthwith from all intoxicating drinks and unclean food, and further indicated the lofty destiny of the child, and the Divine will that, according to the strictest form of the Law, he should be "a Nazarite unto God" from his birth [Judg. xiii. 3—5]. [See NAZARITE.] At the earnest supplication of Manoah, who was absent on the occasion of this announcement, the angel repeated his visit, and to Manoah himself confirmed the report of his wife, giving further evidence of his Divine mission by ascending to heaven in the flame of the sacrifice which Manoah offered unto the Lord [vs. 8—20].

Of the early life of the hero no details are supplied. We only know that the special blessing of God rested upon him, and that even then he gave some evidence of his miraculous endowment, by extraordinary feats of strength in the Danite camp; for it is only in this way that we can interpret the statement in Judg. xiii. 25. In truth, the entire Scripture history of Samson consists of a series of separate incidents, as if intended rather to exemplify the character of the man, and the

kind of life, than the life itself, or even the history of his public career during the twenty years that he judged the land. This latter period was probably immediately antecedent to, if not partly contemporary with, the time of Eli and Samuel. If the latter impression be accurate, then, as Eli is also said to have judged Israel, this phrase must be taken with a limited signification; as the leadership or official functions of the judges would be confined chiefly to the locality or the tribe with which the individual judge was immediately identified by birth and residence.

From his infancy Samson was brought up in strict fulfilment of the Divine injunctions—his abstinence and the flowing tresses of his hair testifying to his profession as a Nazarite especially consecrated to God. The narrative of his manhood opens, in Scripture, with an account of his contemplated marriage with a Philistine woman of Timnath [Judg. xiv. 1]. His proposal that his parents should negotiate a marriage was naturally met with an instant remonstrance. Unconscious that the hand of God was in it [ver. 4], they were at once surprised and indignant that their son—around whom, no doubt, many fond anticipations had clustered from the hour of his birth—should seek to unite himself so closely with a family of their natural foes, the Philistines; nor could they understand how, in that case, he could be the deliverer of his people. The remonstrance was in vain, and accordingly Samson and his parents started for Timnath. On the way he, unaided, slew a lion that crossed his path, but appears to have thought so little of the feat as not even to have mentioned it to his parents. On a subsequent journey for the purpose of completing the marriage, he found the carcase of the lion occupied by a swarm of bees, whose honey supplied him not only with food, but also with the riddle which he subsequently propounded during the marriage entertainment, and which led to important results. Being unable to discover the solution by their own ingenuity, the men of the place resorted to stratagem, and, by threatening his wife with the destruction of herself and family, induced her to wring from Samson the answer. He gave it her, but was so annoyed at the deceit practised upon him that, after slaying thirty Philistines to enable him to pay his wager, he returned home, leaving his wife behind, who thereupon was given to his companion [xiv. 19, 20]. On subsequently discovering this, he executed a double revenge. Setting fire to their corn-fields and orchards, he aroused the anger of the people, and they, in turn, retaliated by the extermination of the family which had been indirectly the cause of the disaster. As if the tidings of the calamity which had befallen his wife cancelled his indignation against her family and herself, and recalled his own affection for her, Samson avenged her death by a terrible slaughter of the people, and then took up his abode on the rock Etam [xv. 7, 8]. Here the Philistines hoped to secure him; for, to remove the apprehensions of his own countrymen, he allowed himself to be bound and handed over to their power. But, at the moment when they imagined their foe to be safe in their hands, Samson burst the cords, and, seizing the jawbone of an ass that lay near, dealt out death and destruction among them, slaying a thousand men. Faint and athirst with the exertion, he implored God's interposition, and immediately obtained a miraculous supply of water [xv. 9–19]. From this time Scripture is silent regarding him for twenty years, and we may

infer that the displays of strength previously described had so entirely established his superiority both among the Philistines and his own people, that the latter submitted to his authority, and the former left the Danites unmolested. It was perhaps towards the close of this period that he disappointed the designs of his old enemies by carrying away the gates of Gaza during the night [xvi. 2, 3]. His career was, however, now brought to a melancholy termination. Yielding to the seductions of the woman Delilah, whom the lords of the Philistines bribed to betray him, he at length confided to her that the secret of his great strength lay in his hair—the thick, flowing tresses which were the sign and pledge of his consecration as a Nazarite to God. The loss of his hair was symbolic of the violation of his covenant with God, and from that time the mighty man was an exile from his own people; his enemies first of all deprived him of sight, and then sent him to grind corn in the prison at Gaza [vs. 4–21]. How long he remained here does not appear. Sufficient time elapsed, however, for the growth of his hair, and with that returned the extraordinary endowment for which he had been distinguished. Unconscious of danger, the Philistine lords sent for Samson on the occasion of a great feast in honour of the national god Dagon, and made him, in his blindness and misery, the object of their bitterest scorn. Sensible of the renewal of his strength, and determined to take a last and signal revenge, he gets himself placed between the pillars of the building, and then, with an earnest supplication for Divine help, and at one stupendous effort, he brings down the entire structure, burying himself and the vast crowd of spectators in its ruins [xvi. 22–30]. His name finally disappears from the history with the announcement that his kinsmen brought up his corpse from Gaza, and gave it a last home in the burial-place of his father [ver. 31].

Not a little ingenuity has been displayed in the endeavour to discover a consistent and scriptural interpretation for the life of this remarkable man, made up as it is of the elements of strength and grace on the one hand, and of weakness and sin on the other. His besetting temptation stands out clear on the face of the history, and no reader can fail to trace to their true source the calamities which befell him. "He is just such a character as a period of religious declension and corrupt acquiescence with the abominations of idolatry would tend to produce" [Garbett's "Boyle Lectures for 1863"]. Bearing upon his brow, even from the hour of his birth, the sign, so to speak, of a Divine election, and capable of accomplishing great things for God and his people, he fails to realise the true nature of his calling and mission; and but that the Holy Ghost has enrolled him in the list of eminent worthies whose names occupy the familiar chapter in the Epistle to the Hebrews [Heb. xi.], we might have deemed him to be, like Jehu and others, a mere instrument in God's hand, destitute altogether of true faith and piety. In explanation of this it may be remarked that the materials before us are too scanty to enable us to form an impartial and accurate opinion of Samson's character. It is almost as if we were to give a verdict on David from the account of his sin against Uriah, or on Peter from the narrative which describes the denial of his Master. We have some half-dozen incidents out of a life which probably extended to forty or fifty years—that is all. Of secret searchings of heart, of bitter repentances, brought about by the chastenings of trial, we know nothing. They may or may not have marked the life of Samson.

He trifled with his lofty calling, and God left him to reap as he had sown. We believe that Dean Stanley's summary of his character, which makes it to be a compound of joviality and mischievousness, is alike unwarranted and unjust. Professor Fairbairn's exposition of this page of the sacred history is curious and interesting, but somewhat too far-fetched to be accepted with confidence. According to his interpretation, the life of Samson is a kind of sacred enigma, acted out for the instruction of the chosen nation. The time was one of backsliding and rebuke, and the Lord determined "to try as his chosen instrument of working a Nazarite, wonderful in his very birth, and wonderful still more for the singular gift with which he was endowed; yet trying him, not solely nor even chiefly for the purpose of breaking the Philistine yoke, but for what was more urgently needed, the imparting of a proper insight into God's mind, and awakening a right spirit of devotedness to his fear. It was this which alone could re-establish the people in honour and blessing, as the oppression and miseries that lay upon them were the result merely of broken vows and unfaithful dealing in the covenant of God. And how could the requisite instruction be more touchingly and impressively conveyed to them than by such a marvellous and mournful history as presents itself in the life of Samson? . . . The moral weakness which appeared in Samson was but a reflection of the hereditary and prevailing evil in Israel. And God did with it in the present case as he ever does in effect with evil of that description, when unrighteously clung to. He shut it up to a particular channel, allowed it to take only that course which might render the example of this externally strong, but internally feeble, Nazarite a more exact and instructive image of the people whom he represented." His life was thus "an acted prophecy throughout! only, in the earlier part, bearing more immediate respect to the chequered experiences which Israel had been made to undergo; and, in the later, to the expectation that might still be cherished of a happier future." For a fuller exposition of this theory, for which, however, we confess we find no justification in Scripture, see Fairbairn's "Prophecy," pp. 36—40.

SAMUEL, *asked or heard of God*, was born about B.C. 1165. His father Elkanah, though described in 1 Sam. i. 1 as "an Ephrathite," and resident at Ramathaim-zophim [see RAMATHAIM-ZOPHIM], is clearly shown by the genealogical account of 1 Chron. vi. 22—27 to have been a Levite of the line of Kohath. The special and interesting train of circumstances which preceded the birth of Samuel are minutely described in 1 Sam. i. 1—20. The times were peculiar. From the days of Moses there had been a long break in the chain of prophetic revelation. Miraculous intimations bearing on the events of the hour were made to Joshua, and subsequently with less frequency during the period of the judges; but these were only, as Professor Fairbairn observes, "rare and glimmering lights." That direct and immediate communication between God and his people, which had characterised their history during the lives of the patriarchs, and during the exodus and the wanderings that followed it, was suspended. "There was no open vision" [1 Sam. iii. 1]. The tabernacle had remained in Shiloh from the days of Joshua [Josh. xviii. 1], and thither the people came up for the celebration of their annual festivals; but it would appear, from the tenour of the sacred history, that these occasions were marked by festivities the reverse of spiritual and religious

[Judg. xxi. 19—21; 1 Sam. ii. 12—17, 22]. How deplorably low was the state of religion may be inferred from the disclosures which are made concerning the sons of Eli [*ibid.*]. In fact, priests and people shared alike in the common degeneracy. Certainly the revolting scenes hinted at in 1 Sam. ii. could only have been possible in a state of society where shamelessness and profligacy had become popular. Eli himself was a man of piety, and possibly in earlier days, when he was first installed in his twofold office of high priest, may have united with his piety religious zeal and political energy. At the period when the Scripture narrative presents him first to notice he is the feeble old man, whose strength and authority are unequal to the task of grappling with the vices of the times, or of restraining within the bounds of decency the lawless and sacrilegious conduct of the sons whom indulgence had spoiled. The Philistines appear to have been practically the masters of the country, and probably kept the people in subjection by the establishment within its borders of garrisons similar to those mentioned in 1 Sam. x. 5; xiii. 3. Such were the circumstances of the period at which Samuel was born. Of the two wives of Elkanah, Hannah and Peninnah, the former was for many years childless—a trial which Peninnah made the subject of many a triumphant taunt [1 Sam. i. 5, 6], but which the pious Elkanah did all in his power to soften and alleviate [vs. 5, 8]. Fretting sorely under the cross, and unappeased by the affectionate remonstrances of her husband, Hannah, during one of the annual visits to Shiloh, went to the sanctuary, and vented the bitter grief of her spirit in an agonising but silent prayer to God, vowing at the same time that if God would give her a son, he should be dedicated for ever as a Nazarite to his service. Moekly removing the false impression which Eli had conceived in regard to her, and thankfully accepting his benediction, Hannah returned home in the quiet confidence of faith, and in due time received the boon she had so earnestly solicited. Giving him a name which should witness to all time her grateful recognition of the Divine goodness, she only waited till the child was weaned to fulfil her vow. Reminding Eli of what had passed on the occasion of their previous meeting, she left Samuel in the old man's charge, and departed homewards, having first poured out her warm acknowledgments to God in the hymn which may be fitly characterised as the "Magnificat" of the Old Testament. Of the high destiny in store for her child she could hardly have had the faintest anticipations [1 Sam. i. 23—ii. 11].

How long a period elapsed before the Divine communication described in chap. iii. was made to Samuel it is impossible to say. The inference from the narrative would indicate a date within the earlier years of the prophet's life. Amid the silence of the night, Samuel received the first of those supernatural revelations which were made with greater or less frequency till his declining days. The subject was the judgment impending on Eli and his family—a judgment so startling and terrible that the child might well hesitate to disclose it until almost compelled to it by the imprecatory injunctions of the aged priest. From that time the lofty mission of Samuel was clearly understood and recognised. "All Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" [1 Sam. iii. 19—21]. Of the nature of these heavenly communications Scripture is

entirely silent. Nor can we even conjecture with any degree of certainty as to the terms of the message to the people which is mentioned in 1 Sam. iv. 1. Meanwhile, the Israelites are attacked by their old foes, the Philistines; the ark of God, which has been carried into the camp with the superstitious hope that its presence may turn the tide of battle, is taken; its attendant priests, Hophni and Phinehas, the sons of Eli, are slain; and Eli himself, disheartened and overcome by the disastrous tidings, falls dead by the roadside [1 Sam. iv.]. At this time Samuel must have been comparatively young, and for twenty years there is a blank in the narrative of his history [1 Sam. vii. 2]. Nor is it stated how long he remained at Shiloh, and when he took up his abode at Ramah, "where was his home" [ver. 17]. When we next meet with him, it is on the eve of a great revival. From some cause not stated, but possibly from the oppressiveness of the Philistine yoke, there was a wide-spread longing among the people for the restoration of their spiritual privileges. Samuel took advantage of it to denounce the prevalent idolatry, and to summon the tribes to Mizpah. The result was all that could be desired. A solemn act of repentance and of dedication to God was solemnised, and Samuel thenceforward seems to have been recognised as the successor of Eli in the office and *status* of a judge in Israel. An occasion was soon afforded for proving the truth of the promise which the prophet in God's name had given to the people. The Philistines, imagining that the gathering at Mizpah had for its object the repudiation of their supremacy, took immediate measures to punish the temerity, but were repulsed and routed, a miraculous thunderstorm, in answer to the prophet's prayers for help, ensuring their discomfiture. A pillar, erected on the spot, which received the now familiar appellation, "Eben-ezer" (the stone of help), was Samuel's public testimony to the Divine source of victory. This signal triumph inaugurated a long period of comparative peace for Israel. Not only were the Philistines deterred from further invasion, but they were compelled to surrender the fruits of previous victories. A similar seasonable fear of Israel appears to have paralysed the hostility of their eastern foes, the Amorites [1 Sam. vii. 1-14].

The residence of Samuel, as already stated, was at Ramah, where he set up the public service of God, and also established the school of the prophets, to which reference is more than once made in the sacred history [see PROPHECY], and over which he evidently presided [1 Sam. xix. 20]. In the discharge of his duties as the "judge" of the people, he made periodical visitations to Bethlehem, Gilgal, and Mizpah, for the administration of justice. These places were all within the Benjamite territory; but whether they were selected on account of a certain sanctity which attached to them, and attracted the people there on periodical occasions, or because they were convenient for the prophet's personal visitation, does not appear. The judicial functions, in remoter districts, were deputed to others—for example, in Beersheba to his own sons. This is all we know of Samuel for many years. When next the history takes up the details of his life, he is an old man. His sons, unmindful alike of the responsibilities of their position, and the example of their father's spotless career, abused their office to the perversion of justice and their own advantage, and everything seemed to indicate that at the prophet's death the nation, for want of a vigorous administration, would fall back again into the condition from which, in the providence of God,

he had raised it. While vague forebodings of this kind were floating in the minds of the people, tidings came of impending hostilities on the part of the Ammonites [1 Sam. xii. 12], and forthwith the elders of Israel assembled at Ramah, and demanded a monarchy similar to that which existed among the surrounding nations [1 Sam. viii. 4, 5]. The proposition took Samuel by surprise. In the first place, his own heart was stung to the quick by the knowledge that the conduct of his own sons had supplied the excuse for so bold a demand. Then also, in the rejection of himself, whom God had designated, by so marked a series of providential and miraculous circumstances, to the rulership of Israel, they were, in effect, setting aside the will of God. Nevertheless, acting under Divine guidance, and finding, moreover, that, undeterred by the array of consequences which he was commissioned to lay before them, the people persevered in their demand, he acceded to their request, and ultimately anointed Saul to be king, and assisted at his inauguration under the circumstances described at length in 1 Sam. ix., x. Before, however, finally retiring from the office which he had filled with such singular fidelity, he seizes the opportunity of a general assembly at Gilgal, called for the purpose of confirming Saul's elevation to the throne, to review his own administration. Inviting a free scrutiny of his conduct, he challenged the people to produce a solitary instance in which injustice, exaction, or bribery could be alleged against him, and received, in response, an affecting and unanimous testimony to his faithfulness and probity; while from heaven, in answer to his prayer, the sudden bursting of a tempest was God's attestation to the Divine authority of the prophet, and to the guilt of the people in desiring his supersession. Samuel reassures the now awe-stricken multitude by protesting his continued interest in their welfare, but warns them of the consequences of future impiety and disobedience [1 Sam. xii.].

From this time the narrative of Samuel's history is intimately blended chiefly with that of Saul, but partly also with that of David. He still held a prominent position in the state, though he appears to have only come forth from his retirement at Ramah on special occasions, and as the representative of Jehovah, and the medium through which the Divine will was revealed. It is in this character that he appears in the melancholy history outlined in 1 Sam. xiii., xv. The appointed rendezvous between Saul and Samuel in all cases of difficulty seems to have been Gilgal. It is only by thus giving a general interpretation to 1 Sam. x. 8, that we can understand the consecutive account of 1 Sam. xi.—xiii., or the disobedience of Saul, since, at least, from one to two years must have elapsed from the events described in chap. x. On the first occasion alluded to, the prophet rebuked the king's impatience, and not obscurely hinted that his disobedience had entailed the failure of his dynasty. The second occasion of their meeting, described in 1 Sam. xv., is of more serious moment. The prophet solemnly charges the king to execute God's vengeance on the Amalekites and on discovering subsequently that the Divine command had been evaded, plainly intimated that the crown was bestowed on another. Only at Saul's urgent solicitation would Samuel remain to assist in the celebration of public worship: that accomplished, and Agag destroyed, in obedience to God's edict, the king and the prophet parted. The latter again seeks the retreat of Ramah, there to mourn long and deeply over the disappointment of the hopes which had sprung up at the

designation of Saul to the newly-established throne. From 1 Sam. xvi. 1 we must suppose that his grief had been inconsolable. He was aroused from it by the commission to visit Bethlehem and anoint the son of Jesse to the office which Saul now held, more than ever, on the Divine sufferance. What was the extent of the intercourse between the two during the vicissitudes of David's earlier career is not stated. It may, however, be inferred from 1 Sam. xviii. that common thoughts and interests drew them together, and that the venerable prophet, now on the verge of the grave, would cherish a cordial sympathy with the pious youth whom God had destined to so lofty a dignity, but who was being trained for it by such peculiar trials. From the time of this singular meeting at Naioth, we learn nothing further of Samuel till his death, described in 1 Sam. xxv. 1. He was buried at Ramah, amid universal and deserved lamentation. "All the Israelites—not one portion or fragment only, as might have been expected in that time of division and confusion—were gathered together round him who had been the father of all alike, and lamented him and buried him; not in any sacred spot or secluded sepulchre, but in the midst of the house which he had consecrated only by his own long unblemished career, 'in his house at Ramah'" [Stanley's "Lectures on the Jewish Church"]. The exact date of his death has been the subject of much speculation. According to Josephus, he judged the people about twelve years after the death of Eli, and eighteen years contemporaneously with Saul, in which case his death preceded that of Saul by ten years. Other accounts fix it at a much shorter period.

Of Samuel's character little need be said. It shines on the sacred page with a lustre of its own. From first to last, in public life and private, it is distinguished by a lofty consistency and saintliness, and has elicited glowing commendations from writers of every age, Jew and Gentile. The fervour and intensity of his devotion, and the special favour with which he was regarded by God, may be inferred from Jer. xv. 1. With him properly originates the prophetic order of the Old Testament [Acts iii. 24]. From the statements, moreover, in 1 Chron. ix. 22, xxvi. 28, we assume that not only had he much to do in concerting with David the arrangements for the public worship of God which were carried out long after, but that also he had himself even then commenced to make provision for it by the dedication of special offerings for the purpose. An attempt has been made by Dean Stanley, in his "Lectures on the Jewish Church," to draw from the history of Samuel, and especially from his remonstrance to Saul [1 Sam. xv. 22], inferences disparaging to the doctrinal significance and primary importance of the Levitical ceremonial, and of the atonement which it typified. Such a deduction is as inconsistent with the entire tone and tenour of Scripture as it is unwarranted by the particular circumstance which has given rise to it. That the outward form can never be a substitute, in the sight of God, for the worship and obedience of the heart may be readily conceded; for of what use is the sign, if the thing signified be absent? Who does not perceive, however, that it would be a flagrant perversion of Christ's solemn words in Matt. vii. 21, to adduce them as an argument against the infinite importance and efficacy of faith in the sacrifice of the cross? Yet the one would be as justifiable as the other. The truth is, the ceremonial and moral, so called, are but parts of the same revelation, each

occupying its own relative place in the Divine scheme; and what God has joined together it is sin in man to put asunder.

Various interpretations have been given of the scene which took place in the house of the sorceress of Endor [1 Sam. xxviii.]. Without giving a history of these, we will only observe that all the circumstances of the case and the tenour of the sacred story go to support the opinion that the apparition of Samuel to Saul was real and literal. As to the difficulties which have been suggested to this view of the case, it is sufficient to reply that the appearance was miraculous, no more beyond the bounds of probability than that of Moses on the mount of transfiguration; and that God designed by it to furnish one more testimony to those which the prophet had given during his life against the disobedience of the monarch. In his "Analysis of Chronology," Dr. Hales indicates three reasons for the miracle:—1. To make Saul's crime, in seeking the assistance of the woman, the instrument of his punishment in the dreadful denunciation of his approaching doom. 2. To prove the delusiveness of the heathen oracles, and the infinite superiority of his own prophets. 3. To confirm the belief in a future state by one who rose from the dead, even under the Mosaic dispensation.

SAMUEL, BOOKS OF. These originally formed but one book, and as such they appear in the ancient Hebrew MSS. The fact was remarked by Origen, in a fragment preserved by Eusebius; and it is repeated by Cyril of Jerusalem, and by Jerome, the author of the Vulgate Latin version. The division into two books passed over into that version from the Septuagint, and from the Vulgate it has been adopted in our own and the other modern translations in general. Daniel Bomberg was the first to introduce it into the printed Hebrew text. Even as late as the times when the Masorite Rabbis undertook the task of drawing up their minute statistical account of the Jewish Scriptures—counting the words, letters, &c., book by book—the original unity of Samuel must still have maintained its ground in the synagogue copies; for their summary does not appear till the end of our second book, and they expressly remark that the middle of the whole is found at 1 Sam. xxviii. 24. There can be no doubt that the Alexandrine Greek translators first introduced the innovation, and that it is for the sake of convenience only that their example has been so universally followed. They had Greek readers and Greek literary tastes in view, and accordingly classified the older records, containing the history of the rise, grandeur, decline and fall of the Hebrew monarchs, under the general title "Kings," taken from the latter of the two more ancient series of royal annals, and then, on account of their great length, divided each original series into two. Of Chronicles, which seemed to be mainly a repetition of the narrative contained in the older compositions, they formed an appendix quite apart.

Thus out of what formed at first the one book of Samuel and the one book of Kings [see **KINGS, BOOKS OF**], they made the four books of Kings which we find in the Septuagint, and in the Vulgate, which followed them in this, as in so many other respects. The Protestant translators, however, including our own, very wisely fell back upon the original nomenclature of the former of the two series, although they still retained its division into two books. Hence we style "first" and "second" books of Samuel what in the Vulgate and in the Septuagint are called "first" and "second"

books of Kings; and, accordingly, what we denominate the first and second books of Kings are in those versions the third and fourth.

Such being the rational and natural account of the procedure of the Alexandrine translators, it will be seen how rash is the assertion of Berthold, whom De Wette and Thenius have inconsiderately followed, that their nomenclature proves them to have been ignorant of the title "Samuel" which this portion of Scripture bears in all the Hebrew copies. Even the seeming appropriateness of their extension of the title "Kings" to the earlier series of royal chronicles, is a decisive argument against its originality, as compared with the heading "Samuel" found in the Hebrew; for the more fitting it seems at first sight, the less likely was it to have been changed for one whose propriety becomes evident only on mature reflection. It is a fundamental law of textual criticism, admitting of but few exceptions, that the more difficult reading is to be preferred to the easier and more obvious one. As already shown, the change of "Samuel" into "Kings" is very readily accounted for, being quite in the style of the Greek translators. But why the Palestinian Jews, so tenacious of the letter of their sacred writings, should have altered "Kings" into "Samuel" it would be more difficult to explain.

The contents of this inspired history form a sequel to the book of Judges and the appended book of Ruth; for these earlier narratives bring down the account of the theocracy to the times of Samson, who began to deliver Israel from the Philistines [Judg. xiii. 5], and to the immediate ancestry of David, in whom the kingdom was at length securely established. Samuel, Saul, and David are the three names around which the events recorded in the composition bearing the first of the three as its title are successively grouped. Under them the liberation of Israel from the yoke of the uncircumcised Philistines was gradually but effectually achieved; and the theocracy assumed its definitive shape in the Davidic monarchy. Accordingly, these three names mark the subdivisions of the whole work, viz.—the history of Samuel [1 Sam. i.—xii.]; the history of Saul [xiii.—xxi.]; the history of David [2 Sam. i.—xxiv.]. As Naegelsbach remarks, "The narrative, although drawn from diversified sources, is, notwithstanding, pervaded in general by one fundamental thought: it is intended to portray the development of the theocratic life, out of the loose and irregular circumstances of the times of the judges, into the unity and order of the kingly government. Everything is subordinated to this fundamental thought. In this point of view the two books constitute a whole, not only outwardly, but inwardly also. In matter and form they assume the shape of an unbroken, well-ordered whole. From a clear, definite beginning, there is a steady movement and development throughout to the end."

The sources whence the history was drawn by the inspired writer were various, as is admitted on all hands. But although we may be sure they must have been of the most reliable kind, yet it is not easy to specify them, or even to ascertain their number. They were, in all likelihood, but few—certainly much less numerous than the far-fetched and mutually destructive hypotheses of Thenius, Ewald, and others would make them, in order to account for the pretended discrepancies and incongruities which their exaggerated criticism has introduced into, rather than discovered in, the work as it stands. In only a single instance does the author distinctly cite a written authority: this is the "Book of Jasher," whence he has ex-

tracted the poetical lament of David over the death of Saul and Jonathan [see 2 Sam. i. 18]. The same Book of Jasher [see JASHER, BOOK OF] is also cited [Josh. x. 13] in reference to Joshua's commanding the sun and moon to stand still; and an extract, also poetical, is there given from it. Hence it has been very fairly argued that it must have been a sort of sacred anthology, or collection of inspired odes; and since several other such poems occur in Samuel, it has been very plausibly conjectured that the Book of Jasher was extensively used by the writer of the history. Such divine odes are the song of Hannah [1 Sam. ii. 1—10], the song of victory sung by the Hebrew women on the occasion of David's first triumph over the Philistines [xviii. 6, &c.], the lament over Abner [2 Sam. iii. 33, &c.], and the last words of David [xxiii. 1—7]. Some would add David's song of thanksgiving [xxii.], which is identical with the 18th Psalm. It cannot be denied, we think, that there is much which is attractive in this view, although it would be going much too far to regard it as scientifically established. All that is certain is, that such a work existed, and that the author of Samuel referred to it. Another source whence he derived materials for the history has been thought to be indicated in the incidental mention of "Jehoshaphat the son of Ahilud," the "recorder" or "writer of chronicles," as the word is rendered in the margin, under David [2 Sam. viii. 16; xx. 24; 1 Chron. xviii. 15]. From this royal annalist may have been extracted much of the statistical information, and the accounts of David's chief officers, comprised in the book. Indeed, it is scarcely conceivable that these archives of the kingdom could ever have been neglected. We have a still more interesting hint given in 1 Sam. x. 25, where we read of a "book" containing the "manner of the kingdom," which Samuel wrote and laid up before the Lord. For here we have express mention of a composition written by Samuel, which, besides the constitution of the monarchy, must have comprised, by way of introduction, an historical account of its institution, i.e., precisely what we find in the extant portion of Scripture which bears his name. This hint is the more important on account of what we read in the last two verses of 1 Chron.:—"Now the acts of David the king, first and last, behold, they are written in the book [in the margin it is 'history' ('Heb. words,' it is added)] of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries" [1 Chron. xxix. 29, 30]. For the view formerly entertained, on quite superficial grounds, that the writer of Chronicles obtained his materials almost wholly from the earlier historical books still extant in the canon, is now exploded; and it is as good as universally admitted by the critics that he must be acknowledged as an independent reporter of what was contained in the archives of the kingdom, and other original records, now lost. His generally verbal agreement with our canonical books of Samuel and Kings is to be explained, not from his having servilely copied them, but from his having used the same sources as those from which they were drawn. In the valuable passage just quoted he expressly names the sources which he used in the composition of the first part of his work, which ends precisely with the reign of David, just as does our canonical Samuel. On the other hand, his coincidences, both as to substance and expression, with our Samuel, are very numerous and circumstantial.

The inference is irresistible. He availed himself of the same authorities, or at least some of them, which are represented in that portion of the Bible, in the composition of which, besides those sources already indicated, the history written by Samuel the seer, the Book of Nathan the Prophet, and the Book of Gad the seer, must accordingly have been used.

This discussion is the best introduction to the question of the *authorship* of the Books of Samuel, which now presents less difficulty. It is probably a composite work, successive portions of which were most likely written by the three inspired men whose names have just been mentioned—Samuel, Gad, and Nathan. The unity which is manifest in the plan and ordering of the whole is the unity of the Spirit, under whose influence they wrote. That the work bears the name of the first of the three is easily explained, not simply on account of his especial eminence, but because its first portion was penned by him. He commenced the history, which Gad, the companion of David in his early struggles with Saul [see 1 Sam. xxii. 5], continued, and to which Nathan seems to have laid the finishing hand. It is significant that the very last event recorded in Samuel—viz., the purchase of the threshing-floor of Araunah the Jebusite, the site of the future Temple, for the purpose of offering there an atonement for David's sin in numbering the people [2 Sam. xxiv.]—was one in which Gad the seer was personally concerned; nor is he mentioned afterwards. Here the story breaks off, without narrating the death of David, which is not recorded till 1 Kings ii. 10. On the other hand, the previous mention of the number of years of his reign [2 Sam. v. 4], and the insertion of his last words [xxiii. 1–7], must be from the hand of one who survived the king, which there is no proof that Gad did, but which we know to have been the fact as to Nathan. Hence to this last it is reasonable to attribute the composition as a whole, if not exactly in its present shape. We see no substantial objection against the hypothesis that he blended the "Words or History of Samuel the Prophet" and the "Book of Gad the Seer" into one, inserting additions of his own; and that he further continued the narrative in 1 Kings, which, it must be remembered, begins in the original with the conjunction "and." For he is distinctly mentioned by the writer of Chronicles as one of the historians of Solomon's reign [2 Chron. ix. 29], as well as David's. On this supposition it would be this more extended work, comprising our canonical Samuel (to which Nathan may have prefixed the existing title) as its first part, and the beginning of 1 Kings as its second, which is cited as the "Book of Nathan the Prophet." His other two sources would be the original "Words of Samuel the Seer" and "Book of Gad the Seer." The only plausible argument for a later composition of our Samuel than the lifetime of Nathan, is drawn from the words [1 Sam. xxvii. 6], "Wherefore Ziklag pertaineth unto the kings of Judah unto this day." From the mention here of "the kings of Judah," it is inferred by Ewald and others that the book must have been written after the division of the kingdom. This, however, is a very strange conclusion, since, according to Josh. xix. 5, Ziklag belonged to the tribe of Simeon, and consequently, after the schism, must have formed part of the territory of the kingdom of Israel. It is plain, therefore, that this passage proves exactly the contrary of that for which it was alleged, viz., that these words must have been written during the existence of the earlier kingdom of Judah, before David was acknow-

ledged by the remaining eleven tribes, and when there was as yet no immediate prospect of the downfall of Ishbosheth's dominion. The minute specification, in the next verse, of the exact duration—"one year and four months"—of David's stay in Philistia, marks the hand of one who was with the hero at the time, which we know to have been the case with Gad. The cession of Ziklag to David was a politic act of Achish, the king of Gath, which city at that time was the capital of the Philistine confederacy. His design was to favour the rise of a rival Hebrew kingdom to that of Saul, on the principle, "divide and conquer." Of this kingdom Ziklag was to be the cradle and nucleus, which it actually became. Hence the cession would be made in perpetuity to David and his house, as vassal "kings of Judah," under Philistine suzerainty, and the expression is probably cited from the act of cession itself. Thus understood, the supposed allusion to the schism under Rehoboam at once disappears.

SANBALLAT, a name of uncertain derivation and meaning. Sanballat apparently occupied some post of authority in Samaria, when Nehemiah visited Jerusalem and rebuilt its broken walls. This work Sanballat, in company with others, did his utmost to hinder by a variety of stratagems, but in vain [Neh. ii. 10, 19; iv. 1–12; vi.]. His daughter became the wife of Joiada, a son of the high priest, with whom, in consequence, Nehemiah refused all intercourse [Neh. xiii. 28]. Considerable ingenuity has been displayed by Biblical writers in attempting to reconcile with the Scripture narrative the account which Josephus gives of Sanballat in his "Antiquities" [xi. 7, 2]. This author not only adds considerably to the Scripture account of Sanballat, but also describes him as living in the days of Darius and Alexander, and, in fact, taking a prominent part in an important series of events at that time. The only conclusion that can be arrived at by a consideration of Josephus' history, is that there were two Sanballats (a circumstance not at all unlikely), or that this author drew largely upon his imagination for the statements which he made.

SANCTIFICATION. This important word may be viewed as denoting both the process by which men are made holy, and the state of holiness. Other meanings may be attached to it, but these are the two which it bears in evangelical theology. It therefore differs from justification, the nature of which has been explained in the article upon that subject. With respect to that difference, the Genevan theologian, Benedict Pictet, says: "The grace of justification is a simple act of Divine mercy, which removes from the criminal the penalties he has deserved—a thing which is necessarily done all at once; but the other grace being destined to remove the evil habits which have penetrated the soul, time is required to cut up these roots, although God might have done it by one sole act of his will" ["Théol. Chrét.," liv. xi., chap. xi.]. This passage implies that justification takes place primarily at the outset of the Christian life, and that sanctification is the continued work of the Holy Spirit in believers, whereby they increase in personal holiness and in likeness to Christ. We may regret that the Thirty-nine Articles of the Church of England contain no definition of sanctification, but there is in the Catechism the very important clause in which the catechumen declares his belief in the Holy Ghost, "who sanctifieth me and all the elect people of God." These words alone are sufficient to show the scriptural character of the views

held by our reformers: means are not excluded, but sanctification is the work of the Holy Spirit. "The Confession of Faith" of the Westminster Assembly represents the opinions of the evangelical clergy of the time, and is very full and explicit:—"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord. This sanctification is throughout, in the whole man, yet imperfect in this life; there abide still some remnants of corruption in every part; whence arises a continual and irreconcilable war—the flesh lusting against the spirit, and the spirit against the flesh. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God." Similar opinions have also been propounded by many Continental divines. Thus Pictet, whom we have already quoted, says: "It must not be imagined that sanctification is only the correction of our life and manners. It is an entire renewal of our soul, which has been corrupted by sin; and by this renewal our bad habits are, little by little, abolished, and we acquire good ones, which cause us to cease from bad actions, and to perform such as are good. . . . Christian sanctification includes two principal parts, of which one is the mortification of the old man which is in us, and the other the vivification of the new man. . . . God is the author of our sanctification, and hence it is the work of the holy Trinity; but it is attributed particularly to the Holy Spirit" ["Théol. Chrét.," liv. xii., chap. i.].

Sanctification thus regarded, is growth in holiness, through the ordinary means of grace which are rendered effectual by the Spirit of God. It is a progressive work consequent upon regeneration and justification, but preparatory and preliminary to glorification. It involves the constant weakening of the power of sin in the soul, and as constant an accession of spiritual strength and purity. By it we become better servants of God, and better fitted for heaven.

By confounding justification with sanctification, the Romish theologians have seriously obscured some of the chief truths of the Gospel; and yet this very confusion supplies them with a plea for ceaseless denunciation of the doctrine of justification by faith alone without the works of the law. Nothing can be more untrue than that this doctrine of justification by faith without works is favourable to sin, because Scripture constantly affirms and teaches the necessity of a holy life, and none are more earnest in enforcing this than those who distinguish between justification and sanctification. The long and bitter controversy which followed the formal adoption of justification by works at the Council of Trent, had at least one good result: it called into existence a mass of theological literature on the evangelical side, in which revealed truth was admirably expounded in all its possible bearings. The greatest intellects took part in the discussion. Hooker, whose discourse on justification has been quoted in the article on that subject, says: "Now concerning the righteousness of sanctification, we deny it not to be

inherent: we grant that unless we work we have it not: only we distinguish it as a thing different in nature from the righteousness of justification; we are righteous the one way by the faith of Abraham: the other way, except we do the works of Abraham we are not righteous. Of the one, St. Paul, 'To him that worketh not, but believeth, faith is counted for righteousness.' Of the other, St. John, 'Qui facit iustitiam justus est' (He is righteous which worketh righteousness). Of the one, St. Paul doth prove by Abraham's example we have it of faith without works. Of the other, St. James, by Abraham's example, that by works we have it, and not only by faith. St. Paul doth sever these two parts of Christian righteousness one from the other; for in the sixth chapter of the Romans thus he writeth, 'Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life.' 'Ye are made free from sin, and made servants unto God:' this is the righteousness of justification. 'Ye have your fruit in holiness:' this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss; and to the end of both is everlasting life" ["Discourse on Justification"].

While, however, Christian sanctification is to be thus precisely distinguished from justification, it is admitted that there are some texts in which the two appear to be combined. It is also to be borne in mind that the words "sanctify" and "sanctification," or "hallow" and "holiness," occur in a variety of secondary and subordinate senses. Thus, "to sanctify" may mean, to set apart for a holy use, and "sanctification" may signify the condition of being thus set apart. Hence, also, "sanctified" is a term applied, especially in the Old Testament, to persons and things which are consecrated, dedicated, or set apart for God. One or other of these terms is employed in such cases as the following:—God sanctified the seventh day [Gen. ii. 3], and the first-born of Israel [Exod. xiii. 2]; people and priests were sanctified by solemn preparation for certain services [Exod. xix. 10, 22]. God himself is to be sanctified, by being pronounced, confessed, and regarded as holy [Isa. viii. 13; Matt. vi. 9]. Christ is sanctified, not only by being perfectly holy, but by being set apart for his redeeming work [John x. 36]. The Lord sanctifies himself by vindicating his holiness [Ezek. xxxvi. 23]. Christ sanctifies himself by his absolute consecration of himself to the work of salvation [John xvii. 19]. In some cases, even in the New Testament, sanctification is a term for such as are employed in God's service, or by his servants [Matt. xxiii. 17, 19; 1 Cor. vii. 14; 1 Tim. iv. 5]. Amid all these variations, there is seldom any obscurity in the passages where sanctification is spoken of, so that a little attention will prevent any misunderstanding.

In the Scriptures of the New Covenant we meet with two words which describe the same character from different points of view. "The sanctified" are the holy, so called in view of that Divine operation of grace which has purified them and made them what they are. But "saints" are so called simply in view of their state as holy, without respect to the means by which they have been sanctified. This reference to means in the one case, and its absence in the other, should not be perverted, as some have perverted it. The neglect of means will never make a saint, because the Holy Spirit uses the Word of God, and prayer, and the like, as instruments for disciplining and purifying

his people. He who rests in means will become a Pharisee or a formalist, but will not be sanctified. Means must be used, as if sanctification depended upon them, and the grace of the Holy Spirit must be expected and sought, as if means were nothing [Phil. ii. 12, 13; Titus iii. 5—8].

SAN'DALS, a form of shoe, only mentioned twice in the New Testament [Mark vi. 9; Acts xii. 8]. In its simplest form, the sandal merely consisted of a sole of



Sandals.

wood fastened by strings or straps of leather. [See SHOE.]

SANGALLEN'SIS, CODEX, a manuscript of the Gospels in Greek, with an interlinear translation in Latin, and known as Δ. It contains the whole of the four Gospels, except John xix. 17—33, and is so much like the Codex Boernerianus of the Epistles, that both are certainly of the same age and country. Most probably these two manuscripts belonged to one and the same volume [see BOERNERIANUS, CODEX], and, therefore, what is said of the external appearance and features of one equally applies to the other. Both MSS. were formerly at St. Gall, but one of them—that of the Epistles—is now at Dresden. The document appears to have been written by more than one hand, and by persons who were more accustomed to write Latin than Greek. The Latin text is of no great value. The Codex has been edited in fac-simile by Rettig, whose publication appeared in 1836. It is ascribed to the ninth century. Scrivener describes the book as rudely written on 197 leaves of coarse vellum, quarto, 10 inches by 8½ in size, with from twenty to twenty-six (usually twenty-one) lines on each page, in a very peculiar hand, with an interlinear Latin version, and containing the four Gospels complete, except John xix. 17—33. Before St. Matthew's Gospel are placed prologues, Latin verses, the Eusebian canons in Roman letters, tables of the *kephalaia*, both in Greek and Latin, &c. The Gospel of St. Mark is said to be a different text from that of the rest. It is also supposed to have been written by Latin (most likely by Irish) monks. [Other observations made in the article BOERNERIANUS, CODEX, are equally applicable to this, and need not be repeated.]

SAN'HEDRIM, or SAN'HEDRIN, a Jewish translation of the Greek *συνέδριον* (*synedrion*), "a sitting together," hence "council," and also "council-chamber." The Greek word is frequently used in the original text of the New Testament to denote the supreme council of the Jews, and is always translated

"council" in the authorised version. According to Jewish tradition, this supreme council was first instituted by Moses, when he appointed "seventy men of the elders of Israel to be the elders of the people and officers over them" [Numb. xi. 16, 17]; but there is no evidence that he intended this to be a permanent institution under his successors in the government of the people. Moses had found the task of "bearing the burden of the people" too heavy for him [vs. 10—15], so God instructed him to appoint the seventy elders to assist him, and the appointment seems to have been designed only to serve that purpose during the wandering. Hence he made no allusion to it afterwards in his parting address to the people, when he gave directions for the administration of justice among them after they would have obtained possession of Canaan; he merely said, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people" [Deut. xvi. 18]. Not a word was said about the existence or appointment of any supreme council; neither is there any evidence of the existence of such a council during the days of the monarchy. It could hardly have existed without reference being made to it in some of the historical books of the New Testament. It appears to have had its origin in the attempts made at self-government by the Jewish people, after the overthrow of the Persian empire, and during the reign of the Syrian kings. The Jewish *γερονσία* (*gerousia*, i.e., "council of elders") is mentioned in the Apocryphal books as possessing the authority and exercising the functions of a supreme council [1 Macc. xii. 6; 2 Macc. i. 10; iv. 44; xi. 27; 3 Macc. i. 8]; and the same word is twice used, in the same sense, in the letter of Antiochus the Great to Ptolemy, quoted by Josephus ["Antiq." xii. 3, 3]. This would seem to be the same council which afterwards was denoted by the term *synedrion* or *sanhedrin*. This latter term is first used by Josephus in his account of Herod and Hyrcanus II. ["Antiq." xiv. 9, 3—5], that is, about 50 B.C. The use of the Greek name also points to the same period. If the council in question had existed from the time of Moses it would have had a Hebrew name, which would have been mentioned in the Talmud, if not in the Apocryphal books and Josephus. But while no such council is mentioned anywhere in the Old Testament, the Talmud refers to it only by the designation *sanhedrin*—a term borrowed from the Greek. The Talmudic treatise called by this name gives us the Jewish tradition in regard to the origin and authority of the sanhedrim, and also in regard to the administration of justice in the inferior courts. In the New Testament the sanhedrim is first mentioned by name in our Lord's sermon on the mount, when he speaks of a certain offence as equal in magnitude to those that were taken cognisance of by the supreme council [Matt. v. 22]; but it seems to be referred to, though not expressly by name, as convened and consulted by Herod in regard to the birth-place of the promised Messiah [Matt. ii. 4]. It is stated that Herod "gathered all the chief priests and scribes of the people together;" and it appears from various references to the constitution of the council that it consisted of "the elders of the people, and the chief priests and the scribes" [Luke xxii. 66, compared with Matt. xxvii. 1; Mark xv. 1], or of "the rulers, and elders, and scribes, and the high priest, and as many as were of the kindred of the high priest" [Acts iv. 5, 6, compared with vs. 15—18 and chap. v. 21, 27, 28, 41], whom Peter addressed as "Ye rulers

of the people and elders of Israel" [iv. 8]. As we know its constitution from these express references, we can recognise allusion to it in many places where mention is made of its constituent members, without its being mentioned by name. It demanded Christ's authority for certain of his actions [Mark xi. 27, 28; Luke xx. 1, 2], and our Lord foretold his rejection and condemnation by it [Matt. xvi. 21; Mark viii. 31; Luke ix. 22]. In connection with our Lord's trial and condemnation, the sanhedrim (authorised version, "council") is repeatedly spoken of by the Evangelists, sometimes by express reference to it by name, and sometimes by mention of its constituent members [Matt. xxvi. 3, 4, 47, 57, 59; xxvii. 1, 3, 12, 20; Mark xiv. 1, 43, 53, 55; xv. 1; Luke xxii. 2, 52, 66; xxiii. 10]. Even before he was apprehended, the council had been called together to consider what steps should be taken against him after the raising of Lazarus [John xi. 47—54]. Quite in harmony with its proceedings against Christ was its subsequent treatment of the apostles. Peter and John were brought before it, and were strictly prohibited from preaching—a prohibition which they utterly disregarded, so that they were brought before it a second time [Acts iv. 1—23; v. 17—41]. Stephen was apprehended and brought before it [vi. 12—15]; so was Paul, at least once [xxii. 30; xxiii. 1—10], on which occasion he caused the celebrated dispute between the Pharisaic and the Sadducean elements in its constitution [xxiii. 6—9], to which he referred on a subsequent occasion [xxiv. 20]; we are also told by Josephus that James, the brother of Jesus, was tried and condemned by it ["Antiq.," xx. 9, 1]. It would appear, however, that although the sanhedrim had at first possessed the right of condemning any one to death ["Antiq.," xiv. 9, 3], yet that power was afterwards taken from it ["Antiq.," xx. 9, 1], as indeed the members of it acknowledged to Pilate [John xviii. 31].

According to the Talmud, the sanhedrim consisted of seventy members in addition to the high priest, who was president. The statement in regard to the number cannot be relied on; but considering the period in Jewish history at which this council came into existence, and considering also the rank and profession of its constituent members, it is probable that the presidency was vested in the high priest, as is asserted by Jewish tradition; indeed, several intimations in the historical books of the New Testament lend very considerable support to this view [Matt. xxvi. 62; Acts vii. 1; xxiii. 2]. Josephus says that it met in a chamber in, and afterwards near, the Temple ["Wars," v. 4, 2; vi. 8, 3]; but it would seem as if it met sometimes in the high priest's house [Matt. xxvi. 3, 57; Mark xiv. 53, 54]; and occasionally also elsewhere, as we find the captain of the Roman garrison at Jerusalem present, with his soldiers, at a meeting which certainly could not have been held anywhere within the sacred enclosure of the Temple [Acts xxii. 30]. As the high priest was president, he, no doubt, had the right of summoning it; hence we have intimations of its being convened by him [Acts v. 21], also by the "chief priests," probably acting through him or by his authority [John xi. 47]. But the same right appears to have been possessed by, or conceded to, King Herod the Great [Matt. ii. 4]; and we are expressly told that such authority was exercised by Claudius Lysias, the chief captain in command of the Roman garrison in Jerusalem [Acts xxii. 30]. Of course, this council ceased to exist at the destruction of Jerusalem. The "councils" (*sunedria*,

the plural of *sunedrion*) referred to by our Lord when he foretold to his disciples that they should be brought before such tribunals [Matt. x. 17], are not, as some suppose, inferior courts of justice, but rather several meetings of the supreme council, such as those already referred to.

SAN'NAH. [See KIRJATH-SANNAH.]

SANSAN'NAH. The meaning of this word is not agreed upon. According to some, it means "a palm branch;" according to others, "a thorn bush;" and according to others, it is from a root signifying "writing." It is the name of a town in Judah [Josh. xv. 31], and appears to have been in the south. Some have supposed it to be the same as Debir or Kirjath-sannah [Josh. xv. 49], which is very unlikely. Mr. Wilton believed it to be identical with Hazar-susah or Hazar-susim [see HAZAR-SUSAH], and to be represented by the Wady es-Suny, which joins, or is joined by, the Sheriah near the sea, not far south of Gaza ["Nggeb," p. 213]. We must regard the site as uncertain.

SAPH, *extension*; a son of the giant (Goliath), who was slain by Sibbechai the Hushathite [2 Sam. xxi. 18]. He is called "Sippai" in 1 Chron. xx. 4].

SAPHIB, *beautiful*; a town of Judah [Micah i. 11]. Several sites have been suggested for it. It was between Eleutheropolis and Ashkelon, if we may believe Jerome. Van de Velde says, "Perhaps one of the two villages es-Sawafir, south by east of Esdud. A third es-Sawafir, surnamed Ibn-'Audeh, lies an hour more eastward" ["Mémorial," p. 346]. Schwarz, who is followed by Sepp, thinks Saphir was a short distance from Lydda, on the road to Joppa, where Safriyeh now stands. Sabir, near es-Sawafir, has also been suggested, but, like the other proposed identifications, it is not to be relied upon.

SAPPHIRA, a woman who, with Ananias her husband, was miraculously struck dead for telling a lie [Acts v. 1—10]. [See ANANIAS.]

SAPPHIRE. The stone which Pliny describes under the name of sapphire ["Hist. Nat.," xxxvii. 39], in agreement with Theophrastus ["De Lapid.," xxiii.], being thought to be lapis lazuli, some doubts have arisen as to the correct version of the Hebrew *סַפִּיר* (*sappir*), and *σαφειρος* (*sappheiros*) of the New Testament. But the lapis lazuli is not sufficiently valuable to fulfil the conditions of Scripture, especially in Job xxviii. 16. The Oriental sapphire, which is often found in collections of ancient gems, is of a sky-blue colour, of a fine azure; and hence it is that the throne of God is depicted as it were of the colour of a sapphire [Exod. xxiv. 10]. Second only to the diamond in lustre, hardness, and value, it is associated in Scripture with diamonds [Exod. xxviii. 18] and with emeralds [Ezek. xxviii. 13]. And it appears most probable; notwithstanding the classical appropriation of the name to a stone of inferior value, and which, according to Pliny, was useless for engraving upon (which was not the case with the sapphire of Exod. xxviii. 18), that the stone which we call sapphire, and which is also known by the names of Oriental chrysolite, Oriental topaz, and Oriental emerald, is the stone mentioned in Scripture.

SA'RA [Heb. xi. 11; 1 Peter iii. 6]. [See SARAH.]

SA'RAH, *princess*; the wife of Abraham, and also his half-sister [Gen. xi. 29; xx. 12]. She accompanied

her husband from his native land, and from that time till her death her history is identified more or less with his. Her ready adoption of his scheme for averting the possible danger of their residence in Egypt [Gen. xii. 11—20]; her proposal, by means of Hagar, to secure the fulfilment of the Divine promise of an heir, and the bitter consequences which followed upon it [xvi. ; xxi. 9—11]; the change of her name from Sarai [xvii. 15]; the unbelief and incredulity with which she listened to the announcement of the angel, that notwithstanding the advanced age of herself and her husband she should in very truth bear a son [xviii. 12—15]; her countenance of a second deception, practised this time on Abimelech, king of Gerar, in dread of the same danger which had prompted the first [xx. 2], and the subsequent reproof administered by the king [xx. 16]; and the birth of her child Isaac, with the subsequent rejoicings in connection with it [xxi. 1—8], are too familiar to need detailed description. She died at the venerable age of 127, and her death was the occasion of Abraham's purchase of the celebrated cave of Machpelah, destined to be the resting-place of the patriarch and many of his descendants, and the object of special interest even to our own time. Sarah is enrolled in the list of worthies whose names and faith are enshrined in Heb. xi. [ver. 11]; and she is also selected as the type or figure of the "Jerusalem which is above," in the allegory of Gal. iv. 22—31. [See ALLEGORY.]

SARA'I, the first name of Sarah, the wife of Abraham [Gen. xi. 31]. [See SARAH.]

SARAPII, *flaming*; a son of Shelah, of the tribe of Judah, who had dominion (or possession) in Moab [1 Chron. iv. 22].

SARDINE, **SARDIUS**. The word "sardine" only occurs in Rev. iv. 3, where we are told that the Deity was like "a jasper and a sardine stone to look upon." It is in all probability the same stone that is alluded to in the Old Testament, under the Hebrew name of **סַרְדִּיּוֹן**

(*sardhem*), in the Septuagint *σάρδιον* (*sardion*), and the "sardius" of the authorised version.

The Hebrew name is derived from a root which signifies being "red," and it was called sardius and sardine, because obtained from Sardis, in Lydia; but according to Pliny ["Hist. Nat." xxxvii. 7], the sardius of Babylon was considered of greater value.

It is possible that the ruby, and the varieties of chalcedony called *sarde* (*sardoine* of the French), and carnelian, were comprised under these designations. The ruby is red, and the sardius is enumerated among the *precious stones* on the breastplate of the high priest [Exod. xxviii. 17; xxxix. 10]; and it is mentioned in connection with the diamond in Ezek. xxviii. 13. The *sarde* is of an orange yellow, approaching by transmitted light to blood-red. The carnelian derived its name from "carnis," from its flesh colour. The latter was more frequently engraved upon than any other stone, and the Arabs still take much pride in it as an ornament. The Hebrew word rendered "ruby" in the authorised version, we have seen, appears rather to indicate pearl [see PEARL]; nor are the attempts to identify the *karkod* or "agate" of the authorised version, or *ekdach*, rendered "carbuncle," with the ruby, more felicitous.

SARDIS, a city of Asia Minor. It was the metropolis of the ancient kingdom of Lydia, and stood on the river Pactolus, near the foot of Mount Tmolus. Here Croesus reigned, and became famous for his

wealth and his misfortunes. Cyrus plundered the city, but it long continued an opulent and important place. It was thrown down by an earthquake about the time of our Lord, but was rebuilt. One of the seven Asiatic churches addressed by St. John was at Sardis; but the terms in which the apostle warns it show that it had already fallen from the height of its spirituality [Rev. iii. 1—6]. Melito of Sardis was a bishop of great learning and piety about A.D. 170. Artemidorus, another of its bishops, was at the Council of Nice in A.D. 325. Sardis is occasionally mentioned in the subsequent history of the Christian Church. For a long time, however, it has been in ruins, and its modern representative is a miserable village called Sart. Many travellers have visited the spot, and described its desolate appearance. Mr. Hartley says: "The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot, two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the Palace of Croesus; but the most striking object at Sardis is the Temple of Cybele" ["Researches," p. 294]. Of the Temple of Cybele, only two magnificent columns remain; the Acropolis is almost destroyed; the ruins of one of the churches are considerable, and the building seems to have been used as a mosque when Smith was there in 1671. There are sundry other relics of antiquity worthy of notice. [Arundell's "Visit to the Seven Churches," pp. 176—187; Fellows' "Asia Minor," chap. xii.; Murray's "Hand-bk. for the East."] Sardis received its death-blow by the conquest of Timur, or Tamerlane, about A.D. 1400.

SARDITES, *fears*; the name of the descendants of Sered, a son of Zebulun [Numb. xxvi. 26].

SARDIUS. [See SARDINE.]

SARDONYX. The sardonyx, like the sardine, is only mentioned in the Book of Revelation [xxi. 20], and there as the foundation of a wall. The name would imply a sarde united to an onyx, and it is accepted as such by mineralogists, who describe sardonyx as composed of milk-white chalcedony and sarde. The Hebrew words *shūham* and *yahālōm* have also been translated "sardonyx," but not in the authorised version, where both are regarded as precious stones [see BERYL], and the former as the chrysoprase, or onyx.

SAREPTA [Luke iv. 26]. [See ZAREPHATH.]

SARGON, a king of Assyria, the founder of the last dynasty which reigned in that country, before its subjection to the Babylonians. The Assyrian name is *Sargina*, meaning "a true king." He built the palace at Khorsabad, which was excavated by M. Botta, and the walls and pavements of which were found covered with sculptures and inscriptions in the cuneiform character, representing and describing his conquests. A chamber containing an inscription of his was also found by Mr. Layard in the north-western palace at Nimroud. He is only once mentioned by name in the Bible, viz., in Isa. xx. 1, where a prophecy is referred to the year in which he sent one of his generals against Ashdod. [See TARTAN.] It seems, however, to be proved by his inscriptions that he was the king of Assyria who took Samaria, Shalmaneser having "come up against it and besieged it" [2 Kings xviii. 9] in the last year of his reign, but its capture not having



SARDIS.

taken place till the second year of Sargon. It will be observed that though the Biblical statement does not affirm this, it is so worded as not to be inconsistent with it [see 2 Kings xviii. 10; and compare xvii. 5, 6]. [See SHALMANESER.]

SARED, *escape, or place of refuge*; a town of Zebulun [Josh. xix. 10, 12]. Its position is not known.

SARON. [See SHARON.]

SARSE'CHIM, one of the generals of Nebuchadnezzar's army who assisted in the final overthrow of Zedekiah [Jer. xxxix. 3].

SAR'UCH, *shoot*; son of Reu, a descendant of Shem [Luke iii. 35]; called "Serug" in Gen. xi. 20—23.

SATAN, *an adversary*; the chief spirit of evil, the devil. The Hebrew word may denote any adversary, but when used as a title or proper name it has the article prefixed—"the adversary." The only exceptions to this rule are 1 Chron. xxi. 1; Ps. cix. 6. The other places where it occurs as a proper name or title in the Old Testament are Job i. 8—12; ii. 1—7; Zech. iii. 1, 2. The word "fiend," which is not found in Scripture, has a similar meaning. We meet with the word "Satan" more than thirty times in the New Testament, where it is interchangeable with *diabolos*, or the devil, a word primarily denoting a slanderer or accuser. *Demon* is a term applied to evil spirits in general, but not to Satan, in the Bible. The word "Beelzebub" we shall notice hereafter. The words "dragon" and "serpent" are also used of Satan, in Rev. xii. 9; xx. 2, with reference doubtless to the narrative of the fall [Gen. iii.

1—14; compare John viii. 44; 2 Cor. xi. 3]. Other expressions which refer to Satan might be mentioned, such as "the prince of this world" [John xii. 31; xiv. 30; xvi. 11]; "the prince of the power of the air, the spirit that now worketh in the children of disobedience" [Eph. ii. 2]; "the god of this world" [2 Cor. iv. 4]. Such phrases are descriptive of the sphere and great extent of Satanic activity and influence.

There is no possible room for doubting that the Scriptures recognise the distinct personality of Satan. Some, however, have ventured to question the accuracy of this view, and to deny the personal existence of Satan altogether. It has been maintained that the Jews themselves entertained no such opinion until the Babylonian captivity, when, it is alleged, they borrowed the notion from the Persian mythology. We are told that, "after their return from the captivity, we find that the Jews had become acquainted with the existence of a great and malignant being, to whom, as their proper author, they began to attribute both physical and moral evils. It is supposed that they derived this notion from the Assyrians and Persians, with whom Ahriman, or the Evil Principle, was an object of worship" [W. C. Taylor, LL.D.]. The view thus mildly stated is put much more strongly by some writers; but it can only be dealt with as a theory which is not contradicted by Scripture. In the narrative of the fall we meet with a mysterious evil agent called the serpent, endowed with reason, speech, and malice against God and man. That this was no more than an ordinary serpent is a preposterous conclusion, as appears not only upon the face of the whole narra-

tive, but from some of the other texts already referred to, as John viii. 44; 2 Cor. xi. 3; Rev. xii. 9; xx. 2, 3. Until the early chapters of Genesis can be shown to be more modern than the captivity, and until it is proved that our Lord and his apostles are not authoritative expositors of the Old Testament, we must adhere to the received opinion, that the arch-fiend Satan is the serpent by whom our first mother was tempted.

The next passage in which Satan comes prominently before us, and this time by name, is in the first chapter of Job. Both here, and in the chapter following, the tempter appears in the character of a malicious enemy of a good man, and as one who is utterly destitute of any excellent quality. He is also described as having delegated to him the power to try Job, by bringing upon him various calamities and afflictions. He is, moreover, pre-eminently "the accuser" and "the tempter." In 1 Chron. xxi. 1 and Ps. cix. 6, where Satan is written in Hebrew without the article, it may be disputed whether the enemy of souls is meant. When we turn to 2 Sam. xxiv. 1 we read, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." It would not be doing violence to the Hebrew to translate—"And *one* moved David," &c. Be that as it may, the corresponding text in 1 Chron. xxi. 1 is rendered, "And Satan stood up against Israel, and provoked David to number Israel." Is Satan really meant here? As we have seen, the word is without the article, and if translated the passage would read, "And an adversary stood up against Israel," &c. By this means we get rid of a great difficulty and stumbling-block in the way of the ordinary reader. If Satan is really meant in Chronicles, we believe he is tacitly alluded to in Samuel. The question is one of extreme difficulty. The same ambiguity arises in Ps. cix. 6, and there also we are willing to leave it an open question whether Satan is actually intended or not. The other passage of the Old Testament where Satan is named [Zech. iii. 1, 2] presents no particular obscurity: it simply exhibits the personal Satan as the adversary and accuser of the Lord's high priest. It must be noticed, however, that Satan does not appear to have been visibly manifested to the prophet's bodily eye, but to have been revealed to him in a vision.

The occurrence of so few direct and positive statements concerning Satan in the Old Testament is a curious fact; but the position occupied by these statements is such that they come at the beginning, middle, and end of the immense period over which the Jewish Scriptures extend. They are sufficient to prove to us the personal existence and activity of Satan all that time; but their fewness suggests that Satanic agency did not occupy a very prominent place in the Jewish and pre-Christian theology of those who worshipped the true God. What the reasons for this reservation were, we can only conjecture. The phenomenon itself corresponds with others of a similar character, so that we may say the Old Testament only refers casually and occasionally to some truths which in the New Testament are most prominent. It is so with the doctrine of a future life, and the related ideas of a resurrection of the dead, an endless heaven of joy and purity, and a place of final punishment. The immortality of the soul itself is not by any means one of the foremost truths of the Jewish Scriptures. The light of revelation became more and more plain and full, and hence, while sin and holiness, human nature, duties, and privileges, and the Divine existence, per-

sections, and lordship were continually kept before the minds of ancient believers, many great principles remained either wholly obscure or only occasionally flashed forth.

The notion of evil spirits seems to have been not unknown among the Egyptians, the ancient Greeks, the Assyrians, and others, long before the Babylonian captivity. Indeed, it was so prevalent that, apart from any late revelation, the Jews would have become acquainted with it at a very remote period. We should not speak without reason if we said that the idea of evil spirits is most probably a relic of the primal revelation given by God to man, and carried by man in his wanderings over the world. That the Jews should have imported their belief in Satan from the Persian theology or mythology is an unreasonable and untenable supposition. It is unreasonable, because the Jews had the utmost horror of all pagan additions to their faith and worship. It is untenable, because the Persian Ahriman is essentially different from the Jewish Satan, who, moreover, appears in Scripture ages before the rise of the Persian system and people. We think it possible, however, that the Persian Ahriman was an exaggeration of the real Satan, who was elevated to equality with God in various important respects. The magi believed in the existence of two separate first causes, from one of which came all the good in the universe, and from the other all evil. Now, there is nothing at all to intimate that Satan was ever regarded by the ancient Jews as the first cause and eternal principle from which all forms of evil, moral and physical, emanated. There is not a word to show that he was believed to be anything but a creature, active and powerful for evil if it is true, but absolutely subject to the control of God.

The Apocryphal books so far agree with the canonical as to recognise in Satan the tempter of man. Thus we read that, "Through envy of the devil came death into the world: and they that do hold of his side do find it" [Wisd. ii. 24]. This passage is plainly a reference to the fall of man and its fatal consequences.

The New Testament is far more explicit. Satan, also called "the devil" and "the tempter," comes before us as the evil spirit by whom our Lord was tempted in the wilderness [Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13]. Under the name Beelzebub, or Beelzeboul, Satan is mentioned as "the prince of the devils" [Matt. xii. 24]. This term is a form of Baalzebub, and seems to have been in common use among the Jews as a name for Satan. Belial also appears to be an appellation of Satan [2 Cor. vi. 15]. As already observed, Satan is most frequently called "the devil" in the New Testament. Under various names he appears as the accuser and calumniator of men, seducing them to sin, and inflicting upon them evil. He is "the constant enemy of God, of Christ, of the Divine kingdom, of the followers of Christ, and of all truth; full of falsehood and all malice, and exciting and seducing to evil in every possible way" [Robinson's "Lexicon of the New Test."]. He is described as being at the head of fallen angels, demons, or unclean spirits, who inflicted much injury upon men. He rules in wicked men, who are his children. No clear account is given of his origin, but it would seem from 2 Peter ii. 4 and Jude 6 that sin had found a place among the angels, who were therefore, so far as they were rebellious, cast out of heaven, and subject to punishment. Hence it has been inferred that Satan was among them, and their leader. The remarkable passage Rev. xii. 7—9, if it could be understood of transactions in the distant past,

would favour the view now enunciated; but such an interpretation seems to be absolutely forbidden by the prophetic character of the book in which the words occur.

The reality of Satan's temptations cannot for a moment be questioned by those who accept the New Testament. It is, however, difficult to decide the exact limits within which this "roaring lion" is permitted to range. In some cases he seems to have been the cause of physical sufferings [Luke xiii. 16], and he is even described as having "the power of death," or deadly power; but these indications do not justify us in saying that Satan is now able directly to affect and destroy the bodies of men, since nothing can be plainer than that his influence was greatly weakened by the Redeemer when upon earth [Luke x. 18; John xii. 31; xvi. 11; Col. ii. 15; Heb. ii. 14]. Upon the whole, we do not feel justified in ascribing to Satan more than a moral influence. Such being the case, we discredit the mass of arguments and statements which refer storms, earthquakes, and other temporal calamities to Satanic action, and all the mediæval fancies which led to such wild superstitions in connection with the belief in magic and witchcraft.

Without attempting any refutation of them, pages would be required to describe the strange and fanciful opinions which have been advanced in connection with our subject by the Jews, by the Mahometans, and by Christians, both heretical and orthodox. Under these circumstances, we decline to attempt any statement or refutation of them; but we cannot refrain from expressing our regret that some communities denominated Christian perpetuate and favour utterly unscriptural notions concerning this matter, as is the case with Romanists. Here, as everywhere, it is well not to be wise above what is written; and therefore, accepting implicitly the Biblical intimations upon the matter, we would discourage speculation, and urge attention to the warnings and counsels which the inspired oracles contain for our guidance and security.

There is one other point upon which we must say a word or two. As the Scriptures teach that Divine grace is amply sufficient to enable individual believers to triumph over the Evil One, so they teach that the duration of his activity will come to an end. He is condemned and doomed already [John xii. 31], but he will ultimately be consigned to eternal disgrace and overthrow. This last defeat is to be preceded by one in which he will be bound for a thousand years, after which he will be allowed again to exercise his malice, only to be utterly overcome and cast into the lake of fire and brimstone, to be tormented day and night for ever and ever [Rev. xx. 1—10]. We know not when this will come to pass, but it would appear to be at the end of the present dispensation and at the last judgment.

It might have been expected that in this article we should take some notice of Manichæism, the author of which endeavoured to incorporate with Christianity some of the peculiar principles of the Parsees, almost exalting Satan to an equality with God, and certainly making of him a most powerful rival and antagonist. This Persian heretic not only corrupted the faith by importations from the old creed, which recognised Ormuzd and Ahriman, but he added something from Buddhism. The leaven of his doctrine spread widely, and is probably even yet scarcely extinct in some of the remote corners of Christendom. Inasmuch, however, as this subject is exceedingly obscure, complicated, and broad, we can only mention it, and refer

the reader to writers who, like Neander, have treated of the history and heresies of the Christian Church [Neander's "Church History," vol. ii., Clark's edition].

SATYR. The Hebrew word thus rendered [Isa. xiii. 21; xxxiv. 14] really means a rough, hairy animal. Probably a goat, but possibly a baboon, is meant.

SAUL, asked for. 1. A king of Edom, described as Saul of Rehoboth [Gen. xxxvi. 37, 38]. [See REHOBOTH.] In the genealogy of 1 Chron. i. [ver. 48], the exact Hebrew form of the name (Shaul) is retained by the translators.

2. The first king of the chosen people. His father Kish was a man of considerable repute in his tribe [1 Sam. ix. 1], that of Benjamin—a tribe the smallness of whose numbers was compensated for by its warlike predilections, and also, at a subsequent period, by the circumstance of its having the metropolis of the united tribes within its borders. The sacred narrative takes up the history of Saul at the time when the assembled Israelites had wrung from God, so to speak, permission to exchange the theocratic form of government, which had hitherto prevailed, for that of a monarchy [1 Sam. viii.] [see SAMUEL]; and describes in detail the train of providential circumstances which, one by one, led to the election of Saul, amid the acclamation of the people, to the throne [1 Sam. ix., x.]. The hand of God is seen in the matter all through, and the history affords a singularly interesting illustration of the way in which God's predestined purposes are brought to pass without any constraint or violent interference with the free operation of man's own will. Saul is sent by his father to search for some stray asses. After traversing the territory of Ephraim and Benjamin without discovering the objects of their search, he and the servant who had been his companion reach "the land of Zuph," where Samuel just then happened to be staying, apparently on the occasion of some local festival, to whom the servant suggested an immediate application, in the hope of obtaining information. [See SEER.] Samuel, meanwhile, had received a Divine intimation of the lofty destiny intended for Saul, and addressed him accordingly in terms which not obscurely indicated the fact, at the same time calming his anxiety about the asses by the assurance that they were found. Saul remained for the day as Samuel's guest; and when starting on his homeward journey the following morning, was privately but solemnly anointed king of Israel, in the name of God. To confirm the Divine announcement, three distinct tokens were given him in the shape of incidents that would arise during his journey; all of which came to pass in the order predicted by the prophet [1 Sam. x. 1—9]. God, moreover, by his Spirit, imparted to Saul the special endowments which his new dignity demanded, and thus prepared him by the way for the assumption of the office to which he would be shortly publicly called [ver. 9]. With a prudent reticence, he said nothing at home of these things; and even at the assembly of the tribes at Mizpeh for the choice of a king, when the lot singled him out, it appears that he had stealthily retired and concealed himself [vs. 14—22]. Discovered by a Divine intimation, and brought forward, his commanding stature impressed the people strongly in his favour, and his elevation was at once endorsed with the acclamation "God save the king." The constitution of the kingdom was then solemnly declared, and the assembly dispersed, Saul also returning home, though not alone, for a band of men who, unconsciously to themselves, were following but the impulse of

Divine guidance, accompanied him home—probably as a kind of body-guard for his protection; a protection just then apparently needed, as there were not wanting persons to call in question the choice which had been made [vs. 23—27].

An occasion speedily offered of testing the fitness of Saul for the kingly office. On hearing the insulting terms which Nahash, the Ammonite chief, had offered to the besieged people of Jabesh-gilead as his only conditions of peace, Saul rose to the emergency, and promptly sent an appeal to every tribe of Israel, which stirred the hearts of the people of Israel as one man. A magnificent army responded to his call, of which he took the command. The result was a decisive victory, the enemy being thoroughly routed [1 Sam. xi. 1—11]. Amid the universal joy of triumph, Saul was unanimously confirmed in the throne, and signalled this, his formal accession, as it may be termed, by a generous amnesty to those who had previously launched against him the arrows of their envious detraction [vs. 12—15]. Firmly established in the throne, and confident of the enthusiastic support of his subjects, Saul determined on a vigorous effort to throw off the yoke of the Philistines. In order to do this, he raised a small force of 3,000 men, and armed them in such rude and simple fashion as he could, the Philistines having taken measures during their occupation of the country to extinguish every facility for the manufacture of arms [xiii. 19—22]. A third part of this force was under the command of Jonathan, Saul's eldest son, and stationed in Gibeah. The rest was commanded by Saul himself. A bold attack made on the garrison of the Philistines at Geba by Jonathan brought down the entire strength of the enemy, before which Saul's forces, unaccustomed to warfare, and comparatively small in number, quailed in fear. It was on this occasion that Saul took the first wrong step which led him into the downward course of disaster, and brought ruin on himself and his family. Impatient and distrustful, he would not wait for Samuel's arrival to offer sacrifice before the battle, but offered it himself. Scarcely were the sacred rites completed when Samuel appeared, but only to denounce the folly of the king, and to intimate the sure consequence of disobedience in the doom of his dynasty [vs. 13, 14]. The short-sighted folly of the king is equally seen in the rash adjuration described in the next chapter [xiv.], which not only imperilled the life of his son, to whose valour and intrepidity the victory was mainly owing, but also, by depriving the exhausted army of the food which was found in the enemy's camp, prevented it from following up its advantage.

Once again Saul is tried and found wanting. From the days of Moses there had been handed down the special remembrance of the cruelty practised by the Amalek tribe on the Israelites, during the journey of the latter through the wilderness, and also the denunciation of future retribution [Exod. xvii. 8; Numb. xxiv. 20; Deut. xxv. 17—19]. The fulfilment of the Divine sentence was given to Saul. It was no mission personal to himself or of his own choosing, in which he might change his purpose or follow his own inclination. He went, as the executor of the Divine decree, which was so expressly and positively worded, as to leave him no choice of action whatever [1 Sam. xv. 1—3]. Everything seemed to indicate that here, at least, he would not expose himself to the charge of disobedience. At the head of his forces he attacked the doomed foe; but in the very moment of success, pride on his part, and covetousness on that of the

people, were permitted to overrule the Divine will. The king's return would be the more triumphant if graced by the presence of the captive king of Amalek, while both he and the army would be enriched by the abundant spoil. That he should be apparently unconscious of the sin he had committed, until rebuked so plainly by Samuel, shows how completely he had succeeded in blinding his own conscience by the excuses with which he met the prophet's remonstrance [vs. 3—20]. This was his last opportunity. The Divine punishment followed closely on the heels of transgression, and Saul is henceforth left to the bitter remorse and melancholy [xvi. 14] which, though occasionally relieved by the music of David's harp, or the excitement of the battle-field, characterised his entire after life, and broke out several times into acts of intense malignity. Once or twice, indeed, influenced by the magnanimity of his injured son-in-law [xxiv., xxvi.], or by the religious exercises with which he is suddenly brought into contact, better impulses regain their power. But it is only for a moment. Goaded by the frenzy that had taken possession of him, he is ready to destroy even his favourite son for displaying kindness and affection towards David [xx.]; the priests of Nob and their families are cruelly massacred, because David had managed to impose on them a tale of fictitious urgency, as the only means of obtaining food for his followers and arms for himself [xxi.]; the country is scourged by the king and his troops, in the hope of securing the person of his now formidable rival [xx.—xxvi.]; nor does he rest for long together, until, at last, he is assured that the object of his jealous hatred has taken refuge with the Philistine king, and is thus beyond his reach [xxvii.]. Meanwhile the old foes of the nation had never abandoned the hope of regaining the lost supremacy. Once before Saul had been summoned from his pursuit of David by the tidings of a Philistine invasion [xxiii. 27]; and now again their forces penetrated the territory of the northern tribes, and encamped on the slopes of Esdraelon, in such numbers as to fill the heart of Saul with dismay [xxviii. 4, 5]. In his despair he adopted all the customary means of ascertaining the mind of the Lord; but finding the Divine ear closed against him, he directed his attendants to discover if possible whether any sorceress had escaped the edict of extermination issued some time previously against persons of this class [vs. 3, 9], that he might avail himself of her assistance for the purpose of interrogating his former friend and adviser, Samuel. The search was successful; the witch of Endor was visited by the king; Samuel himself appeared, but only to reiterate, amid circumstances of more awful solemnity, the rebukes of former years, and warn the guilty monarch that within a few hours death would fall on himself and his sons, and disaster on his army [vs. 16—19]. Overwhelmed by the startling communication, Saul fell to the earth paralysed with terror, and on the morrow saw in the defeat of his forces and the death of his sons the accomplishment of one part of the spectre's prediction. Hopeless of succour and already wounded—dreading, moreover, to fall into the hands of the enemy—his own suicidal hand fulfilled the other. His body was discovered the next day by the Philistines, and, after decapitation, was suspended on the walls of Beth-shan. From this indignity it was rescued by the men of Jabesh-gilead, who burnt it, and consigned the ashes to an honourable tomb, whence they were subsequently transferred to the family sepulchre in Zelah [1 Sam. xxxi. ; 2 Sam. xxi. 14].

3. The name by which St. Paul is designated in the earlier portion of his history, as narrated in the Acts of the Apostles [Acts vii. 58; viii. 1; ix. 1, &c.; xiii. 9]. [See PAUL.]

SAVIOUR. This word, in its highest Scriptural significance, is a distinguishing title of the Lord Jesus Christ, indicating the relation in which he stands to the children of God. To ascertain the original meaning of the word "saviour," we must ascertain the meaning of "to save," since a saviour is simply one who saves. On the principle that the Spirit of God employed human language according to its ordinary usage, the first and most familiar sense of the word will best serve to explain its second and more technical use as descriptive of that particular salvation which is the grand theme of the Bible. It is also natural that in tracing this first mention of the word, we should have recourse to the earlier portions of Scripture, because as God's spiritual purposes towards mankind were in course of time more and more perfectly revealed, in the same proportion did the word expressing them pass out of its original sense, and receive from the usage of the sacred writers its more definite application. We find the simple meaning of the word of frequent occurrence, as expressing deliverance from some impending danger. Thus Joseph declared to his brethren, "God sent me before you to save your lives" [Gen. xiv. 7]. In the same way Othniel is described as a saviour [Judg. iii. 9]. When Gideon was called to deliver Israel out of the hand of Midian, his commission ran in these words, "Thou shalt save Israel from the hand of the Midianites" [Judg. vi. 14]. God instructed Samuel to anoint Saul, "that he might save my people out of the hand of the Philistines" [1 Sam. ix. 16]. Throughout the whole of the historical books, the expression is used in this application so frequently as to defy quotation. It occurs in the same sense in the New Testament, as when Peter walking on the water called out to Christ, "Lord, save me" [Matt. xiv. 30].

Now, if we analyse the word in this its first and familiar meaning, as descriptive of some form of deliverance from temporal danger, it will be found to involve the following ideas:—1. A state of immediate peril; 2. The inability of the sufferer to extricate himself; 3. Effective assistance rendered by some other, for the purpose of delivering him out of it; 4. A state of rest and security as its result. When the word is transferred from temporal to spiritual things, it still carries with it the same essential ideas, and it is only by keeping them all in mind that the entire significance of the salvation proclaimed in the Bible, and the office of the Saviour through whom it is accomplished, can be properly appreciated. The omission of the primary ideas of danger and incompetency would evidently introduce incompleteness into the further ideas of assistance and security. The four notions specified above may be otherwise described as expressing the nature of salvation, the need of salvation, the mode of salvation, and the result of salvation.

Accordingly, they all find their corresponding counterpart in the doctrine of the Bible. We assume it to be granted that the chief application of the word in Scripture is to a spiritual and not to a temporal deliverance. There exists, indeed, a school of modern thought which delights to limit the expression to outward and temporal things. But we do not think it necessary to argue this point, because the language of Scripture is so very specific, that no man, if free from

antecedent prejudice, can be liable to mistake it: as when our Lord, for instance, declared the object of his coming into the world to be "to seek and to save the lost." We therefore assume it as evident that the language of Scripture cannot, in a great number of the most important passages, be satisfied by any other interpretation than the spiritual. By salvation, and a saviour is intended, in Scriptural usage, not only or merely the deliverance from any outward danger affecting bodily life, or bodily health, or bodily well-being and prosperity, but very especially the deliverance of the soul as it passes from death unto life. The grand purport of revelation is expressed in the language of St. Paul, "There is now no condemnation to them that are in Christ Jesus." In the language of St. John, "If any man sin, we have an advocate with the father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

But still the word, as already shown, necessarily involves several ideas, and not one single idea only. The nature of the salvation is involved in the nature of the danger from which we need to be saved. This danger is formally explained by the Apostle Paul in the early chapters of his Epistle to the Romans, and also in his Epistle to the Galatians. His argument is that the Scripture hath "concluded all under sin." The danger of being included under sin is expressed in the forcible language of Jeremiah, "The soul that sinneth it shall die;" and is amplified by St. Paul, "Indignation and wrath, tribulation and anguish, to every soul of man that doeth evil" [Rom. ii. 8, 9]. So inseparable is the idea of danger from the idea of salvation, that the very promises are replete with it. Thus, when our Lord declared that God "gave his only begotten Son, that whosoever believeth in him should not perish," the declaration involves the destruction of those who do not believe in him. When St. Paul declares that "there is no condemnation to them that are in Christ Jesus," the words imply that there is condemnation to those who are not in Christ Jesus. The first idea, therefore, is that of danger. The second is that of human incapacity, and finds its formal expression in the Scriptural doctrine of the corruption of human nature, and its inability of itself to do any good thing. Human nature is slow to accept so humbling a truth. Whether in the Jew or in the Christian, the tendency is the same, and the result the same—"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The third idea finds expression in the whole doctrine of the person and work of Christ [see CHRIST, JESUS, REDEMPTION], and of the mode of a sinner's acceptance before God. [See ATONEMENT, JUSTIFICATION.] The last idea involved is that of security: corresponding to it is the full acceptance of the sinner through the blood of Christ—"Ye are complete in him" [Col. ii. 10]; his present adoption as a child of God, and the prospect of an eternal inheritance in glory.

Hence we are able to perceive the distinctive mistake of one influential school of modern thought. This school dwells solely and exclusively on the fact of redemption, and charges it as an unscriptural error upon other modes of teaching, that they give emphatic prominence to the doctrines of human sin and the fall and depravity of man. Undoubtedly, the great message of the Gospel is salvation—hence it is the "glad tidings of great joy." But, as we have seen, the simplest notion which we can possibly attach to the word "salvation"

involves an antecedent danger; and unless this danger is first appreciated, neither can the necessity of salvation be felt, nor the nature of salvation be understood. It is necessary for a physician to understand a disease before he proceeds to cure it; and where the active concurrence of the patient is needed to secure recovery, it may be indispensably necessary that the latter should understand it likewise. The facts of the case must be the first element, before action upon them can be possible. We have no more right, therefore, to exclude from the idea of salvation the antecedent danger which makes it necessary, than we have to exclude the final security which is its result.

The same rule of retaining concurrently all the four ideas involved in the word will explain some other imagined difficulties and misapprehensions. The Word of God highly magnifies the greatness of the salvation announced in revelation, especially in regard to the dignity of the person by whom it was accomplished. It is evident that each of the elementary ideas stated may be made in turn the basis of an argument to this effect. It is equally possible to illustrate the greatness of a work, and of the doer of it, from the depth of the necessity to which it was directed, and to illustrate the greatness of the necessity by the dignity and the resources of the person who alone was competent to meet it. On the other side, if we depreciate the necessity, we depreciate also the standard of the work; and if we lower the estimate of the work that was done, we must lower in the same degree our estimate of the necessity. Hence is explained the fact that persons who have a defective view of either of these cardinal points entertain low conceptions of the corresponding truths likewise. In constructing the scheme of a Scriptural theology, the fallen and ruined state of the sinner, and the Divine nature of the Saviour, are the two doctrines on which the foundations of a sound faith must be laid deep and strong. If a man is wrong upon either of these, he must be wrong everywhere.

Lastly, the same principle illustrates the relation of salvation towards redemption. For the mode in which man has been redeemed through the vicarious sacrifice of the Son of God, reference has already been made to the articles REDEMPTION and JUSTIFICATION. But are redemption and salvation the same thing, or are they necessarily co-extensive? Certainly not. Salvation includes the state of attained security, as well as the effectual deliverance through the help of another. It is, therefore, both a wider and a narrower term than redemption, according to the point of view from which it is considered. It is a wider term, because it includes not only the payment of a ransom by Christ, but the acceptance of that work of Christ by a living faith on the part of the man himself. It is a narrower term, because, for this very reason, it is applicable only to a narrower circle of persons. All have been redeemed, because we are taught that Christ died for all; but all are not saved, because "all men have not faith." Salvation is redemption made effectual to the individual soul by the power of the Holy Ghost. Hence has arisen among divines the distinction between *sufficienter* and *efficienter*, between a potential and an actual salvation, or, as it is frequently expressed in modern times, universal redemption, but particular salvation. The high Calvinistic view of a particular redemption appears to be inconsistent with the plain teaching of Scripture on its two sides; for if the "comfortable doctrine" of election be taught on one side, it is indisputable that universal invitations were uttered by the inspired preachers of the apostolic era upon the

other. It seems also to rest upon analogies and modes of conception, true in regard to human things, but inapplicable to Divine. Into the details of this controversy our limits would forbid us to enter, even if the discussion were suitable to the character of the present work. We must therefore refer the reader to the more formal treatises with which the field of sacred literature abounds on this subject.

SCAPEGOAT, the name given to the goat which was selected by lot to be taken into the wilderness on the day of atonement [Lev. xvi. 20—22]. For an account of the ceremonial and its significance, see ATONEMENT, DAY OF.

SCARLET. Scarlet was always a favourite colour in the East. The ancient Egyptians cultivated the art of dyeing with some degree of scientific precision, since they knew the use of mordants. But while the Tyrians had the monopoly of purple from their shell-fish, the Egyptians probably obtained their scarlet from the *Carthamus tinctorius*, which is extensively imported from Egypt and the Levant to the present day, and is still used as far as the extreme of Cathay to give the fine rose, scarlet, purple, and violet colours to the silks of China. It also constitutes the basis of "rouge."

The scarlet of the Hebrews in after times, and of the Levant generally, was derived, however, from the kermes of the Arabians—the *Coccus ilicis* of naturalists—an insect found on oak-trees, as the cochineal (*Coccus cacti*) is on the cactuses of South America. The etymological part of the inquiry, which proves the identity of this dye with the scarlet of Scripture, is so prolix that our readers may be spared from entering upon it. The kermes is found chiefly on the *Quercus cocifera*, or kermes oak, in Palestine. All the ancients concur in saying that the bright scarlet colours were derived from this insect, which was at first mistaken for a vegetable production, as was also the gall-nut. It was known at a very early period in Canaan [Gen. xxxviii. 28]; it was one of the colours of the high priest's sash [Exod. xxviii. 6] and of its girdle [ver. 8], of the breastplate [ver. 15], and of cloths for sacred uses [Numb. iv. 8]; and it was used in cleansing the leper [Lev. xiv. 4], to indicate, as Abarbanel thinks, that a healthy complexion was restored to him. It was the dress of females in the time of Saul [2 Sam. i. 24]; of opulent persons in later times [Lam. iv. 5]; and of the Babylonian and Median soldiers, who also wore red shields [Nahum ii. 3]. A scarlet robe was placed on the person of our Divine Saviour in mockery and derision [Matt. xxvii. 28; Luke xxiii. 11]. The woman in scarlet was made to sit on a scarlet beast, as typical of all abominations [Rev. xvii. 3; compare Isa. i. 18].

SCEPTRE. The term *shebet* in Hebrew properly denotes a staff or rod, and such is the primary meaning of the Greek *akeptron*, from which our word "sceptre" is derived. In course of time both these words came to be used in various secondary senses. Thus the Hebrew *shebet* signifies, a rod for correction [Job xxi. 9; Ps. cxxxv. 3; Prov. xxii. 8, 15; Isa. x. 5; xi. 4]; a shepherd's rod or crook [Lev. xxvii. 32; Ps. xxiii. 4; Micah vii. 14]; a measuring rod [Ps. lxxiv. 2; Jer. x. 16]; a "tribe" or a branch of a family [Exod. xxviii. 21; Judg. xxi. 24; 1 Sam. ix. 21]; a sceptre, rod, or staff of office and authority [Gen. xlix. 10; Numb. xxiv. 17; Ps. lxxv. 6; Isa. xiv. 5]. The term is also used of a dart or spear [2 Sam. xviii. 14]. It is probable that the sceptre, as a symbol of authority, is connected with the ancient and common notion which regarded rulers as the shepherds of their people;

their sceptre indicating that the people were guided, protected, and cared for by their governors; and also, perhaps, suggesting a power to correct and chastise. The sceptre was used as a badge by chiefs, princes, emperors, and kings, in most ancient countries, and is represented upon the monuments of Egypt, Assyria, and elsewhere. The materials employed in it were often exceedingly precious, and its construction was sometimes particularly rich and elaborate. In some cases, as in Assyria and Rome, sceptres were borne by priests. We have no means of ascertaining the form and character of the sceptre as used among the Hebrews; indeed, most of the Biblical allusions to it are metaphorical, as an emblem of authority and rule.

SCEVA, an implement; a Jew, chief of the priests at Ephesus, or head of one of the four-and-twenty courses into which the priests were divided. His seven sons, on witnessing the success of St. Paul in casting out evil spirits by using the name of Jesus, presumptuously attempted to do the same. Two of them—as the Greek of the best MSS. implies, and not the whole seven, as the English version implies—met with a rebuke from the evil spirit, and were severely punished by the demoniac [Acts xix. 13–16].

SCHIN, שׁ, the twenty-first letter of the Hebrew alphabet. As a numeral, it is equivalent to 300, and its consonantal power is that of our *sh*. With the point over its left shoulder, *sh*, it is called *sin*, and is pronounced as the letter *s*. The position of the point does not affect its numerical value, and, in fact, it was originally written without any point at all. [See ALPHABET.] The word occurs but once in our Bibles [Ps. cxix. 161].

SCIENCE, a word which only occurs twice in the English version [Dan. i. 4; 1 Tim. vi. 20]. In these cases it represents terms which are commonly translated "knowledge." In Daniel it seems to have no technical application, and only refers to certain persons who were acquainted with knowledge or learning. Neither is there any reason to believe that when St. Paul exhorted Timothy to avoid "profane and vain babblings, and oppositions of science falsely so called," he alluded to anything actually called science in our sense of the word. The phraseology is very peculiar, and inasmuch as the Greek word is *gnosis*, it has been extensively supposed that the apostle had in view those *Gnostic* principles which already began to trouble the peace of the Church, and to peril the purity of the faith. [See NICOLAITANES.] Neither here nor elsewhere have we in Scripture anything to express suspicion or disapproval of truly scientific pursuits. The word *gnosis* occurs nearly thirty times in the New Testament, and it will suffice to say that it is found in such texts as these:—Luke i. 77; xi. 52; Rom. xi. 33; 1 Cor. i. 5; 2 Cor. ii. 14; iv. 6; Phil. iii.; 2 Peter i. 5.

SCORPION. Moses tells us that the Israelites passed through "a great and terrible wilderness, wherein were fiery serpents and scorpions" [Deut. viii. 15]. The Hebrew reads אַרְבָּעִים (akrābh), from whence Akrabim, "the ascent of scorpions" [Numb. xxxiv. 4]. In Scripture, scorpions are used in a figurative sense for wicked men who, scorpion-like, wound good men [Ezek. ii. 6]. Our Saviour said to his disciples, "Behold, I give unto you power to tread on serpents and scorpions" [Luke x. 19], in the same figurative sense.

Scorpions are a kind of spider with an articulated body terminated by a curved spur at the extremity,

and palpi with terminal segments, like a lobster's claw. They are common throughout the Levant, especially abounding in the hot valley of the Lower



Scorpion.

Jordan, near Jericho; and they conceal themselves under stones, most commonly in ruins, but also in houses, in dark and cool places.

SCOURGING, the punishment inflicted by blows, with a stick, a thong whip, or with a whip filled with sharp points [1 Kings xii. 11]. Anciently, the criminal was laid on the ground, while the blows were administered on his bare back. Now, in the East, the soles of the feet are beaten. Under the Mosaic law, women were to be scourged for unchastity [Lev. xix. 20]; but in no case could the stripes exceed forty [Deut. xxv. 3]. The Jews, to prevent the possibility of the stripes exceeding the prescribed number, used a whip with three lashes thirteen times; explanatory of 2 Cor. xi. 24. Roman citizens, after the passing of the Valerian law, could not be scourged until condemned to the punishment by the people, and after the passing of the Porcian law could not be legally scourged at all [Acts xvi. 22–37]; but the scourging inflicted on criminals and slaves before crucifixion, and on other occasions, was sometimes so severe as to cause death. The punishment of the rod is also figurative of Divine chastisement [Ps. lxxix. 32].

SCREECH-OWL. [See OWL.]

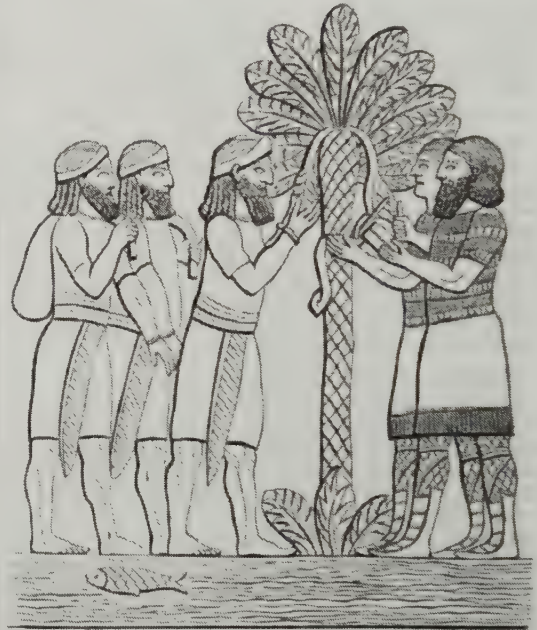
SCRIBES are frequently mentioned both in the Old Testament and in the New; but their special functions were not the same in all periods in the history of the Hebrew nation. So long as the national independence was preserved, the scribes held several important offices of state, both in civil and military affairs; but when the Jews had to submit to a foreign sway, their scribes were more exclusively devoted to the study of those laws and other writings the possession of which gave to the Jewish nation almost the only inheritance which had survived the loss of national independence. The Hebrew word סֹפֵר (sopher), which is generally rendered "scribe" in the authorised version, is sometimes used to denote the holder of some military office; and this is the sense in which it is used on its first occurrence [Judg. v. 14], where the authorised version incorrectly has "writer." The military scribe appears to have taken charge of the levying and mustering of troops, either to form a standing army, or for immediate and active service [2 Kings xxv. 19; 2 Chron. xxvi. 11; Isa. xxxiii. 18; Jer. lii. 25]. In the days of the monarchy, scribes were

among the chief officers in the kingdom, and they seem to have acted as secretaries of state. The name of David's chief scribe is variously given as Seraiah, Sheva, or Shavsha [2 Sam. viii. 17; xx. 25; 1 Chron. xviii. 16]; it also appears to be the same as Shisha, whose two sons, Elihoreph and Ahiah, were joint secretaries-in-chief to Solomon [1 Kings iv. 3]. All these are mentioned in each case as among the very highest officers subject only to the king. But David had, in addition to the chief secretary of state already mentioned, another, and apparently a private confidential secretary, in the person of his uncle Jonathan, "who is called 'a counsellor and a wise man,' as well as a scribe [1 Chron. xxvii. 32]. Mention is also made of another scribe, Shemaiah, who wrote out in David's presence the lists and regulations of the twenty-four courses of priests [1 Chron. xxiv. 6]. Occasionally the royal scribes were associated with the high priest in the discharge of peculiarly confidential and important duties. Both in the reign of Joash and of Josiah money for the repairs of the Temple was collected and expended under the immediate control of these high functionaries, who were specially deputed to discharge that trust by the king [2 Kings xii. 9-11; xxii. 3-9]. When Hezekiah was threatened by Sennacherib, he sent Shebna the scribe, along with the chief officer of the household and the recorder, to meet the emissaries of the Assyrian king [2 Kings xviii. 18-37; Isa. xxxvi. 3-22]; and afterwards he sent the two former along with the elders of the priests, to consult the prophet Isaiah [2 Kings xix. 2; Isa. xxxvii. 2]. In the reign of Josiah, the king's scribe, Shaphan, received the newly-discovered book of the Law from Hilkiah the high priest, carried it to the king, read it in his hearing, and was afterwards sent along with the high priest and several officers of rank to consult Huldah the prophetess [2 Kings xxii. 8-14; 2 Chron. xxxiv. 15-22]. Under Jehoikim, Elishama the scribe had a chamber in the king's house, in which all the princes assembled in council [Jer. xxxvi. 12, 20, 21].

It is thus evident that these scribes were officers of high authority and great influence both in the public and in the private affairs of the government. To a great extent they were both secretaries of state and private secretaries to the king. At the same time there were many scribes who occupied no such high and confidential posts. While Elishama the scribe had a chamber in Jehoikim's house, Baruch, who "wrote from the mouth of Jeremiah all the words of the Lord," was also called a scribe [Jer. xxxvi. 4, 26, 32]; and there were several offices filled by subordinate scribes in the capacity of overseers and clerks, such as those mentioned in the account of the repairs of the Temple during the reign of Josiah [2 Chron. xxxiv. 13], while the highest trust in regard to the same work was committed to Shaphan, the king's scribe [2 Kings xxii. 3-9].

These subordinate scribes are expressly said to have been Levites, and so was the scribe who, in David's presence, wrote out the arrangement of the twenty-four courses, as mentioned above; but there were several who did not belong to the tribe of Levi, such as the "families of the scribes that dwelt at Jabez," enrolled in the tribe of Judah, and dwelling in the territory of that tribe, though, in fact, Kenites, and descendants of the father-in-law of Moses [1 Chron. ii. 55 comp. with Judg. i. 16]. The Levites, however, would furnish the greatest number of scribes: this is just what might be expected from the position, training, and duties of the members of that tribe, espe-

cially in the later period of the national existence, when the glories of royalty had departed, and even the independence of the nation was either utterly gone, or was rather a name than a reality. In these altered circumstances the attention of the people was directed more to the matters of the Law than to affairs of state, and the chief distinction of the scribes



Scribe. (From the Assyrian Sculptures)

was gained in studying the sacred writings for themselves, and afterwards giving others the benefit of their knowledge and advice. The preservation and copying as well as the study of these sacred writings occupied the time and energies of the scribes, so that the term gradually came to be exclusively applied to those who were occupied in copying, studying, and teaching the Mosaic laws. That venerable code engaged their chief attention, though, of course, the other writings of the Jewish canon were not wholly neglected. Even before the final closing of the Old Testament canon, we find special attention directed to the Law of Moses, that the people might know and observe it. A great reformation in this respect was wrought by Ezra [see EZRA], who is designated "a ready scribe in the Law of Moses, which the Lord God of Israel had given;" and is stated to have prepared his heart to know, and to do, and to teach the Divine statutes [Ezra vii. 6, 10-12]; he is also repeatedly called both a priest and a scribe [Neh. viii. 1, 4, 9, 13; xii. 26, 36]. During this period in Jewish history, certain scribes of foreign potentates are referred to as exercising the functions that once belonged to Jewish scribes under the sway of their native princes. Important events in Jewish history were influenced by official documents, which passed through the hands of the royal scribes of Artaxerxes and Ahasuerus [Ezra iv. 8, 9, 17, 23; Esth. iii. 12; viii. 9]. From the Apocryphal book 1 Macc. vii. 12 it appears that the Jewish scribes, on their part, continued to prosecute their own special studies

of theology, morality, and jurisprudence, interfering only very rarely, and even then only to a very modest extent, in national affairs. It is to be deplored, however, that they did not confine their talents to the study and inculcation of the precepts of the written word of God. They were far from following the good example set to them by Ezra. They had even at an earlier period become distinguished for their acquaintance with the principles and details of the Divine Law, without having become equally distinguished for the observance of it [Jer. viii. 8, 9]. But now they erred in another direction: they ventured to supplement the ancient written Law by modern inventions of their own, which, accumulating from time to time, was ultimately developed into an extensive oral law. [See PHARISEES.] The greater part of the twenty-third chapter of St. Matthew, and many other shorter passages in the narratives of the Evangelists, prove beyond the possibility of doubt that the scribes as a class belonged to the sect of the Pharisees, and consequently "made the word of God of none effect by their traditions."

In New Testament times, therefore, we find the scribes in a somewhat different position from that in which they appear in the Old Testament. They are no longer secretaries of state, or confidential advisers and ministers of royalty. They now appear as religious instructors, yet, though professing great veneration for the Divine Law, they obscure and nullify that very Law by their traditional interpretations and attempted supplements. Hence our Lord classes them with the Pharisees, and severely reproves them for their barren knowledge, their bad example, their impious additions to the Divine Law, their arrogant assumption of superiority and sanctity, their frivolous traditions, and their base hypocrisy [Matt. xxiii. 13—33; Mark xii. 38—40; Luke xi. 44; xx. 46, 47, and elsewhere]. While thus connected with the sect of the Pharisees, they are also, as regards their professional duties, identified with the "lawyers." One of the latter testifies to this [Luke xi. 44, 45], and in the parallel passages in the other Gospels the two designations "scribes" and "lawyers" are constantly interchanged [Matt. xxiii. 35 compared with Mark xii. 28; Luke xx. 39, where the same individual is referred to; also Matt. xxiii. 13 compared with Luke xi. 52; Matt. xxiii. 2—4, with Luke xi. 46; Matt. xxiii. 29, 30, with Luke xi. 47, 48]. The scribes were universally recognised as the authoritative teachers of the people, although they leaned too much on tradition, and their own lives were not in harmony with the doctrines which they taught [Matt. vii. 29; xvii. 10; xxiii. 2—4, &c.; Mark i. 22; ix. 11; xii. 35]. Hence they would not tolerate our Lord's teaching, but laid snares for him, that they might found an accusation on his sayings and decisions [Luke xi. 53, 54; xx. 19—26; John viii. 3—6]; watched him also, that they might find some fault with his conduct [Luke vi. 7]; actually did find fault with many things, and questioned his right to perform many of his good and merciful works—such as eating with publicans and sinners [Mark ii. 16; Luke v. 30; xv. 2], granting forgiveness of sins [Mark ii. 6, 7], and expelling those who profaned the Temple [Mark xi. 18]. They blasphemously attributed his power over evil spirits to his being possessed by the prince of the demons [Mark iii. 22]; attempted to annoy and entangle our Lord's disciples [Mark ix. 14—16]; and upbraided him for permitting children to salute him with the cry, "Hosanna to the Son of David" [Matt. xxi. 15, 16].

They desired to put a stop by violent measures to his teaching [Luke xix. 47]; and having joined with the other members of the Sanhedrim in formally demanding his authority for teaching and acting as he did [Mark xi. 27, 28; Luke xx. 1, 2], ultimately took secret, though at the same time active measures to have him apprehended, tried, condemned, and put to death [Matt. xxvi. 3; Mark xiv. 1, 53; xv. 1; Luke xx. 19; xxi. 2, 66; xxiii. 10], thus fulfilling what Jesus himself had foretold [Matt. xvi. 21; Mark viii. 31; Luke ix. 22]. Afterwards they also showed themselves hostile to the apostles [Acts iv. 5; vi. 12].

There were, nevertheless, some exceptions to this almost universal degeneracy. Gamaliel, one of the most learned and influential of the scribes, earnestly advised the Sanhedrim to refrain from obstructing the apostles' teaching and work [Acts v. 34—39]. And at a subsequent period, "the scribes that were of the Pharisees' part" supported St. Paul in his preaching the resurrection of the dead—a doctrine which they held in common with him [Acts xxiii. 9]. Even during the earthly ministry of our Lord, a few of the scribes occasionally acknowledged the truth, purity, and authority of his teaching [Luke xx. 39], and one of them was pronounced "not far from the kingdom of God" [Mark xii. 32—34]. On another occasion, "a certain scribe came and said unto him, Master, I will follow thee, whithersoever thou goest" [Matt. viii. 19]; and, no doubt, several of them, whose names are not recorded, were converted by the teaching of Jesus, or, subsequently, by that of his apostles. Nevertheless, the scribes, as a class, in their intercourse with our Lord, afford a sad proof of the inefficacy of mere knowledge to reform the life and save the soul [see again Matt. xxiii.].

SCRIP, a bag to contain small articles. Originally, the word seems to have denoted a rush-basket (from *scirpus*, "a rush"), but in our translation of the Bible it occurs in its usual sense. The scrip in which David



Scrip. (From the Egyptian Remains.)

placed the five smooth stones with which he killed Goliath is also called "a shepherd's bag" (literally, "a shepherd's vessel"); but it is by no means clear what material it was made of, or what was its form. The scrip mentioned several times in the New Testament was the *pera*, which Schleusner says was the bag carried by travellers and shepherds to contain provisions and other necessities, and mostly made of skin. It was also used by beggars to contain the scraps of food given to them. It therefore differed from the purse or bag (*balantion*) in which money, &c., was deposited [1 Sam. xvii. 40; Matt. x. 10; Mark vi. 8; Luke ix. 3; x. 4].

SCRIPTURE, the name applied as the distinctive title of the writings constituting the Christian revelation. The English word is used in the authorised translation for two kindred Greek terms derived from the same root, *γραφῆ* and *γράμμα* (*graphê* and *gramma*). In their own form the two words are analogous to the familiar words "telegraph" and "telegram." But it is not possible to distinguish them with the same accuracy in their Scriptural usage. The former word bears, indeed, but one sense, that of a writing, but less in the sense of a material object than of an authorised communication. The latter word is used with more latitude. It denotes, in the first place, letters, the conventional signs for sounds, and through sounds for ideas. It is thus used in Scripture in contrast with the spirit, as expressing the outside of revelation rather than the precious truth conveyed. It occurs in this sense in Rom. ii. 27, 29; vii. 6; 2 Cor. iii. 6, 7. Hence it denotes the characters of one language as distinguished from others, as in Luke xxi. 38. From signifying characters it passes on to denote words, as in Gal. vi. 11, "Ye see how large a letter I have written unto you"—literally, "With how many words I have written unto you." Hence it further denotes a document itself of any kind, and is translated by the word "bill" ("Take thy bill") in Luke xvi. 6. The meaning is further extended into literature in general, and is so applied in the expression with which Festus interrupted St. Paul during his examination at Cesarea, "Much learning doth make thee mad;" the word translated "learning" is the plural of *γράμμα*. Lastly, it denotes, in its highest usage, the sacred Scriptures, in a phrase which only occurs once in the New Testament, but is frequently used by Josephus—"the holy Scriptures"—"From a child thou hast known the holy Scriptures" [2 Tim. iii. 15]. These can only have been the books of the Old Testament. But there is no ground whatever for any distinction between the word *γράμμα* used in ver. 15 and the word *γραφῆ* ("All Scripture is given by inspiration of God") in ver. 16; nor is there any foundation for limiting the latter word, as some have attempted to do, to particular passages of the sacred books. It is true that in about twenty passages it is applied to particular quotations; but this is necessary, as the whole Scripture could not be quoted at once, but only the particular passage which bore upon the subject under discussion. It would scarcely be less absurd to say that when a person quotes Lord Macaulay's "History of England," he applies the term to the one particular passage quoted, and to that alone. The attempt to limit the meaning of the word has arisen from a wish to get rid of the corporate existence of Scripture, as an equivalent word for the whole Christian revelation. But there are at least three places, in addition to the controverted passage in 2 Tim. iii. 16, where the word *γραφῆ* is used in a collective or corporate sense, viz.: John xx. 9; Gal. iii. 22; 2 Peter i. 20. It is evident, therefore, that the term "Scripture" is invariably employed in the New Testament as a synonym for a recognised and definite collection of sacred writings, believed to have proceeded from the immediate inspiration of God, and to carry with them the authority of their Divine author.

The questions bearing upon this point will be found fully treated under other articles. [See BIBLE, CANON, INSPIRATION, PROPHECY.] It is only necessary here very briefly to trace the steps by which in the wisdom of God a Scripture or written revelation was substituted for the oral teaching of living prophets.

It is plain upon the surface of the question that a knowledge of a code of law so detailed and minute as the Mosaic could not possibly have been preserved save through the form of a written document. But we have positive evidence that Moses wrote his books under the immediate direction of God [see Exod. xvii. 14; xxxiv. 27; Deut. xvii. 18; xxxi. 24]. The design of perpetuating the revealed will of God in this form, that it might be a permanent witness for Divine truth against human perverseness and disobedience, will be found clearly asserted in Deut. xxxi. 19–21. These books constituted the Scriptures of the time of David, and are repeatedly described by him under corporate epithets, such as God's law, God's statutes, God's ordinances, God's word. Other inspired books were added to the collection from time to time, as it pleased God to give further and fuller revelations of his will. Thus the books of the Old Testament canon, such as we have them, and neither more nor less, were accepted as integral parts of Scripture, under the three divisions of the Law, the Prophets, and the Hagiographa. Our Lord placed the seal of his own infallible authority upon this collection by his acceptance of the familiar Jewish division into three classes of books on one side, and by his attestation of the equal authority of all three upon the other [Matt. v. 17; vii. 12; xxii. 40; Luke xvi. 16, 29]. His indignant denunciations of the sin of the scribes and Pharisees of his day were founded on their substitution of an oral teaching for the teaching of the Scriptures. That the same process of increase was perpetuated in the lifetime of the apostles, and that their writings were gradually added to the canon, and received as of the same authority as the other sacred documents, we know from the remarkable language of St. Peter, in which the Pauline epistles are specifically declared to stand in the same position of authority as "the other Scriptures." Thus the design of God in perpetuating the knowledge of his will through inspired documents can be traced from the times of Moses to the times of the apostles. Every age of the Church has possessed a "Scripture," a collection of sacred writings, enlarged as God saw to be necessary for the good of mankind. But in every age of the Church, and during every stage—whether as the books of Moses, such as David had them; or as the entire Old Testament, as our Lord and his apostles had it; or as the completed Scriptures of the Old and New Testaments together, as we have it in the perfect Bible—it has been the sole rule of faith to each age as it came and passed, equally complete, equally sufficient, and equally authoritative.

SCROLL, a roll or volume [Isa. xxxiv. 4; Rev. vi. 14]. [See ROLL.]

SCYTHIAN, a native or inhabitant of Scythia. Both these terms are used with great latitude by ancient writers. The Scythians comprised "all the pastoral tribes who dwelt to the north of the Black Sea and the Caspian, and were scattered far away towards the east. Of this vast country but little was anciently known: its modern representative is Russia, which, to a great extent, includes the same territories." They appear to have consisted of many different nationalities, for the most part hardy, warlike, unsettled, and uncivilised. It has been remarked that "the Scythians belonged to the descendants of Japheth." If one thing more than another is peculiar in the history of these tribes, it is their tendency to overrun the countries occupied by other

nations. This may be owing to their unsettled and roving habits, but it forcibly reminds us of the words in Gen. ix. 27, 'God shall enlarge Japheth, and he shall dwell in the tents of Shem.' We find them in Europe, throughout the north of Asia; and even in Palestine we see them giving to Bethshean the name of 'Scythopolis,' or 'the City of the Scythians.' It has been supposed that "Scythian" in Col. iii. 11 is equivalent to "barbarian;" but as both terms appear in the text, this is doubtful. There is no reason to question the reception of Christianity by some among the Scythians in apostolic times; but whether it was so or not, it has happened since, and confirmed St. Paul's assertion of the spiritual equality of all men in the Church of Christ.

SEA. This word is used in most languages in more senses than one. In the Bible it has several applications. Its natural sense is well understood: it denotes a vast expanse of water, and usually one to which the word "lake" would scarcely be applicable. The ordinary idea of a sea is, that it surrounds the land; but that of a lake is, that it is surrounded by land. Yet the term "sea" is employed in reference to such vast bodies of water as the Caspian, and even such limited ones as the Lake of Tiberias and the Dead Sea [Gen. i. 10; Ps. civ. 25; Mark i. 16; John vi. 1]. The Dead Sea is called the "Salt Sea" and the "Sea of the Plain" [Gen. xiv. 3; Numb. xxxiv. 3; Josh. xii. 3]; the Mediterranean is called the "Great Sea" and the "Hinder Sea" [Numb. xxxiv. 6; Zech. xiv. 8]; it is also called the "Sea of Joppa" [Ezra iii. 7]. The Red Sea is described in a separate article. The Sea of Tiberias [John vi. 1] is called the "Sea of Chinnereth" [Numb. xxxiv. 11, &c.] and the "Sea of Galilee." The Sea of Cilicia and Pamphylia is that part of the Mediterranean which borders upon those provinces [Acts xxvii. 5]. The Egyptian Sea is either the Nile or the north-west branch of the Red Sea, probably the latter [Isa. xi. 15]; the "desert of the sea" seems to be the low land upon the Euphrates, near Babylon [Isa. xxi. 1]; the East Sea is understood to mean the Dead Sea [Ezek. xlvii. 18]. The word "sea" occurs in sundry other connections which need not here be specified. It may, however, be remarked, that in the Hebrew text the Nile and Euphrates are both spoken of as seas.

The term "sea," in the phrase "molten sea" [1 Kings vii. 23, 24], denotes the great brazen laver made for Solomon's Temple. The figurative senses of the word are open to various explanations: the "sea of glass," for example [Rev. iv. 6; xv. 2], is explained in many ways. According to some, it signifies the pure worship of God, without any mixture of human inventions; others understand by it the world, as an inconstant and troubled state; others explain it of the purity of believers; others refer it to the Divine administration. There are still other explanations of the phrase offered by expositors of the Apocalypse.

SEA, THE SALT. [See DEAD SEA.]

SEAL, a word of not unfrequent occurrence in our Bibles, where the Hebrew *chôtham* is translated "seal" and "signet." The use of a seal is of very ancient date, since we find it referred to in patriarchal times [Gen. xxxviii. 18, 25]. It was equivalent to the signature of its owner, and commonly consisted of a ring or some other portable object engraved with a peculiar device. This device was carved upon gold, precious stones, and other materials. The onyx stones upon the shoulders of the high priest's ephod

were made "with the work of an engraver in stone, like the engravings of a signet," and bore the names of the tribes of Israel [Exod. xxviii. 11; xxxix. 6]. The twelve stones for the high priest's breastplate were engraved in the same manner; and so was the plate of gold for the mitre [Exod. xxviii. 21, 36; xxxix. 14, 30]. These allusions find abundant illustration in Egyptian relics, among which are many seals of most diversified materials and form. Egypt and Assyria alike illustrate the passage where we read of the revolution of day and night, "It is turned as clay to the seal" [Job xxxviii. 14], because both those nations used clay as we do sealing-wax; and the Assyrians in particular used seals like cylinders, which produced their impression by being turned or rolled over the clay.



Ancient Seals or Signets.

Although seals are mentioned in the Pentateuch, they are not referred to again for a long time. Probably the Israelites learned various arts in Egypt which were not subsequently practised by them to any extent; if engraving precious stones was one of these, it is easy to see why we read so little of it in later Jewish history. Jezebel used Ahab's seal for sealing letters [1 Kings xxi. 8]. After this seals are spoken of in Solomon's Song [viii. 6], and by Isaiah, Jeremiah, Daniel, Esther, Nehemiah, Ezekiel, and Haggai [Neh. ix. 38; x. 1; Esth. iii. 12; Song of Sol. viii. 6; Isa. viii. 16; Jer. xxii. 24; xxxii. 44; Ezek. xxviii. 12; Dan. vi. 17; ix. 24; Hagg. ii. 23]. In those texts the act of sealing is named oftener than the seal itself. It will be seen that seals were employed to ratify important engagements, to attest and give validity to documents, and to ensure secrecy and inviolability. Similar inferences may be drawn from other texts in which sealing is mentioned in the Old Testament. The figurative allusions to sealing must be explained in accordance with known customs. This last remark applies with as much force to passages in the New Testament as to those in the Old. The actual employment of a seal is mentioned in the New Testament only once: the stone which closed our Lord's tomb was sealed for greater security [Matt. xxvii. 66]. The phrase "Hath set to his seal that God is true" [John iii. 33], means, has affixed his seal to this fact, and so attested it. God has sealed the Redeemer [John vi. 27]—that is, has attested him. Circumcision is a seal—that is, an attestation [Rom. iv. 11]; believers are sealed with the Spirit, which is God's mark upon them by which they are set apart as his [Eph. i. 13; iv. 30]. Converts are a seal of apostleship, or a witness and attestation [1 Cor. ix. 2]. In the Apocalypse seals and sealing are frequently introduced, always, as it would seem, with one or other of the intentions already pointed out. Thus, the sealed book must be one the contents of which are secret and unknown; and the opening or breaking of its seals must refer to the revealing of its contents. In like manner, the sealing of the thousands of Israel will mean that God's mark is set upon them by which they may be known and secured as his; just as "the mark of the beast" denotes to whom the persons bearing it belong [Rev. v. 1; vi. 1; vii. 3; x. 4; xxii. 10].

SEASONS, certain periods of time in general, or of the year in particular. What are called the seasons of the year, are represented by such words as "spring," "summer," "autumn," and "winter," "seed-time and harvest," "cold and heat," &c. &c. Hence we speak of the "dry season" and of the "rainy season." The divisions of the year mentioned in Gen. viii. 22 may be thus arranged:—1. *Seed-time*, from the beginning of October to the beginning of December; 2. *Winter*, from the beginning of December to the beginning of February; 3. *Cold*, from the beginning of February to early in April; 4. *Harvest*, from the beginning of April to the beginning of June; 5. *Summer*, from the beginning of June to the beginning of August; 6. *Heat*, from the beginning of August to the beginning of October. With regard to the portions of the year in which rain falls, see the article RAIN. Other kindred topics are treated under their respective heads.

SEBA, an ancient word, the origin of which is not clearly understood. In the Scriptures it occurs in two senses, as the name of a man, and as the name of a people. 1. One of the sons of Cush, and perhaps the firstborn [Gen. x. 7]. 2. A country, city, or people. In the latter sense the word is found in the plural form, and translated "Sabeans" [Isa. xlv. 14]. It is probable that Seba was the name both of a country and of a nation, with a metropolis of the same name. Thus Gesenius says, it "seems to have been Meroë, a province of Ethiopia, flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi" ["Heb. Lex.," translated by Tregelles, p. 576]. The "kings of Sheba and Seba" are mentioned together [Ps. lxxii. 10], and Seba is named along with Ethiopia [Isa. xliii. 3]. The mention of the Sabeans along with Egypt and Ethiopia, in Isa. xlv. 14, confirms the opinion of those who find Seba in north-eastern Africa. The word "Sheba," rendered "Sabeans" in Job i. 15, refers to a different people. [See SHEBA.]

SEBAT (in Hebrew *shebat*), perhaps connected with the word *shebet*, "a staff;" the name of the eleventh month of the Hebrew year, from the new moon of February to that of March [Zech. i. 7].

SECA'AH, *enclosure*; a city of Judah, in the wilderness [Josh. xv. 61]. It cannot be the Sekakah referred to by Dr. Robinson ["Bibl. Res.," ii. 267], but was probably to the south or south-east of Jerusalem.

SE'CHU (in Hebrew with the article, "the Sechu"). Gesenius explains it, "a hill, or watch tower." The place is mentioned only in 1 Sam. xix. 22, "Then went he also to Ramah, and came to a great well that is in Sechu," from which it would seem that Sechu was a locality in Ramah, or not far from it. Different opinions are held as to its identification, but none of them can be relied upon.

SECUNDUS, a companion of St. Paul on one of his missionary journeys. He is otherwise entirely unknown [Acts xx. 4].

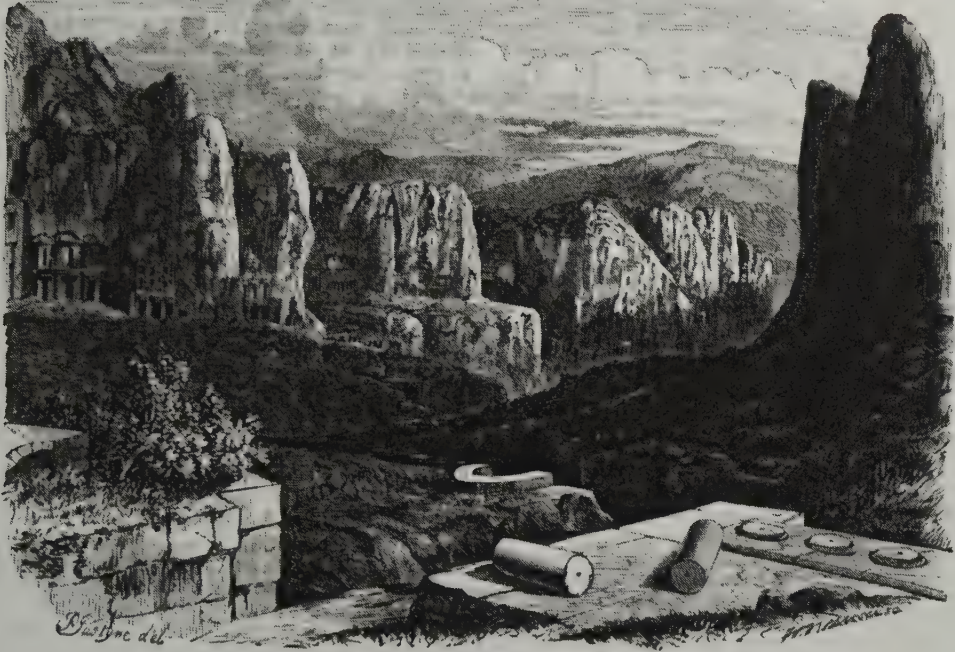
SEER, a designation which is applied to some of the prophets, and was given to them in consequence of the visions, &c., which they were permitted to see. The first instance in which we meet with this word is very remarkable. Describing an incident in the life of Saul, the sacred writer says, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer" [1 Sam. ix. 9]. Some

have maintained that this verse was added to the text by a later editor, and when the word "seer" had fallen into comparative misuse. We cannot decide this point, but the words fairly mean that an early and popular name of a prophet was a seer; they do not of necessity imply that the word "prophet" was unknown, so much as that it was not the popular word which it afterwards became. The term "seer" is subsequently applied to Zadok, Gad, Samuel, Heman, Iddo, Hanani, Asaph, Jeduthun, Amos, and others [2 Sam. xv. 27; xxiv. 11; 1 Chron. ix. 22; xxv. 5; 2 Chron. ix. 29; xvi. 7; xxix. 30; xxxv. 15; Amos vii. 12; Micah iii. 7]. There seems to have been a book comprising a collection of the utterances of the seers, called "The Sayings of the Seers" [2 Chron. xxxiii. 19], and including an account of the sins and repentance of Manasseh. This, however, is not certain, and the words would perhaps be better translated "The sayings of Hozai." We know nothing either of Hozai or of the book beyond what is stated in this verse. It may be observed that two words in Hebrew are represented by our one word "seer," *râch* and *chûzeh*. The first of these words is the one to which the remark in 1 Sam. ix. 9 applies, and is used most commonly of Samuel, but also of Zadok and Hanani, &c. The other term is the more usual form in later writings, and this fact fully bears out the remark of which we have spoken, because it shows that *râch* fell into comparative disuse. [For an account of this office and its functions, see PROPHECY.]

SEETH'ING-POT. "To seethe" signifies "to boil," and a seething-pot is a vessel for boiling provisions [Job xli. 20; Jer. i. 13].

SE'GUB, the youngest son of Hiel the Bethelite, whose death was part of the curse threatened by Joshua upon the rebuilder of Jericho [Josh. vi. 26; 1 Kings xvi. 34].

SE'IR, *rough, hairy*. 1. The name of a Horite who is mentioned in the list of dukes or leaders of Edom and Seir [Gen. xxxvi. 20–30]. He was the founder of an important family [1 Chron. i. 38–42]. 2. Mount Seir, or the land of Seir, is the name of a mountainous district which was occupied by the Edomites. It extends from the north-east extremity of the Dead Sea, and skirts the Arabah on its eastern side, almost to Akabah on the Elanitic Gulf, or eastern branch of the Red Sea. The Horites dwelt in this region in the time of Abraham, and were conquered by Chedorlaomer [Gen. xiv. 6]. It is not clear when the Horites were subdued by the Edomites, but it seems to have been in the lifetime of Esau himself [Gen. xxxii. 3; xxxiii. 14, 16]. The passages last referred to prove that Esau settled there, and further details are supplied by other texts [Numb. xxiv. 18; Deut. i. 2, 44; ii. 1, 4, 5, 8, 12, 22, 29; 2 Chron. xx. 10; xxv. 11]. The frequency of allusions to this region shows that it was always familiar to the Israelites, who, nevertheless, regarded it as divinely allotted to the descendants of Esau [Deut. xxxiii. 2; Josh. xi. 17; xii. 7; xxiv. 4; Judg. v. 4; 1 Chron. iv. 42; Isa. xxi. 11; Ezek. xxv. 8; xxxv. 2–15]. Ezekiel, especially in the passage last referred to, foretells the terrible judgments of God upon Mount Seir, and its final and utter desolation. Under the name of Edom the same country is elsewhere in the Bible very often mentioned, and as this is the subject of a special article it will be only necessary to refer the reader to it. [See EDM.] It should be remembered, however, that the term "Edom" sometimes includes more than Seir. 3. There is a Mount Seir referred to in



SEIR OR PETRA, THE VALLEY OF EDM.

Josh. xv. 10 as in the border of Judah, and properly distinguished from the more celebrated Seir. It has been supposed to be a mountainous ridge on the west of Jerusalem, and running towards the south-west from Kuryet el-Enab. It must be admitted that we have no certain proof that this was the mountain; and its claims are contested by Sa'ir, to the north of Hebron. At this place they pretend to show the grave of Esau, a notion most likely due to the fact that the land of Seir was also called the land of Edom. An insuperable objection to Sa'ir is, that it is not on the border of Judah, but some miles within its limits. [Robinson's "Bibl. Res.," ii. 12; Van de Velde's "Memoir," p. 347; Sepp's "Jerusalem," i. 526.]

SEIRATH, *rough, hairy*, doubtless so called from its character and appearance; a place which it would be more correct to name "the Seirah," or the "rough" and "rugged." When Ehud had assassinated Eglon, he fled to Seirath, which seems to have been in Mount Ephraim [Judg. iii. 26, 27]. It is not mentioned anywhere else. It is a probable supposition that it is connected with the Seir of Josh. xv. 10, if, indeed, it be not the same. Still, we must not take this for granted.

SELA, less correctly written SELAH, and in a few cases translated "the rock," seems to be the Petra of later times, a city the ruins of which are still important, and to be seen among the mountains of Seir, east of the Arabah, and south by east of the Dead Sea. This place appears to be first alluded to in Judg. i. 36, "the rock." Amaziah laid siege to it and took it [2 Kings xiv. 7], and called it Joktheel. In the prophecy concerning Moab [Isa. xvi. 1] reference is made to Sela

(margin, "or Petra, Heb. a rock"); but the prophecy of Obadiah [ver. 3] is most explicit in its foreshadowings of the doom of the city. We have no evidence that the city occupied an important place until considerably after the times of Alexander, when it comes into prominence as a possession of the Nabateans. Under the name of Petra it is named by Josephus and other writers. After this it came into the hands of the Romans, who adorned and enlarged it. It subsequently fell into decay, and is at this time a desolation. The ruins have been frequently described. Dr. Vincent, as quoted by Keith, says: "Petra is the capital of Edom or Seir, the Idumea or Arabia Petraea of the Greeks, the Nabatea, considered both by geographers, historians, and poets as the source of all the precious commodities of the East. . . . The caravans from all ages, from Minea in the interior of Arabia, and from Gerrha on the Gulf of Persia, from Hadramaut on the ocean, and some even from Sabea or Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of subordinate routes that all terminated on the Mediterranean. . . . If Arabia was the centre of this commerce, Petra was the point to which all the Arabians tended from the three sides of their vast peninsula" [Vincent's "Commerce of the Ancients," 260—263]. Dr. Keith gives a very good account of the known history of Petra, and his descriptions and illustrations of its actual state are particularly interesting, but too long to abridge [see his "Evidence of Prophecy," chap. viii.]. Burckhardt

appears to have been the modern discoverer of Petra, and since then it has been visited by Irby and Mangles, and other travellers. The city stood in a curious natural cavity, surrounded by rocks, many of which have been excavated for houses, temples, and tombs. These last are alone sufficient to attest the populousness and wealth of Petra; their number is declared to be immense, and their construction must have involved much cost and labour. The relics of antiquity here existing are naturally of the greatest interest, but most of the more remarkable belong to post-Biblical times. [References to sundry ancient and modern authorities may be seen in Keith, as already quoted; in Dr. G. Smith's "Book of Prophecy," 221; Winer's "Real-wörterbuch," ii. 446; and in Robinson's "Bibl. Res.," ii. 168, 521.]

SELA-HAMMAHLEKOTH, *rock of divisions*, or *rock of escapings*; a name given to a natural stronghold to which David resorted while in the wilderness of Maon [1 Sam. xxiii. 25, 28]. It was most likely to the south or south-east of Hebron, but its exact position is unknown.

SELAH [2 Kings xiv. 7]. [See SELA.]

SELAH, a word occurring in some of the poetical portions of Scripture, or, more precisely, only in the Psalms and the last chapter of Habakkuk. There has been great discussion as to its meaning, and, in all probability, it forms no part of the original text, which gives perfect sense without it. It seems to be an indication designed for the guidance of the Hebrew ministers, who repeated aloud the sacred poems in public worship. Its meaning cannot be gathered from the positions in which we find it. It may be a distinct word, or it may be the initials of a phrase consisting of three words. More commonly it is regarded as a real word, but whether a direction to raise the voice, or to suspend the voice, or something else, is not demonstrated. Gesenius gives "rest," "silence," and "pause" as its meaning; and Fürst "division," "end," and "pause." In the Greek Septuagint the word is rendered *diapsalma*, which signifies a division. [Various explanations are collected by Dr. Leyerer, in Herzog's "Realencyk.," x. 133, 134.] It may be added that a prevalent Jewish interpretation of Selah makes it equivalent to "for ever;" but this is of no value, except as showing the early period at which the word fell into obscurity.

SELED, *exultation*; the childless son of Nadab, and descendant of Jerahmeel [1 Chron. ii. 30].

SELEUCIA, a name which was borne by several places in Asia Minor and elsewhere. The one so called of which we find mention in the New Testament, was in Syria, and lay to the west of Antioch, upon the sea-coast, near the mouth of the river Orontes. To distinguish it from the other Seleucias, it was called Seleucia Pieria. Seleucus Nicator was its founder, and from him it derived its name. Here also he was buried. It became a city of considerable importance, and was regarded as the port of Antioch. From Seleucia St. Paul sailed, along with Barnabas, on his first missionary journey [Acts xiii. 4]. The decline of the place commenced with the Mahometan conquest, but its decay was slow. In the early ages of Christianity it was the seat of a bishop: now it is quite deserted and desolate, but its ruins are considerable and interesting. It appears to have been about four miles in circumference, and its harbour was a remarkable work, somewhat like a wet dock, about

450 yards long and 350 wide in its greatest dimensions. There are many large tombs cut in the rock at the back of the city; and there is an extraordinary cutting and tunnel in the mountain side, the object of which is not apparent, although the labour of construction must have been enormous. [The ruins have been described by Dr. G. Robinson, Gen. Cheneay, Porter, and other travellers.]

SEM [Luke iii. 36]. [See SHEM.]

SEMACHIAH, *whom Jehovah sustains*; a son of Shemaiah, and grandson of Obed-edom [1 Chron. xxvi. 7].

SEM'EI, the son of Joseph, and putative ancestor of our Lord [Luke iii. 26].

SENA'AH, perhaps *thorny*. This word seems to be the name of the founder of a family which returned from the captivity [Ezra ii. 35; Neh. iii. 3; vii. 38]; but some think it the name of a town or locality. In Neh. iii. 3 it is written with the article, "Hassenaah."

SEN'EH, perhaps a *tooth* or *crag*; the name of a sharp rock between Michmah and Gibeon [1 Sam. xiv. 4, 5]. The exact spot is not known, but it must have been a short distance to the south of Michmah. [See BOZZE.]

SENIR', or SHENIR'. A curious passage in Deuteronomy [iii. 9] tells us that Hermon is called Sirion by the Sidonians, and Shenir by the Amorites. In 1 Chron. v. 23, Senir (as the word is properly spelled) seems to be distinguished from Hermon, along with which it is mentioned. The same remark applies to Song of Sol. iv. 8. Ezekiel speaks of Senir as the place from which the Tyrians procured the fir timber employed by them in ship-building [xxvii. 5]. The word is usually regarded as equivalent in meaning to Sirion, another name for the same mountain, and denoting a "coat of mail," or "breastplate." [See HERMON.] Fürst, who thinks the name means "the prominent" or "snowy" mountain, supposes it properly belonged to the central of the three summits of Hermon.

SENNACHERIB, a king of Assyria, son and successor of Sargon. The name signifies *Sin* (the moon-god) *has multiplied* (or, perhaps, *may Sin multiply*) *brethren*. He built a palace at Kouyunjik, opposite Moel, the true site of Nineveh, which was excavated by Mr. Layard. On the walls of this palace, on the bulls at its gates, on a prism, and a cylinder of baked clay, which are now in the British Museum, there are accounts of his wars—of such of them, at least, as were successful. In 2 Kings xviii. 13 and Isa. xxxvi. 1, there begin accounts of his expeditions against Hezekiah, which are continued till the end of the following chapter. [See HEZEKIAH, where an extract is given from the Assyrian inscriptions, bearing on the former of his expeditions. Of the latter he says nothing.] After a reign, which was on the whole prosperous, he was assassinated by two of his sons, and succeeded by a third son, Esarhaddon [2 Kings xix. 37; Isa. xxxvii. 38].

SEN'UAH, father of Judah, a Benjamite dweller in Jerusalem in the time of Nehemiah [Neh. xi. 9].

SEORIM, chief of the fourth of the twenty-four courses into which David divided the priests [1 Chron. xxiv. 8].

SEPHAR, an obscure word which occurs in Gen. x. 30, a verse of peculiar difficulty. The Syriac

version identifies Sefpar with Sefparvaim. Some critics regard the words "Sefpar, a mount of the east," as denoting two places. Thus Keil says, "Sefpar is supposed by Mesmel to be the ancient Himyaritish capital Shaphar, on the Indian Ocean; and the 'mountain of the east,' the Mountain of Incense, which is situated still further to the east" [Keil and Delitzsch "On the Pent.," i. 172, Clark's edition]. Niebuhr, who mentions the ruins of Saphar or Dhafar in Yemen, observes that there are no fewer than four places in Arabia with the same name ["Arabie," p. 208]. We remark, in passing, that the spelling of Arabic names is exceedingly diverse: hence we have Dafar, Dhafar, Zafar, and other forms as equivalent. The place referred to by Keil lies nearly midway between the Persian Gulf and the Red Sea; but while some prefer to identify that with Sefpar, others prefer the site of the ruins of which Niebuhr speaks. It is quite impossible to speak positively in such a case, and we must be content to know that most critics look for Sefpar in Southern Arabia.

SEPHARAD, a word only found in Obadiah [ver. 20], where we read that "the captivity of Jerusalem, which is in Sefparad, shall inherit the cities of the south." "The south" here seems to mean nothing but the well-known district of the Negheb, or southwest of Judea. But where is Sefparad? According to the Syriac version and the Jews, it is in Spain; but have we any evidence that there were Jewish captives then in Spain, or that the country was denominated Sefparad? Hispania, or Spain, was probably selected because one of its names resembled Sefparad. For a like reason the Latin Vulgate has Bosphorus, an explanation of no more value than Sporades would have been. If Obadiah wrote about the time of the Babylonian captivity, we should naturally look for Sefparad in that direction. We have no evidence of any early deportation of captives from Jerusalem to western parts. The word "Sefparad" is not a Shemitic one. Fürst and others attach importance to the fact, that upon the Persian cuneiform inscription in memory of Darius, at Nakshi Rustum, mention is made of a land called Sapparad, or Sparad, adjacent to Cappadocia. This is the most reasonable conjecture we have seen; but it is only a conjecture.

SEPHARVAIM, the name of a place enumerated with those that had been conquered by the king of Assyria [2 Kings xvii. 24; xviii. 34; xix. 13; Isa. xxxvii. 13]. Some of the captive Samaritans had been placed there; it must therefore be looked for outside the ancient limits of the empire. From the connection in which it stands, it is thought to have been identical with Sippara upon the Euphrates, and in the south of Mesopotamia. In 2 Kings xvii. 31 we read that "the Sefparvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sefparvaim." For "Sefparvites" here some MSS. read "Sefparites," but the passage itself clearly indicates the idolatry practised at Sefparvaim. From some of the texts already referred to, it follows that Sefparvaim had once its own king. With this name we may compare Parvaim and Sefpar. Positive certainty has not been attained with respect to any of these, but we have endeavoured to point out the most probable solutions.

SEPHARVITES, the people of Sefparvaim. [See the preceding article.]

SEPTUAGINT. [See GREEK VERSIONS.]

SEPULCHRE. [See BURIAL.]

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SE'RAH, abundance; daughter of Asher, and granddaughter of Jacob [Gen. xlv. 17]; called "Sarah" by Moses [Numb. xxvi. 46].

SERAI'AH, soldier of Jehovah. 1. A son of Kenaz, and father of Joab [1 Chron. iv. 13, 14]. 2. The grandfather of Jehu, of the tribe of Simeon [1 Chron. iv. 35]. 3. Scribe, or, as the margin reads, secretary to David [2 Sam. viii. 17]. 4. A chief priest in the time of Zedekiah, who was carried captive by Nebuzaradan, and was slain by Nebuchadnezzar [2 Kings xxv. 18, 21; 1 Chron. vi. 14; Jer. lii. 24]. 5. The son of Tanhumeth, who, with others, emigrated to the land of Judea after the captivity [Jer. xl. 8]. 6. A companion of Nehemiah [Ezra ii. 2], otherwise called "Azariah" [Neh. vii. 7]. 7. Father of Ezra the scribe [Ezra vii. 1]. 8. A ruler of the Temple under Nehemiah [Neh. xi. 11], also called Azariah [1 Chron. ix. 11]. 9. Father of Neraiah, a priest in the days of Joiakim [Neh. xii. 1, 12]. 10. Son of Neraiah, who accompanied Zedekiah as chamberlain (marginal reading), on his journey to Babylon, and to whom Jeremiah committed his prophecies against that city [Jer. li. 59—64].

SERAPHIM, an order of celestial beings only mentioned by Isaiah in the record of his vision [Isa. vi. 2, 6]. The prophet saw the Lord upon his throne, above which were the seraphim, which are described as having each six wings: "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." These creatures proclaimed the holiness of God; and one of them is described as carrying in his hand a live coal which he had taken from the altar, and with which he touched the prophet's lips. From the mention of hands as well as feet, it is probable that the form was human with the addition of the wings. There seems to be no reason for thinking that any generic difference is intended between the cherubim and the seraphim. The former were represented in various positions both in the tabernacle and the Temple; and the latter occupy here much the place which was occupied by the principal cherubic forms. As the whole scene was a vision, we may suppose that the seraphim are symbolical forms like the cherubim. If this be correct, we need not repeat what we have already advanced [see CHERUB]; but if the seraphim are actual living existences in the angelic world, we may desire to know more respecting them. That they are a distinct order of real beings is the general belief, and the ingenuity of Jewish and Christian writers has invented a minute account of them. The great, and to our minds insuperable, difficulty arises from the fact that they only appear in a remarkably figurative transaction, a vision wherein heavenly things are manifested in the earthly Temple. Supposing the popular opinion to be right, we literally know nothing of the seraphim beyond what is told us in the single passage of Isaiah. But if we may identify them with the cherubim, we may understand their position and design as substantially, if not identically, the same. In the article on cherubim we have said enough to show the character and prevalence of such compound creature-representations, and their probable intention. Very much that is absurd, if not profane, has been written on the subject: even Gesenius suggests "winged serpents," as if serpents had hands, and feet, and human voices [Lexicon, p. 796, Dr. Tregelles' Translation]. Fürst frankly owns that they are angelic forms resembling man, and rejects the idea of their serpent form, their connection with serpent-worship, and with the Egyptian Serapis

and Sphinx, as some fancy. The meaning of the name is disputed; some make it "bright" or "burning," and some "lofty" or "noble."

SERED, *fear*; the first-named son of Zebulun [Gen. xlii. 14], founder of the Sardites [Numb. xxvi. 26].

SERGIUS PAULUS, a "prudent," or, as the original means, a sagacious, quick-witted "deputy," or proconsul of Cyprus, with whom St. Paul met on his first missionary journey. Like the Romish patricians generally, he was susceptible to the influences of those magicians who, taking advantage of the world-wide expectation of a Deliverer, gave themselves out to be some "great ones." Elymas, one of these, withstanding Paul in his efforts to convert Sergius Paulus, was punished by him with blindness. Sergius Paulus, seeing what was done, believed. Nothing more is known of him. But it should be remarked that the application to him of the title "proconsul" is, as Paley argues ["Evidences," chap. vi.], an undesigned testimony to the truthfulness of the Scripture narrative, in being, as it appears from Dio Cassius [lib. liv.], the appropriate title of the governor of Cyprus at that time. It is scarcely necessary to add that the fancy of Jerome and of Augustine, as to St. Paul changing his name from Saul, in remembrance of the event, scarcely harmonises with the character of the great apostle [Acts xiii. 6—12].

SER'JEANT. The Greek term literally means "staff-holders," because they carried a rod or wand of office [Acts xvi. 35, 38]. The name was applied to persons whose duties were not always the same. The sergeants mentioned in the New Testament appear to have been what the Romans called "lictors," who attended upon the magistrates and assisted them in executing justice.

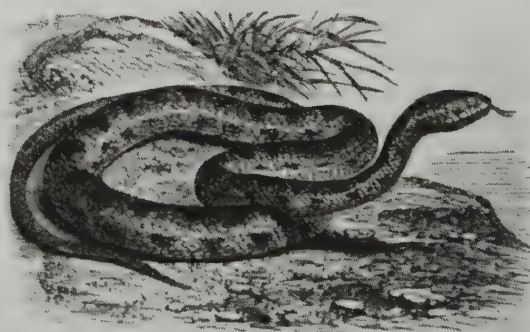
SERPENT, in Hebrew, *šēp* (*nāchāsh*); in Greek, *ὄφις* (*ophis*). The craft, the wisdom, and the danger of the serpent are things often noticed in Scripture [Gen. iii. 1; Matt. x. 16].

The poisonous character of some serpents is alluded to in the blessing given to Dan by Jacob [Gen. xlix. 17]; and still more so in the destruction of the Israelites in the desert by fiery, flying serpents [Numb. xxi. 6]. The particular serpent here alluded to as *hannē-chāshim hassēraphim* has been conjecturally identified with the *Naga haye* of Egypt, which has the faculty of distending the hood, as if it had wings at the side of the head, and which with their swift motions would give to them the appearance of flying; whilst irritated, angry looks have ever been popularly expressed by the term "fiery." Niebuhr found a venomous serpent on the Euphrates called *Haye sursuriya* and *Haye thiare*, or "flying serpent," because it was said to dart or fling itself from tree to tree. Flying serpents are also found represented in the symbolical pictures of Egypt, where they occur with birds' wings—a mode of representing the dangerous celerity of their attack. Their numbers are at times almost incredible. Atkinson, in his "Orient. and West. Siberia," p. 463, describes some stony ridges in Mongolia as swarming with different kinds of serpents—black, slate-grey, ash-grey, and black with deep crimson spots on the side. The travellers had to dismount, fearing to lame the horses, reminding one of "the serpent by the way that biteth the horse heels" [Gen. xlix. 17]; and one that was killed for blocking the road, "his head elevated about eight inches, his eyes red like fire, and hissing furiously," was five feet two and a half inches long without his

head, and four and a quarter inches round his body. On the bar of the Euphrates the number of water snakes brought down by the current, and repelled by the tide or the saltness of the sea, is so great as to make the waters appear alive with them. The powers of locomotion possessed by serpents have been underrated by some naturalists on account of the known brittleness of their spine, but they have been seen obtaining a commanding position over a rider by ascending an arched rock that overhung the bridle-path by purely muscular power. "There be three things," said Solomon [Prov. xxx. 18, 19] "which are too wonderful for me," and among the three he enumerates "the way of a serpent upon a rock."

The poison of serpents is secreted in glands situated near the fangs or teeth, and is passed through them by a duct. Hence the expression in Prov. xxiii. 32, "It biteth like a serpent." The allusion to the sharpness of the tongues [Ps. cxl. 3] is correct, but has no reference to the venom. And when "the gall of asps" is alluded to in Job xx. 14, the reference seems to be to the irritability of the creature, and not, as has been supposed, to its venom. The deafness of the adder, alluded to in Ps. lviii. 4, is a popular belief in every country. The ordinary mode of progress by land serpents, when not attacking, is graphically described in the language of Scripture as "feeding upon dust," and in the curse "Upon thy belly shalt thou go" [Gen. iii. 14; Isa. lxx. 25; Micah vii. 17].

More than forty species of serpents are known to inhabit Syria and Arabia, and there are probably many more as yet undescribed. Some of these species, as the adder [see ADDER], are very extensively distributed. They are of two very different kinds: the poisonous, or such as are provided with movable fangs and secreting glands, all ovoviviparous; and the oviparous snakes, including the great boas and pythons, as also the water-serpents. Some of these snakes are, however, not innocuous, but emit poison by their fixed teeth, which in all serpents are single points.



The Common Viper or Adder (*Vipera Vulgaris*).

The serpent's influence on the early destinies of man, and their Biblical and mythological associations, are treated of elsewhere; but in a natural historical point of view, the ancient Egyptian types of good (Kneph or Cnuphis) and of evil appear to have been derived from both kinds of serpents—generally, however, large pythons. But Biblical research has most to do with noxious serpents. The *sārāph* we have seen to be a kind of cobra di capello, or hooded snake; *akhahēh* [Ps. cxl. 3] is supposed to be an asp; *pethen*, an adder or viper, of which there are many species; *tsimēn*

[Deut. viii. 15], the "drought" of some versions, so called because of the thirst occasioned by its bite; the *Torrida dipsas* of Cuvier; the *teph'unt* or *tepha'* [see COCKATRICE], horned serpents, of which there are two species in the Levant; and *shēphiphōn*, the cerastes, of which there are also two species common in the Levant—one a viper, with two scales on the head, one above each eye, standing erect somewhat in the form of horns. This is a dangerous species, usually burrowing in sand near the holes of jerboas, and occasionally in the cattle paths; the other species is the *Eryz cerastes*, also small, having no movable poison-fangs, but remarkable for two very long teeth which have the appearance of two white horns. This species has a very sinister look, and is supposed to have given origin to the idea of the *melekah*, "king serpent," or basilisk, which had a pointed crown on the head, and killed with its looks.

We are told in the Epistle of James [iii. 7] that "every kind of beasts and of serpents hath been tamed of mankind;" wicked judges are spoken of by the Psalmist [lviii. 4, 5], as deaf adders that "will not hearken to the voice of charmers, charming never so wisely;" and among the judgments of God are enumerated in Jeremiah [viii. 17], that He "will send serpents, cockatrices, which will not be charmed, and they shall bite you." These passages attest the antiquity, and also the more or less frequent practice of the art of charming or taming serpents, which is still so much in vogue among the Arabs, and has so often excited the wonder and surprise of travellers.

SERPENT. This word occurs in a figurative sense, as already noticed under the words DRAGON, SATAN. We may add that it appears to have been a common symbol of a deadly, malicious, and subtle enemy [Gen. xlix. 17; Luke x. 19]. Among many pagan nations the serpent has been honoured and worshipped as a symbol of divinity viewed in certain aspects, or regarded as a type of various mental and other qualities. There is no trace whatever of anything of this description in the theology of the Bible, and we have indicated all that can fairly be inferred as to the figurative senses of the word in that book.

SERPENT, FIERY. [See SERPENT.]

SERPENT OF BRASS. We read in Numbers [chap. xxi.] that when the Israelites were smitten by serpents, it was ordered that Moses should make a brazen image of one of them, and rear it upon a pole, and that all who looked at it should recover. The serpents were called fiery or burning serpents, unquestionably because of the burning pain resulting from their venom. Some have considered the serpent to have been a type, and all the actions connected with it to have been typical in the truest sense. But of what was the serpent a type? Satan, Christ, the Divine wisdom, &c., have all been suggested. And so of the attendant circumstances, the most opposite explanations have been proposed. Perhaps the first idea which would occur to a Christian is that the sufferings of the people, and the peculiar character of the whole narrative, especially as regards the remedy provided, and the mode of profiting by the remedy, prefigured redemption by Christ upon the cross, a redemption actually participated in by those who believe on him. The great objection to this is that there is no indication of the really typical nature of the occurrences. In our Lord's discourse with Nicodemus, the serpent of brass supplied the matter for one of the most beautiful and striking comparisons ever uttered. But

while our Lord brings out the analogy in so vivid a manner, he says nothing of the typical nature of this Mosaic record. Perhaps, therefore, it is most in accordance with sound principles of interpretation to consider the brazen serpent as rather an historical type than a prophetic one. "As Moses lifted up the serpent in the wilderness, so was the Son of man lifted up;" and as those who looked upon the brazen serpent were healed, so those who look by faith on Christ crucified are saved [John iii. 14, 15]. The original brazen serpent remained in existence until it was destroyed by Hezekiah—"For unto those days the children of Israel did burn incense to it; and he called it Nehushtan" [2 Kings xviii. 4].

SERUG, son of Reu and father of Nahor [Gen. xi. 20–23]; called "Saruch" in Luko iii. 35.

SERVANT. [See BONDSERVANT, SLAVE.]

SETH, *set*, that is, a substitute; the third son of Adam and Eve, born when Adam was one hundred and thirty years old [Gen. iv. 25; v. 3]. He was the ancestor of Enoch, Methuselah, and Noah, and probably of the "sons of God" spoken of in Gen. vi. 4.

SETHUR, *hidden*; one of the spies sent by Moses to search the promised land. He belonged to the tribe of Asher [Numb. xiii. 13].

SEVEN. The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified for ever [Gen. ii. 2, 3]. The division of time into weeks of seven days each originated in this great event; and the hallowing of the Sabbath in the fourth commandment finds its reason herein: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it" [Exod. xx. 11]. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number "seven" and its combinations is very frequent. Even in the later Old Testament history this number is met with too often for it to be always accidental. The repetition of the same number and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: "Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlesticks; the seven trumpets and the seven priests who sounded them; the seven days' siege of Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number" ["Key to Symbolical Language of Scripture"]. Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term "seven," instances occur in the following texts:—Lev. xxv. 4; 1 Sam. ii. 5; Ps. xii. 6; lxxix. 12; Prov. xxvi. 16; Isa. iv. 1; Matt. xviii. 21, 22; Luke xvii. 4.

SEVEN STARS. [See PLEIADES.]

SEVENTY WEEKS. This phrase occurs only in Dan. ix. 24, in a remarkable prophecy in which a series of most momentous events is predicted. Seventy weeks would literally amount to no more than 490 days, or a little over sixteen months. Now, a glance at the four verses introduced by the words "seventy weeks" will show that no such literal interpretation is intended or possible. The period is divided into sections, to which particular occurrences are assigned. It is equally plain that the passage is Messianic, and foretells both the coming and sufferings of Christ and the abolition of the Jewish economy. The Jews themselves admitted its Messianic character, until they found it expedient to devise means for explaining it away. Christian interpreters have been uniform in taking the seventy weeks as the period to the coming of Christ and his great work in the world. They have consequently regarded each week as a cycle of seven years, so that seventy weeks are 490 years. The only difference among them has been with regard to the actual year from which the reckoning is to commence. This "year-day" theory, as it is termed, is based upon Ezek. iv. 6, which is an important clue to prophetic chronology. In recent times several rationalistic expositors have agreed with modern Jews to reject the explanation of the seventy weeks, which has come down from the primitive ages of Christianity. But the ancient interpretation has been ably and successfully vindicated in a succession of learned and elaborate treatises, showing the exact correspondence between the prediction, as currently understood, and the historical events. The remarks already made in the article upon the Book of Daniel, renders it unnecessary for us to say all that bears upon this subject; but it is still desirable to add a few details as to the most probable commencement and close of the period of seventy weeks. We shall assume that weeks of years are meant, and rely for the justification of that assumption upon the extraordinary coincidences which it places before us or brings within our reach. Dr. Pusey states the case in the following manner:—"The interval which God assigned had an evident reference to the seventy years of the captivity. That number had a bearing on the broken Sabbaths, in punishment of which Moses had foretold that the land should enjoy her Sabbaths in the captivity of his people. Seventy years were the term of their captivity; seven times seventy years was to be the main sum of their new period of probation in the possession of their land and of their restored city. The date whence those 490 years began is described, not absolutely laid down; but it is described in words which leave no large or uncertain margin—"From the going forth of the commandment to restore and rebuild Jerusalem unto Messiah the Prince". . . There could not be any ambiguity to the people's mind. The period could not be seventy weeks of days—i.e., a year and about four months; the events are too full for it. Seven weeks (to go no further) was no period in which to rebuild the city. It remained, then, to understand it, according to a key which God had given [Ezek. iv. 5, 6], of a sevenfold period of years" ["Lectures on Daniel," 164—168]. It appears that there was a decree in favour of the Jews in B.C. 538, and that there were, in all, four different edicts from which the 490 years might possibly begin. Thus:—

1st edict, B.C. 538, after which 490 years =	B.C. 48.
2nd " 618, " "	B.C. 28.
3rd " 458, " "	A.D. 32.
4th " 444, " "	A.D. 46.

An examination of the four decrees in question, as compared with the terms of the prophecy, leads to the conclusion that the decree of Artaxerxes, in B.C. 458, is the one from which we are to reckon. The 490 years will then end in A.D. 32, or thereabouts, because we cannot always fix with minute precision certain ancient dates. A reference to Dan. ix. 25, 26 will show that Messiah was to be manifested after sixty-nine weeks, and that he was to be cut off half a week later. This accords with the date of our Lord's baptism, and the period of his ministry to his crucifixion, if they are correct who assign to his ministry a duration of some three years and a half. It is satisfactorily explained why the whole period is divided into seven weeks, sixty-two weeks, and one week—this last being again subdivided into two halves. But to state all the historical facts upon which the demonstration turns would require larger space than we can give. Equally impracticable is it for us to state and refute the theories which have been advanced in opposition to the ordinary one. All that we can now do is to exhibit an arrangement of dates and facts involved in this wonderful prophecy. Although occasionally different from the figures given by Dr. Pusey, we shall insert those arrived at by Mr. Boyle:

1st period of 7 weeks, or 49 years, from B.C. 454 to B.C. 405.	
2nd " 62 " 434 " " B.C. 405 to A.D. 30.	
3rd " 1 week, or 7 years, in two parts:—	
1st part of 3 years, from A.D. 30 to 33.	
2nd " 4 " " A.D. 33 to 37.	

The whole 490 years extend from the decree of Artaxerxes to the calling of the Gentiles, or substitution of the new covenant for the old ["Inspiration of Daniel," by W. R. A. Boyle, p. 656].

SHAALAB'BIN, or **SHAAL'BIM**, a place of foxes; the name of a town in the tribe of Dan [Josh. xix. 42; Judg. i. 35; 1 Kings iv. 9]. From the second of the passages in which the place is mentioned, we learn that it was occupied by the Amorites until the house of Joseph gained the upper hand. In Solomon's time it was one of the chief towns among those from which he drew his supplies. Its right position is now unknown. [Compare the name **SHALIM** or **SHAAALIM**.]

SHAAL'BIM. [See **SHAALAB'BIN**.]

SHAAL'BONITE, the descriptive name of Eliabbe, one of David's mighty men [2 Sam. xxiii. 32; 1 Chron. xi. 33]. [See **SHAALAB'BIN**.]

SHA'APH, *balam*. 1. A son of Jahdai [1 Chron. ii. 47]. 2. A son of Caleb, the brother of Jerahmeel [1 Chron. ii. 49].

SHAARA'IM, *two gates*. 1. One of the cities of Judah [Josh. xv. 38, where our translators spell the word "Sharaim"]. The same place seems to be intended in 1 Sam. xvii. 52, where the defeat of the Philistines near Gath and Ekron is recorded. We have no nearer indication of its position. 2. There was a **Shaaraim** in the lot of Simeon [1 Chron. iv. 31]. This must be sought for much farther south than the one in Judah.

SHAASH'GAZ, *servant of the beautiful*; a eunuch in the court of Ahasuerus, who had charge of the women who had been in unto the king [Esth. ii. 14].

SHABBETHAI, *born on the Sabbath*; a Levite who helped Ezra to separate the Jews from their foreign wives [Ezra x. 15], and who was also most likely the chief of those Levites [ver. 5] who, under Nehemiah, had charge of the "outward business" of the Temple [Neh. xi. 16].

SHACHIA, probable meaning *wandering*; a son of Shaharaim, a Benjamite [1 Chron. viii. 10].

SHAD'DAI. This word is translated "Almighty" in our version. [See ALMIGHTY.]

SHAD'RACH, *royal*; the name assigned at Babylon to Hananiah, one of the three young men who, with Daniel, were carried captive by Nebuchadnezzar, and refused to worship the golden image set up in the plain of Dura [Dan. i. 6, 7; iii. 12—30]. [See HANANIAH (7).]

SHA'GE, the Hararite father of Jonathan, one of David's valiant men [1 Chron. xi. 34].

SHAHARAIM, *two gates*; one of the chief men of Benjamin. He seems to have lived at one time in Moab. Three of his wives and nine of his children are named in 1 Chron. viii. 8—11.

SHAHAZIMAH (more correctly SHAHAZIM, the syllable *ah* merely denoting "to") [Josh. xix. 22, "to Tabor and to Shahazim"], *lofty places*; a town of Issachar; situation unknown.

SHA'LEM, *peaceful*, or *safe*. We read in Gen. xxxiii. 18, in our version, that "Jacob came to Shalem, a city of Shechem, which is in the land of Canaan." There is good reason to believe that this translation is wrong, and that it ought to be, "Came in safety to the city of Shechem, in the land of Canaan." Shalem will, therefore, not be a proper name at all, but an adjective meaning the same as the more common phrase "in peace" [Keil and Delitzsch "On the Pent.," i. 310]. The opinion that Shalem really was a place, and identified with Salem or Salim, seems to rest on no certain foundation. [See SALEM, SALIM.]

SHALIM, THE LAND OF, *land of foxes*; a district mentioned in 1 Sam. ix. 4. It seems to have been to the north-west of Jerusalem, but we are not in possession of any clue to its exact position. For "Shalim" we ought to read "Sha'alim."

SHALI'SHA, LAND OF, a territory apparently in the region of Mount Ephraim, and most likely connected with Baal-shalisha, if not the same [1 Sam. ix. 4]. We should look for it in the direction of "the land of Shalim," to the north-west of Jerusalem.

SHALLECH'ETH, THE GATE OF, *the gate of cutting down*, or *of casting down*. This gate is only referred to in the list of porters or doorkeepers [1 Chron. xxvi. 16]. It was one of the gates of the house of the Lord, and its position is so minutely described that there is little doubt as to its relative situation—"by the causeway of the going up," or the causeway which leads upwards; and as this was on the west side of the Temple enclosure, the gate would be the one leading from the causeway to the Temple in that direction. The name of the gate which now seems to answer to Shallecheth is called Bab es-Sinsaleh.

SHAL'LUM, *retribution*. 1. A conspirator against Zachariah, king of Israel, and a usurper of his throne. He reigned only one month, and was slain and succeeded by Menahem [2 Kings xv. 10, 13—15]. 2. The husband of Huldah the prophetess, a keeper of the Temple vestments in Josiah's reign [2 Kings xxii. 14]. 3. A descendant of Sheshan, in the tenth generation, by Jarha, an Egyptian slave [1 Chron. ii. 34, 40]. 4. A son of Josiah, otherwise called Jehoahaz [compare 1 Chron. iii. 15, and 2 Kings xxiii. 30; Jer. xxii. 11]. [See JEHOAHAZ (2).]

5. Son of Shaul, a Simeonite [1 Chron. iv. 25]. 6. A priest of the family of Eleazar [1 Chron. vi. 13], called "Meshullam" in 1 Chron. ix. 11, and a progenitor of Ezra [Ezra vii. 2]. 7. A descendant of Naphtali [1 Chron. vii. 13]. 8. A chief keeper of the gate in the time of David [1 Chron. ix. 17]. Some of his children returned from Babylon [Ezra ii. 42]. 9. A keeper of the Temple threshold [1 Chron. ix. 19, 31; Jer. xxxv. 4]. 10. Father of Jehizkiah, an Ephraimite [2 Chron. xxviii. 12], who gave good counsel to the king of Israel concerning Judah. 11. A porter who was required to separate from his foreign wife by Ezra [Ezra x. 24]. 12. One of the sons of Bani who had married a foreign wife [Ezra x. 42]. 13. A son of Halohesh. With his three daughters he assisted Nehemiah in rebuilding Jerusalem [Neh. iii. 12]. 14. Jeremiah's uncle [Jer. xxxii. 7].

SHAL'LUN, son of Col-hozeh, prince of part of Mizpah, who helped Nehemiah in setting up the city gates [Neh. iii. 15].

SHALMAI, or SHAMLAI, one whose descendants returned from the Babylonish captivity [Ezra ii. 46; Neh. vii. 48].

SHAL'MAN, a contracted form of the name SHALMANESER [Hos. x. 14].

SHALMANESER, a king of Assyria, who appears to have been deposed by Sargon after a reign of only five years. The name probably signifies *possessing the favour of Ezer* (the war-god), and was borne by several of the earlier kings of Assyria. No historical monuments of his have as yet been found in Assyria. He appears, however, from Scripture [2 Kings xvii. 3—6] to have invaded Palestine in person at least twice—in the first and in the last years of his reign. On his first invasion Hoshea submitted to him, and engaged to give him a yearly tribute. Having withheld this, and thrown himself on the protection of the Ethiopian conqueror of Egypt [see So], he was attacked by some officer of Shalmaneser, if not by that king himself, and imprisoned; and in the fifth year of his reign Shalmaneser besieged Samaria. While he was engaged in this siege, it would appear that he was de-throned by Sargon, who usurped the throne and founded a new dynasty. [See SARGON.]

SHA'MA, *hearing*; one of David's valiant men [1 Chron. xi. 44].

SHAMARIAH, a son of Rehoboam, king of Judah, and of Abihail his wife [2 Chron. xi. 19].

SHA'MED, *devastation*; one of the three sons of Elpaal; a Benjamite, who "built Ono and Lod, with the towns thereof" [1 Chron. viii. 12]. The proper form of this name, as given in the Hebrew, is "Shamer."

SHA'MER. 1. A Levite of the family of Merari [1 Chron. vi. 46]. 2. A man of the tribe of Asher [1 Chron. vii. 34].

SHAMGAR, meaning uncertain; one of the judges of Israel [Judg. iii. 31]. [See JUDGES.] He was the son of Anath, and appears to have been a man of remarkable strength and prowess, having on one occasion slain 600 Philistines with no other weapon than an ox-goad. As an evidence of the deplorable condition to which the Israelites were reduced at this time, it is stated in the song of Deborah and Barak that the "highways were unoccupied," travellers being compelled, by a sense of insecurity, to pass through the

land by ways less frequented, and therefore less dangerous [Judg. v. 6]. If not contemporary with Barak and Deborah, Shamgar would seem to have immediately preceded them.

SHAMHUTH, *desolation*; the Izrahite or Zarhite, a captain of the fifth course of David's army [1 Chron. xxvii. 8].

SHA'MIR. This word signifies a *sharp thorn*, and also a *diamond*, or some such precious stone. It occurs as the name of a person, and also as the name of two places. 1. One of the sons of Michah, one of the Levites whom David assigned to their respective offices [1 Chron. xxiv. 24]. 2. A town of Judah, and the first mentioned of those which were among the mountains [Josh. xv. 48]. Its site has not been identified. 3. A place on Mount Ephraim, the residence of Tola, one of the judges, who also died and was buried there [Judg. x. 1, 2]. There has been no successful attempt to identify it with any known locality. The fact that Tola was of the tribe of Issachar will not justify us in seeking for Shamir elsewhere than in the vicinity of Mount Ephraim.

SHAM'LAI. [See SHALMAI.]

SHAM'MA, the eighth named son of Zophab, of the tribe of Asher [1 Chron. vii. 37].

SHAM'MAH, *desert*. 1. One of the dukes or princes of Edom, grandson of Esau [Gen. xxxvi. 17]. 2. A son of Jesse, whom he caused to pass before Samuel when David was anointed king [1 Sam. xvi. 9]; and who followed Saul to battle [xvii. 13]: he is called "Shimeah" in 2 Sam. xiii. 3, and "Shimma" in 1 Chron. ii. 13. 3. The son of Agee the Hararite, one of David's three mighty men [2 Sam. xxiii. 11, 12]. 4. The name of another of David's heroes [2 Sam. xxiii. 25].

SHAM'MAI. 1. A son of Onam, and a descendant of Jerahmeel [1 Chron. ii. 28]. 2. A descendant of Hebron [1 Chron. ii. 44]. 3. A descendant of Judah [1 Chron. iv. 17].

SHAMMOTH (according to the marginal reading), the same as Shammah [1 Chron. xi. 27]. [See SHAMMAH (3).]

SHAMMU'A, *heard*. 1. The Reubenite spy sent by Moses to search the land of Canaan [Numb. xiii. 4]. 2. One of David's sons, born at Jerusalem [1 Chron. xiv. 4]: he is called "Shimea" in 1 Chron. iii. 5, and "Shammuah" in 2 Sam. v. 14. 3. Father of Abda, a Levite under Nehemiah, and descendant of Jeduthun [Neh. xi. 17]. 4. A priest in the days of Joiakim [Neh. xii. 18].

SHAMMU'AH. [See SHAMMUA (2).]

SHAM'SHERAI, a Benjamite of Jerusalem [1 Chron. viii. 26].

SHA'PHAM, *bald*; a man in the tribe of Gad, living in Bashan, and next in authority to Joel, the chief of that tribe [1 Chron. v. 12].

SHA'PHAN, a *coney* (Gesenius); a scribe or secretary to King Josiah, appointed by him to deliver a message to Hilkiah the priest, respecting the voluntary offerings of the people for the restoration of the Temple [2 Kings xxii. 3—7]. He received from Hilkiah, and read to the king, a copy of the Law—evidently lost for years; and consulted Huldah, the prophetess, concerning it [vs. 8—14]. His son Abikam was associated with him in the mission to Huldah [ver. 12]. Gedaliah, who was during the captivity

the governor of Judea, was his grandson [Jer. xl. 9]. Gemariah and Michaiah, princes of the people who favoured Jeremiah, were also, the former his son, the latter his grandson [xxxvi. 11].

SHA'PHAT, *judge*. 1. The representative of the tribe of Simeon in searching the land of Canaan [Numb. xiii. 5]. 2. The father of Elisha [1 Kings xix. 16—19]. 3. The sixth son of Shechaniah, a descendant of David [1 Chron. iii. 22]. 4. A Gadite of Bashan [1 Chron. v. 12]. 5. One of David's chief herdsmen [1 Chron. xxvii. 29].

SHA'PHER, *Mount*, perhaps *mount of beauty*; the name of one of the places where Israel encamped in the wilderness [Numb. xxxiii. 23, 24]. Nothing further is known of it.

SHARA'I, *liberated*; a son of Bani, who was required by Ezra to separate from his foreign wife [Ezra x. 40].

SHARATM. [See SHAARAIM.]

SHA'RAR, *beginning*; a Hararite, whose son Ahiam was one of David's guard [2 Sam. xxiii. 33]. He is called "Sacar" in 1 Chron. xi. 35.

SHARE'ZER, *prince of fire*; a son of Sennacherib, king of Assyria, who, with his brother Adrammelech, slew his father with the sword, and afterwards escaped into the land of Armenia [2 Kings xix. 37]. where, an ancient writer tells us, he and a numerous progeny prospered.

SHA'RON, or **SA'RON**, a *p'ain*; the name of a well-known district in Palestine, between the Mediterranean and the hilly country to the west and northwest of Jerusalem. It was celebrated for its beauty and fertility, and considerable portions, even now, are exceedingly productive, and more of it might be made so by proper cultivation [1 Chron. xxvii. 29; Song of Sol. ii. 1; Isa. xxxiii. 9; xxxv. 2; lxxv. 10; Acts ix. 35]. In 1 Chron. v. 16 only does Sharon appear without the article in Hebrew. This circumstance, and the fact that the Sharon here alluded to is included among the places inhabited by the Gadites, has led to the inference that it is not the Sharon commonly mentioned. As the tribe of Gad dwelt beyond the Jordan, there may have been a Sharon in that region; but whether it was a town or a plain it is impossible to determine.

SHARON, *ROSE OF*. [See ROSE.]

SHA'RONITE, a native or inhabitant of Sharon [1 Chron. xxvii. 29].

SHARU'HEN, *pleasant lodging place* (so Gesenius); a Simeonite town within the limits of Judah [Josh. xix. 6]. It has been supposed to be the Shaaraim of 1 Chron. iv. 31, and the Shilhim of Josh. xv. 32; but we have no modern traces of any of these towns, and therefore cannot possibly say whether they were all the same or different.

SHA'SHAI, *ruler*; a son of Bani, who was divorced, at Ezra's command, from his alien wife [Ezra x. 40].

SHA'SHAK, *desire*; a man of the tribe of Benjamin [1 Chron. viii. 14].

SHA'UL, *asked for*. 1. The son of Simeon and of a Canaanitish woman [Gen. xlv. 10; 1 Chron. iv. 24]. 2. A king of Edom who succeeded Samlah. He is described as "of Rehoboth" [1 Chron. i. 48, 49]; otherwise called "Saul" [Gen. xxxvi. 37, 38]. 3. A Kohathite Levite named in the genealogical list in 1 Chron. vi. [ver. 24].

SHA'ULITES [Gen. xlv. 13], the posterity of Shaul (1).

SHA'VEH, VALLEY OF, perhaps *valley of the plain*; the ancient name of a place otherwise known as the King's Dale, and commonly thought to have been near Jerusalem—the same, in fact, as Kidron [Gen. xiv. 17]. [See KING'S DALE.]

SHA'VEH-KIRIATHA'IM, *plain of Kiriathaim*, as it is expressed in the margin of the English Bible [Gen. xiv. 5]; a place where Chedorlaqmer defeated the Emins, who appear to have been its primitive inhabitants. [For the meaning and site of Kiriathaim, see KIRIATHA'IM.]

SHA'VSHA, secretary to David [1 Chron. xviii. 16]; called also "Seraiah" and "Shiaba" [2 Sam. viii. 17; 1 Kings iv. 3].

SHEAL, *prayer*; a man who had married a foreign wife, whom he divorced at the command of Ezra [Ezra x. 29].

SHEALTIEL, *asked for of God*; the father of Zerubabel [Ezra iii. 2]. [See SALATHIEL.]

SHEARIAH, *whom Jehovah estimates*; a son of Azel, and descendant of Saul and Jonathan [1 Chron. viii. 38; ix. 44].

SHEARING-HOUSE, a place mentioned in 2 Kings x. 12, 14. In the margin the phrase is rendered "house of shepherds binding sheep," and Gesenius explains it "house of the farm of the shepherds." It is probable that the Hebrew words "Beth-eked" constitute a proper name, and as such we have already treated them. [See BETH-EKED.]

SHE'AR-JA'SHUB, *a remnant shall escape*; a son of the prophet Isaiah, who, by command of God, accompanied him when he went to meet the king [Isa. vii. 3].

SHE'BA. This form represents two Hebrew words, שֶׁבַּע and שֶׁבַּח (*shebba* and *shebba'*). The first of these is an obscure term, compared by Gesenius with the Ethiopic for "man;" the second may signify an "oath." Three persons in the Old Testament bear the first name, and two the second. 1. The son of Raamah, the son of Cush [Gen. x. 7]. In the opinion of Keil and Delitzsch, "the descendants of Raamah, Sheba and Dedan, are to be sought in the neighbourhood of the Persian Gulf, from which the Sabæan and Dedanitic Cushites spread to the north-west, where they formed mixed tribes with descendants of Joktan and Abraham" ["Com. on Pent.," i. 165, English translation]. 2. A son of Joktan [Gen. x. 28]. The authors just quoted regard this Sheba as the founder of "the Sabæans, with the capital Saba or Mareb, Mariaba regia (Pliny), whose connection with the Cushite [ver. 7] and Abrahamite Sabæans [xxv. 3] is quite in obscurity." 3. The son of Jokshan, the son of Abraham [Gen. xxv. 3]. In Gen. x. 7 Sheba and Dedan appear as the sons of Raamah, and here we have a Sheba and a Dedan as grandsons of Abraham. The Sheba of Gen. x. 28 is a son of Joktan, and the Sheba of xxv. 3 is a son of Jokshan. It is not surprising that, with such similarity of names, to distinguish between the descendants of the respective Shebas should be impossible, or nearly so. The occurrence of a Seba adds to our difficulty, because the Greeks were compelled to write Sheba and Seba alike. The Sabæans of Joel iii. 8 are named after Sheba, and not after Seba, like those of Job i. 15 and Ezek.

xxiii. 42. The history of Sheba, the son of Joktan, must be sought for in connection with that of Joktan's descendants generally. The inquiry assumes additional interest when we remember (4) the kingdom of Sheba, which is mentioned in the time of Solomon, and at other times [1 Kings x. 1; Job vi. 19; Ps. lxxii. 10, 15; Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22, 23; xxxviii. 13]. The queen of Sheba brought Solomon gold, spices, and precious stones, and it is very apparent that she must have reached Jerusalem by a land route, as she came with camels and a very great train [1 Kings x. 2]. Almost all the other places in which the name occurs point in one direction, and that is towards Arabia, as the seat of the kingdom of Sheba, and indicate an active commercial character. Ezekiel [xxvii. 22] mentions Sheba and Raamah together, and [xxxviii. 13] Sheba and Dedan. We have abundant evidence of the existence of an Arabian kingdom of this name. It is mentioned not only in Scripture, but in classic authors and Oriental writers. It is scarcely possible to define the limits of Sheba, but it seems to have partly corresponded with Yemen on the south; and it is rather a curious coincidence that our Lord calls the queen of Sheba "the queen of the south." If there was a second kingdom of Sheba, it may have been, as some have suggested, towards the south-east of the Arabian peninsula [D'Herbelot, "Bibl. Orient.," s. v. *Saba*]. The capital of the Joktan Saba is said to have borne the same name as the kingdom, and to be what is now called Mareb, which lies far inland, nearly 200 miles north of Aden.

5. Sheba (meaning *oath*, as in Beer-sheba) was the name of a town in Simeon [Josh. xix. 2]. It has been thought to be the town of Beer-sheba with which it is mentioned, but we have no certain information upon the subject.

6. The son of Bichri, a Benjamite [2 Sam. xx. 1—22]. He raised the standard of revolt against David immediately after the termination of Absalom's brief career, and was followed by the general Israelite body, but was defeated by Joab, who pursued him to the very north of the kingdom. Sheba took refuge in Abel of Beth-maachah, where, at the instigation of a wise woman of the city, he was slain by the inhabitants to avert the threatened siege; his head being thrown over the wall to Joab. The latter collected his forces, and, in fulfilment of his pledge, returned to Jerusalem. With the death of the chief rebel the rebellion became extinct.

7. A chief man of the tribe of Gad in Bashan [1 Chron. v. 13].

SHEBAH, *an oath*; the well after which Beer-sheba was named [Gen. xxvi. 33]. The two forms, Sheba and Shebah, are alike in meaning. [See BEER-SHEBA.]

SHE'BAM [Numb. xxxii. 3]. [See SIBMAH.]

SHEBANTAH, *whom Jehovah made tender*. 1. One whom the Levites, at the command of David, appointed to blow the trumpet before the ark of God [1 Chron. xv. 17, 24]. 2. A Levite who took part in the psalmody of the Hebrew service under Nehemiah [Neh. ix. 4, 5], and who sealed the covenant with him [x. 10]. 3. Another Levite, a contemporary of Nehemiah, who also sealed the covenant with him [Neh. x. 12]. 4. A priest who did the same [Neh. x. 4]; elsewhere called "Shechaniah" [xii. 3].

SHEBA'RIM, *breaks*, apparently descriptive of the place to which it applied, especially as the word has the article in the Hebrew. The place was near Ai,



RUINS AT SHECHEM (NABLUS).

and is only mentioned in the account of the defeat of the Israelites there [Josh. vii. 5]. Some have supposed it was not the name of a place at all, but descriptive of the breaking up of the forces of Israel. We cannot concur in this opinion, but think that like Morad, in the same verse, it was a local and descriptive appellation.

SHEBER, one of Caleb's sons by his concubine Maachah [1 Chron. ii. 48].

SHEBNA, *tender youth*; formerly ruler of the palace [Isa. xxii. 15], and afterwards secretary [2 Kings xix. 2; Isa. xxxvi. 3] of Hezekiah. His character was such as to receive severe condemnation from Isaiah, in accordance with whose prophecy he was deposed from his first-named office, and Eliakim appointed in his place [Isa. xxii. 15—21].

SHEBU'EL, *captive of God*. 1. Chief descendant of Gershom the son of Moses, and ruler of the Temple treasures in the time of David [1 Chron. xxiii. 16; xxvi. 24]. 2. A son of Heman, whose work it was to "lift up the horn" in the musical portion of the Temple service [1 Chron. xxv. 4]; called "Shubael" in ver. 20.

SHECANIAH, *one intimate with Jehovah*. 1. A priest to whom fell the tenth lot of the three-and-twenty into which David divided the priests [1 Chron. xxiv. 11]. 2. A priest appointed by Hezekiah to distribute the daily portion of the priests for their service [2 Chron. xxxi. 15, 16].

SHECHANIAH. 1. A priest whose sons are mentioned in the genealogy in 1 Chron. iii. 21, 22, and whose

descendants returned from the captivity [Ezra viii. 3]. 2. Another person whose son Jahaziel returned from the captivity, bringing with him three hundred males [Ezra viii. 5]. 3. The son of Jehiel, who suggested to Ezra the propriety of causing the foreign wives of the people to be divorced [Ezra x. 2, 3]. 4. The father of Shemaiah, who repaired the wall of Jerusalem [Neh. iii. 29]. 5. The father-in-law of Tobiah, who had great influence over the nobles of Judah [Neh. vi. 18]. 6. A priest who came from Babylon with Zerubbabel [Neh. xii. 3]; called "Shebaniah" in ver. 14.

SHECH'EM, *shoulder*, or rather "the upper part of the back between the shoulders." 1. The son of Hamor, the Hivite prince who was cruelly and treacherously slain by Simeon and Levi, for his misconduct towards Dinah their sister [Gen. xxxiv.]. 2. A descendant of Manasseh, and ancestor of the Shechemites [Numb. xxvi. 31]. 3. Son of Shemidah, a Manassite [1 Chron. vii. 19].

SHECHEM, a celebrated city of Canaan in Samaria, probably named after the son of Hamor, mentioned in the preceding article. The name also appears in the forms *Sichem* [Gen. xii. 6], *Sychem* [Acts vii. 16], and *Sychar* [John iv. 5]. The term is used, apparently by anticipation, as early as the time of Abraham [Gen. xii. 6]. In the passage last referred to it is called "the place of Sichem," and in Gen. xxxiii. 18, the "city of Shechem." Jacob hid the idolatrous ornaments of his followers "under the oak which was by Shechem" [Gen. xxxv. 4], and in its neighbourhood his flocks were pastured by his sons [xxxvii. 12—14]. It was one of the cities of refuge [Josh. xx. 7], and

was possessed by the Levites [xxi. 21]. Here Joshua gathered the tribes before his death [xxiv. 1, 25], and here the bones of Joseph found a resting-place [ver. 32]. Gideon's concubine dwelt here [Judg. viii. 31], and this was the scene of Abimelech's transactions [ix. 1—57]. Rehoboam was appointed king in Shechem [1 Kings xii. 1], but it was shortly after made the head-quarters of Jeroboam [ver. 25]. There are still other allusions to the city in the Old Testament; and it comes before us in the New Testament in the account of our Lord's conversation with the Samaritan woman, on which occasion it is called Sychar [John iv. 5]. This last form of the name may be interpreted "falsehood," but it is not certain why it was adopted. Some suppose the change of name is intended to convey a reproach. We are told by Josephus that another name was Mabortha, which closely resembles the Mamortha of Pliny ["Wars," iv. 8, 11; "Hist. Nat." v. 13]; but what the reason and explanation of this name is doubtful. When the Romans restored the city after the war, they called it Neapolis, or New City, and it still bears this name slightly altered into Nablus.

The preceding references show that the records of Shechem reach over nearly 4,000 years; it is therefore one of the oldest cities in the world. During the whole of the Biblical period it must have been a place of some considerable importance, and also for a long time afterwards. According to some authorities, one of its bishops, Germanus, was at the Council of Nicæa (A.D. 325), although others call Germanus bishop of Samaria. The place is mentioned by Eusebius, and also by the Bordeaux Pilgrim, who seems to distinguish between "Neapolis," "Sechim," and "Sechar," but this is not certain in reference to the first and second names. The Pilgrim places "Sechim" at the foot of the Mount Gerizim, where it now stands; "Sechar" he locates a Roman mile from this. It is very likely that in his time a distinction of this kind had been introduced, and equally likely that it had no real foundation. The occurrence of confusion like this is not uncommon, and hence we sometimes find Samaria and Shechem interchanged. Very naturally, when pilgrimages to Palestine began to prevail, Shechem was made the scene of certain important events recorded in Scripture. In particular, it was said that Shechem was the place where Herod sentenced John the Baptist to be beheaded. It is unnecessary to enumerate all the historical and literary reminiscences of this interesting place. As an instance, however, of its importance, it may be added that under the Roman emperors coins were struck with its name upon them.

The ancient Shechem, doubtless, was upon or near the actual site of Nablus, which lies on the north of Gerizim, along the valley which parts that mountain from Ebal. The valley opens at the east into a plain running north and south; near the junction of the two are the tomb of Joseph and the well of Jacob. Whatever doubt may be thrown upon the first of these sites, there is little doubt about the second. Jacob's well had a church built over it. The church is mentioned by Theodericus (A.D. 1172) in this manner: "Now the well, above which the Lord sat, is distant half a mile from the city, and situate before the altar in a church which has been built over it." At a much earlier date (A.D. 570) Antoninus Martyr says: "A church has been made there in honour of St. John the Baptist, and the well is before the altar rails, and the water-pot is there, out of which the Lord is said to have drunk."

The actual inhabitants of Nablus are about 10,000, according to Mr. Mills, who classes them thus:—"Mohammedan, Christian, Samaritan, and Jewish; the Mohammedan numbering about 9,400; the Christian from 500 to 600; the Samaritan, 151; and the Jewish about 100." The interest of the place at the present time arises not merely from its historical reminiscences and antiquarian remains, but from its being the head-quarters of the Samaritans, who still retain their existence as a separate community, and still practise the rites of their religion. [Many modern travellers have written about Nablus; but the fullest and best account is that of the Rev. John Mills, "Three Months' Residence at Nablus."]

SHECHEMITES, the descendants of Shechem, of the tribe of Manasseh [Numb. xxvi. 31].

SHEDEUR, casting forth of fire; father of Elizur, chief of the Reubenites in the time of Moses [Numb. i. 5; ii. 10; x. 18].

SHEEP. The importance of sheep and other domestic animals in the civilisation of man can be best judged of by the condition of the Australian aborigines, who, being mere hunters and fishers, were, till the advent of Europeans, the lowest in the scale of humanity. The earliest patriarchs of the Israelites were shepherds or graziers, and not having originally received this portion of their domesticated cattle from foreign nations, they had indigenous names for them: *שׁוֹן* (*sch*) and *אֵזֶן* (*ezén*), each of which was occasionally used as a collective term, and included goats; *כֶּבֶשׂ* (*kebhes*), a lamb under a year old; *אֵיִל* (*ayil*), the adult ram, but originally applied also to the males of other ruminants, such as goats and deer; *רֶחֶל* (*rachél*), a female or ewe sheep—all referable to Hebrew roots with apposite meanings.

The normal animal, represented in the following illustration, from which all or the greater part of the



Syrian Sheep.

Western domestic races are assumed to be descended, is still found wild in the high mountain regions of Taurus, Kurdistan, and Persia, and is readily distinguished from two other wild species bordering on the same regions. These sheep probably constituted the flocks of Abraham and of Isaac. But when Jacob and his sons tarried in the land of Goshen,

they became acquainted, probably, with the common horned variety of Egypt and Continental Europe—in general white, and occasionally black. The Arabians

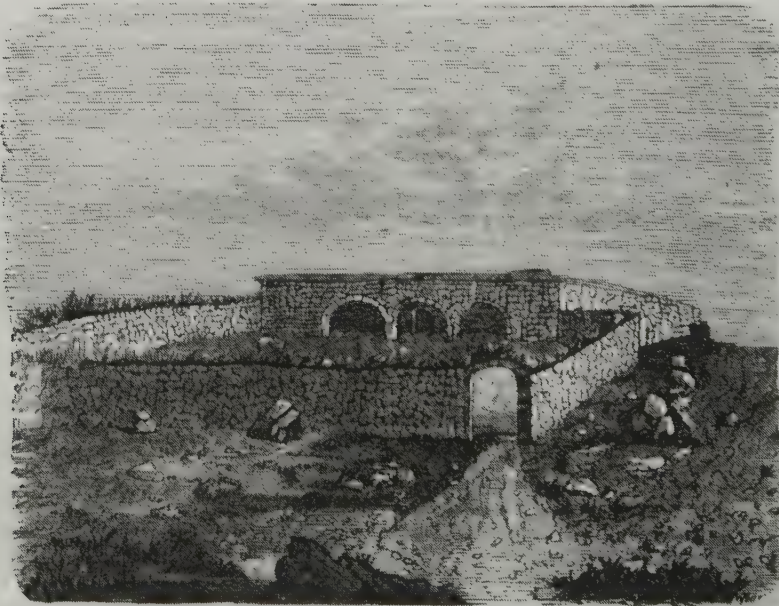
from the wild *Ovis tragelaphus*, or *barbatus*, the *kebech* of the Arabian, as well as of the African mountains. Flocks of the ancient breed, derived from the



BROAD-TAILED SYRIAN SHEEP.

appear also to have possessed from the remotest times a rufous breed; another with a very long tail; and, above all, one now commonly denominated "the

Bedouin, are now extant in Syria, with little or no change in external characters, chiefly the broad-tailed, seen in the above illustration, and the common horned



SHEEPFOLD.

Syrian," having a broad-tail, which is frequently supported on wheels. These three varieties are said to be of African origin; but they were just as likely of Arabian origin—the red hairy, in particular, having all the characteristics to mark its descent

white, often with black and white about the face and feet.

Sheep, in the various conditions of existence in which they would be found among a pastoral and agricultural people, are noticed in numerous places of the

Bible, and furnish many beautiful allegorical images, where purity, innocence, mildness, and submission are portrayed—the Saviour himself being denominated “the Lamb of God,” in twofold allusion to his patient meekness, and to his being the true paschal lamb, “slain from the foundation of the world” [Rev. xiii. 8].

SHEEPFOLD. Under the names of “fold,” “sheepfold,” and “sheepcote,” there are sundry allusions in Scripture to strongly-fenced enclosures, intended for the reception and protection of flocks [Numb. xxxii. 24; 1 Chron. xvii. 7; Ps. l. 9; lxxviii. 70; John x. 1, 16]. At the present time the sheepfold is called *marah*; it consists, as in the illustration on the opposite page, of an open space surrounded by a stone wall topped with thorns, while adjoining is a low flat building or shed, where the sheep are shut in when the nights are cold. The entrance to the fold is by a doorway. Wild beasts will occasionally overleap the fence and attack the flock within. During the summer months the shepherds and sheep pass the night in an enclosure fenced only with thorns [“Land and Book,” part ii., chap. xiv.]. It may be observed that “fold,” which occurs twice in the authorised version of John x. 16, is represented in the original by two distinct terms: *aulē* (aulē), and *ποιμνὴ* (*poimnē*), the latter of which really means “flock,” and is so rendered elsewhere in the New Testament [Matt. xxvi. 31; Luke ii. 8; 1 Cor. ix. 7].

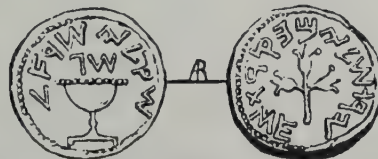
SHEEP-GATE, one of the gates of Jerusalem, mentioned by Nehemiah [iii. 1, 32; xii. 39]. Mr. Lewin accepts the view which regards it as the same with the Gate of Benjamin, on the east side of the city [“Jerusalem,” p. 299]. [See BENJAMIN, GATE OF.] Others identify the sheep-gate with the Bab el-Ghwarineh, near the north-west corner of the Temple area [Sepp’s “Jerusalem,” i. 129]. By others the Golden Gate has been suggested. On the whole, therefore, we are disposed to say, with Dean Alford, “The situation of this gate is unknown.” He adds, “It is traditionally supposed to be the same with that now called St. Stephen’s Gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa.” It is a general and probable opinion that what in the authorised version at John v. 2 is called the “sheep-market,” ought to be the “sheep-gate.” The original word is *προβατικὴ* (*probatikē*), which is an adjective simply meaning “sheep;” nor is it at all unlikely that for the full form, *ἡ πύλη ἡ προβατικὴ* (*hē pylē hē probatikē*) [as in Neh. iii. 1, &c.], people ordinarily used the last word. It is also likely that the sheep-market was actually in the vicinity, and that the pool of Bethesda was also called the “sheep-pool.” [See BETHESDA.] The Bordeaux Pilgrim (A.D. 333) refers to the pool as within the city, but does not mention the gate. The allusion of Antoninus the Martyr (A.D. 570) seems to show that in his time the pool of Bethesda was near the “greater gate”—that is, the Gate of Stephen, Bab Hotta, or Sheep Gate of Mr. Lewin’s school, who, therefore, have very ancient tradition in their favour as to the locality, if not as to other details. [See SHEEP-MARKET.]

SHEEP-MARKET. This term occurs in John v. 2, where the margin has “sheep-gate.” In the old English version of L. Tomsen, generally used before the present one, we find “the place of the sheep.” Jerome’s Latin makes it “a sheep pool.” The Peshito Syriac

calls it “a certain place of washing.” The Philoxenian Syriac agrees in sense with Jerome, and with some other ancient authorities. There seems no reason to doubt that it is the *probatikē* which Antoninus (as mentioned in the preceding article) calls the *picina natatoria* (bathing or swimming pool), and which many have identified with the pool of Bethesda. We do not undertake to decide this question, but only remark that, according to the best evidence, the *probatikē* was either the pool of Bethesda, or a gate not far from it.

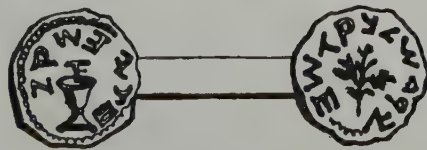
SHEHAR’AH, whom *Jehovah seeks*; one of the chief men of Benjamin [1 Chron. viii. 26].

SHEKEL. Etymologically, this word means “weight,” like our word “pound.” These words become attached to specific weights, when certain quantities are conventionally or officially regarded as the standard and representative. The shekel is com-



Shekel. (British Museum.)

monly estimated at ten pennyweights, or five-twelfths of an ounce troy. From its use as a weight, it was an easy transition to make it the representative of value. If silver was the standard of value, a shekel of silver would naturally stand for both weight and worth. But although probably identical at the beginning, they might in time deviate, in consequence of the same causes which have produced like deviations in other countries. In the Old Testament we read of several kinds of shekels: the shekel of the sanctuary or holy shekel [Exod. xxx. 13; Numb. iii. 47]. Ezekiel [xlv. 12] reckons the shekel at twenty gerahs, which agrees with Exod. xxx. 13, and seems to show that this was neither more nor less than the ordinary shekel. There were also half-shekels. Shekels of gold



Half-Shekel. (British Museum.)

are often referred to, and these may well have been shekels’ weight of gold [Numb. vii. 14, 20; 1 Kings x. 16]. Shekels of silver, whether as weight or as currency, were in like manner apparently the common shekel [Judg. xvii. 10; Jer. xxxii. 9]. It will follow, that as a weight the shekel was one, but that as a value it might vary. In later times shekels were stamped or coined. [See MONEY, WEIGHTS.]

SHE’LAH. 1. Son of Judah, by his wife Shuah, a Canaanite [Gen. xxxviii. 2, 5]. 2. Son of Arphaxad, and grandson of Shem [1 Chron. i. 18]; called “Salah” in Gen. x. 24.

SHE’LANITES, the descendants of Shelah, the son of Judah [Numb. xxvi. 20].

SHELEMTIAH. 1. One of those who had married foreign wives, contrary to the Mosaic law, and were commanded to divorce them after the return to Jerusalem [Ezra x. 39]. 2. One whose son assisted Nehemiah in rebuilding the wall of Jerusalem [Neh. iii. 30]. 3. A priest whom Nehemiah appointed to have charge of the tithes [Neh. xiii. 13]. 4. A man whose son Jehucal lived in the time of Zedekiah [Jer. xxxvii. 3]. 5. One whose son Irijah took Jeremiah into captivity [Jer. xxxvii. 13]. 6. One who married a foreign wife in Ezra's time [Ezra x. 41]. 7. One whose descendant Jehudi lived during the reign of Jehoiakim [Jer. xxxvi. 14]. 8. One whom Jehoiakim commanded to arrest Jeremiah and Baruch, after the destruction of the prophetic roll [Jer. xxxvi. 26].

SHE'LEPH, an obscure word; the name of a son of Joktan [Gen. x. 26; 1 Chron. i. 20]. He is supposed to have founded a tribe which Ptolemy calls Salapeni, apparently the same as one with a similar name, which Arab writers say dwelt in Yemen.

SHE'LESH, *triad*; a chief of the tribe of Asher [1 Chron. vii. 35].

SHELO'MI, *peaceful*; a chief of the tribe of Asher [Numb. xxvii. 27].

SHELO'MITH. 1. A woman of the tribe of Dan who married an Egyptian, and whose son was stoned [Lev. xxiv. 11]. 2. A daughter of Zerubbabel [1 Chron. iii. 19]. 3. The chief son of Izhar [1 Chron. xxiii. 18], called "Shelomoth" in 1 Chron. xxiv. 22. 4. One of the descendants of Moses, through Eliezer, whom David appointed to take charge of the Temple treasures [1 Chron. xxvi. 28]. 5. A son of Shimei, and one of the chiefs of the fathers of Leadan [1 Chron. xxiii. 9]. 6. One of those whose sons returned from the captivity [Ezra viii. 10].

SHELO'MOTH. [See SHELOMITH (3).]

SHELU'MIEL, the chief of the tribe of Simeon in the time of Moses [Numb. i. 6, 23].

SHEM, a name, *renown*; the first mentioned, if not the first-born, of the sons of Noah [Gen. v. 32; vi. 10]. It would appear from Gen. xi. 10 that Shem was born when his father was five hundred years old, or thereabouts, because we read, "Shem was a hundred years old, and begat Arphaxad two years after the flood." He and his wife were saved in the ark with Noah and the rest of the family, and he lived five hundred years after the birth of Arphaxad [xi. 11]. As the progenitor of the Shemitic nations, he occupies a distinguished position in the history of the world. In the genealogical table in the tenth chapter of Genesis the chief lines of descent from him are enumerated, and he is himself specially called by the singular title of "father of all the children of Eber." His immediate progeny were Elam, Asshur, Arphaxad, Lud, and Aram. It is probable that the "children of Eber" were a branch of one of the families of which Shem was the direct founder. [See HEBREW.] There is one passage in which Shem appears to advantage. When Noah fell into drunkenness, Shem and Japheth covered him with a garment. In consequence of this action, Noah foretold the pre-eminence of Shem over Canaan, and at the same time foreshadowed his spiritual distinction. With respect to the words "he shall dwell in the tents of Shem," it has been held by some that this means "God shall dwell in the tents of Shem;" but the more common, and perhaps more correct explanation is, that "Japheth" is meant. The

question has been frequently discussed, but it seems impossible to demonstrate which explanation is the true one [Gen. ix. 23—27]. The ambiguity of the language in the passage in view is not explained by the subsequent history of the Shemitic nations. Japheth has dwelt in the tents of Shem, and still dwells in them, to such an extent that scarcely any pure Shemitic nation is at present independent and self-governed. It may be said, too, that God has dwelt in the tents of Shem, because Shemitic peoples, whatever their apostacies, have not altogether lost the knowledge of one living and true God; from them, indeed, have emanated the monotheistic doctrines which now prevail in the world. In favour of the first interpretation, it has been added that Japheth dwells in the tents of Shem in a spiritual sense; enjoys the grace and favour of God, which were revealed in the first instance to the children of Shem, and occupies the religious superiority and honour which Shem in his descendants first held. Whichever solution we adopt we find the prediction realised; but on the whole we prefer the common opinion, that it is Japheth who is to dwell in the tents of Shem.

As Shem lived to the age of six hundred years, he must, if the ordinary chronology is correct, have survived till after the birth of Isaac.

SHE'MA. 1. A man of the tribe of Reuben [1 Chron. v. 8], called "Shemaiah" in ver. 4. 2. A son of Elpeal, who, with his brother Beriiah, "were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath" [1 Chron. viii. 13]; called "Shimhi" in ver. 21. 3. A companion and supporter of Ezra [Neh. viii. 4].

SHEMA, *hearing, rumour*; a town in the south of Judah [Josh. xv. 26]. The name occurs in 1 Chron. ii. 43, 44, where we read that the sons of Hebron were Korah, Tappuah, Rekem, and Shema, and that Shema was the father of Raham. In this passage the names appear to be those of places, even more than those of persons; but if of places, Shema was founded by a colony from Hebron. It has been thought that Shema is the same as Sheba in Josh. xix. 2, but we have no certain information on the subject.

SHEM'AAH, father of two men who were with David at Ziklag. The marginal and accurate reading is "Hasmaah" [1 Chron. xii. 8].

SHEMAIAH, *whom Jehovah heard*. 1. A prophet in the time of Rehoboam, who dissuaded him and his army from attempting to subjugate the kingdom of Israel [1 Kings xii. 22—24; 2 Chron. xi. 2—4], and who brought the people to repentance when invaded by Shishak, king of Egypt, and promised temporary deliverance from banishment [2 Chron. xii. 5—8]. 2. Son of Shechaniah, a friend and supporter of Nehemiah [Neh. iii. 29]. 3. A Simeonite prince [1 Chron. iv. 37, 38]. 4. A man of the tribe of Simeon [1 Chron. iv. 37]. 5. A Levite of the family of Merari [1 Chron. ix. 14; Neh. xi. 15]. 6. [1 Chron. ix. 16; Neh. xi. 17.] [See SHAMMUA (3).] 7. A Levite, who led two hundred of his brethren when David took the ark from Obed-edom to Hebron [1 Chron. xv. 8]. 8. A Levite, who wrote for David the names of the priests and Levites when their work was apportioned by lot [1 Chron. xxiv. 6]. 9. The first-born of Obed-edom, whose seventy-two sons are called "mighty men of valour" [1 Chron. xxvi. 4—8]. 10. A descendant of Jeduthun and assistant of Nehemiah [2 Chron. xxix. 14]. 11. One who returned from Babylon with Ezra [Ezra

viii. 13], and was sent by him to Casiphia for the purpose of obtaining ministers for the house of God [ver. 16]. 12. A priest who divorced his foreign wife under Ezra [Ezra x. 21]. 13. An Israelite, who had taken a foreign wife [Ezra x. 21]. 14. A false prophet hired by Sanballat and Tobiah to hinder the rebuilding of Jerusalem [Neh. vi. 10]. 15. A priest who signed the covenant with Nehemiah [Neh. x. 8]. 16. A prince of Judah who took part with Ezra and Nehemiah in the dedication of the wall of Jerusalem [Neh. xii. 34, 35]. 17, 18. Two others of the same name took part in the same ceremony—one a priest [Neh. xii. 42], another a Levite [ver. 36]. 19. An opponent of Jeremiah, and a false prophet. Striving to procure, by a letter to the high priest, the imprisonment of Jeremiah, he received from him a prophetic malediction in reply [Jer. xxix. 24—32]. 20. One of the Levites appointed by Jehoshaphat to teach the Law throughout the towns of his kingdom [2 Chron. xvii. 8]. 21. A Levite employed by Hezekiah to manage the tithes in the cities of the priests [2 Chron. xxxi. 15]. 22. One who contributed liberally in the reign of Josiah for the observance of the pass-over [2 Chron. xxxv. 9]. 23. A man of Kirjath-jearim, father of Urijah the prophet [Jer. xxvi. 20]. 24. Father of Delaiah, one of the princes to whom the prophecy of Jeremiah against Judah was reported by Michaiah [Jer. xxxvi. 12].

SHEMARI'AH, *whom Jehovah guards*. 1. A valiant man who joined David at Ziklag [1 Chron. xii. 5]. 2, 3. Two of this name were required to put away their foreign wives in the time of Ezra [Ezra x. 32, 41].

SHEME'BER, *soaring on high*; king of Zeboim, who, in alliance with the kings of Sodom and other places, cast off the yoke of Chedorlaomer, but was conquered, and taken prisoner, till rescued by Abram [Gen. xiv. 2, &c.].

SHE'MER, *guardian*; the person from whom Omri, king of Israel, bought the hill on which Samaria was built, and after whom the city was called [1 Kings xvi. 24].

SHEM'ESH. [See BETH-SHEMESH.]

SHEMID'AH, *fame of wisdom*; founder of one of the chief families in the tribe of Manasseh [Numb. xxvi. 32]; called "Shemidah" in 1 Chron. vii. 19.

SHEMID'AH [1 Chron. vii. 19]. [See SHEMIDA.]

SHEMIDATES, the descendants of Shemida [Numb. xxvi. 32; Josh. xvii. 2].

SHEMINITH, *eighth, or octave*; most likely a musical term for the guidance of those who sang the praises of the Lord in Israel. Gesenius thinks it denoted the lowest and gravest note, sung by men's voices [1 Chron. xv. 21; Ps. vi. (title); xii. (title)].

SHEMI'RAMOTH, *most high name*. 1. A Levite in the Temple choir in the reign of David. 2. Also a Levite. He was amongst those sent by Jehoshaphat to teach the Law to the people of Judah [2 Chron. xvii. 8].

SHEMITIC LANGUAGES. Of the various families of languages spoken upon the face of the earth, two especially claim the attention of the historian and the philologist. These are the Aryan and the Shemitic. To the first belong the tongues spoken by the nations which have occupied and still occupy the foremost place in civilisation, in poetry, and in the arts; such as the

Sanscrit, Greek, Latin, and the languages of Europe, excepting the Turkish. To the second, occupying a far more limited territory, belong the tongues of the nations which have held the foremost place in matters of religion—the Hebrew, the Syriac, and the Arabic.

Anciently these languages were called "Oriental," and by this name St. Jerome distinguishes them. But the title was obviously incorrect; for the Persian, the languages of India, of Central Asia, and, in fact, of the whole country to the east of the Tigris, do not belong to this family. The name "Shemitic"—or, as the French call it, "Semitic," not being able to pronounce the aspirate—has, therefore, been adopted, because these languages were especially spoken by the descendants of Shem, as the Aryan by the descendants of Japheth. It is no objection to the name that the Phœnicians, Canaanites, and many other descendants of Ham, spoke a cognate dialect. Language would be impossible if every word were pressed into its strict logical meaning. It is a sufficient defence for the name that, as a matter of fact, these languages have come down to us as the speech of the descendants of Shem, and that their three forms are the dialects of the three great divisions of his race. Diverse as languages are at present, the researches of philologists all tend to prove the Scriptural doctrine that they sprang from one common root [Gen. xi. 1]; but that God has given man a plastic power, by which he is perpetually modifying the words he uses [ver. 7]. Still, for many ages, languages would differ more in pronunciation and minor particulars than in their main elements. And as the descendants of Japheth seem to have possessed in a far higher degree the power of developing language than either the families of Shem or Ham, it is not to be wondered at if we find a greater and more marked difference between the Aryan and Shemitic tongues than between those spoken by the descendants of Shem and Ham, to say nothing of the close connection indicated in the Bible by the reiterated assertion that Canaan was to be Shem's servant [Gen. ix. 26, 27]. We must, however, bear in mind that the use of a Shemitic language does not necessarily prove that the nation speaking it sprang from Shem.

The territory occupied by the Shemitic languages is of limited extent, differing, of course, in different ages; but in the main consisting of the country between the Mediterranean and the Tigris, being bounded on the north by the chain of Taurus and the high lands of Armenia, and on the south by the Indian Ocean. Its main provinces are Palestine, Syria, Mesopotamia, Babylonia, and the Arabian Peninsula. From the latter it crossed over the Straits of Bab-el-Mandeb and occupied Abyssinia.

In speaking of this family of languages we propose, first, briefly to describe the most remarkable features which they have in common; and secondly, to say a few words on one or two special points.

The most remarkable common property of Shemitic languages is their indefiniteness. Instead of those refinements of meaning by which languages like the Sanscrit, the Greek, and the German express the most delicate shades of thought, Shemitic languages seldom attempt to give more than a vague general idea. This is partly owing to their inability to modify words. Each root with them is generally a verb, from which they form several conjugations, with numerous substantives, and comparatively few adjectives, but the root-meaning remains unchanged. [See ARABIC LANGUAGE.] Compound words they have none, and par-

ticles are few and rare. They have, moreover, none of those intricacies of syntax which in Aryan languages so powerfully modify the general sense. There is no interdependence of sentences, nothing to explain, correct, or give exactness. In fact, sentences with them are scarcely more than words placed in juxtaposition; and syntax the mere juxtaposition of sentences. The result is that their prose writings give only a simple, straightforward narrative, while their poetry is a succession of grand but vague ideas; and while nothing is easier than to translate the first, the second is full of difficulties. Constantly the idea is something to be felt, and not grasped: any translation, by making it more precise, omits also something of the halo floating round it. The outline becomes sharper, but with increased definiteness it loses much of that vastness which in the original so powerfully impressed the imagination. It speaks more clearly to the understanding, but leaves the fancy less free.

In modern languages numerous particles define the relation of the various parts of a sentence; in older Aryan languages this was effected by an elaborate system of cases and terminations; in the Shemitic languages the only instance of this kind is when one word follows another in what, in Latin, would be the genitive case; but, curiously enough, here it is the preceding word which is altered. Thus, *dābār* means "a word," but *dēbār Elohīm*, "the word of God;" *Elohīm*, "God," but *Elohēy Israel*, "the God of Israel."

Owing to these peculiarities of language, the effect of Shemitic poetry depends much more upon the ideas than upon the form of expression. Both Syriac and Arabic are rich in metres; still, even with them poetry is little more than the placing of ideas in juxtaposition, or, as it is called in Hebrew, parallelism. The Shemitic imagination was singularly grand and majestic, often even sombre and gloomy; and thus the ideas expressed are sublime, vast, and forcible. But that logical arrangement, that proportion of parts, and sequence of ideas, which is the beauty of Greek, and generally of Aryan poetry, is not found in that of the Shemitic race. [See POETRY.]

As regards Shemitic words, the root, as mentioned before, is the perfect tense of the verb. Probably in this it has merely retained the original law of all languages. Certainly the second sonorist is the root of all Greek words, and the perfect of Latin, while the present tense in both languages is a very modern creation, and nothing whatsoever is formed from it. In this, then, they have much in common with Aryan tongues, but they have this peculiarity, that the root with them consists of three consonants, whereas in Aryan roots there are but two. Thus, our word "to kill" has two consonants, *kt*; the Shemitic has three, *ktl*, which the Syrians vocalise as one syllable (*kāl*), "he killed," the Hebrews as two (*kātal*), the Arabs as three (*katala*). Now here there can be little doubt that the Aryan is the original form. Triliteral roots grew out of biliteral. The Shemitic families separated from the Japhetic races with a common but limited heritage of biliteral roots, but they modified these by the insertion or addition of another consonant. The root of *kātal* is not, as we might expect from our word "kill," *kt*, but *ktl*, from which there are formed in Hebrew seven or eight verbs, all having more or less the idea of cutting, separating into pieces. And thus the original connection between the Aryan and Shemitic tongues becomes more apparent. It is reasonable to suppose that the *kt* of the Hebrew is the same as the *cd* of the Latin *cædo*, "to kill," pronounced *kædo*, and the

English *ct* in *cut*; while in Greek a process seems to have gone on analogous to that of the Shemitic languages, for *kt* with *n* added becomes *kteinō*, "I kill," of which, however, the earlier form was *ktao*, and with *p* inserted *kepto*, "I cut."

As mentioned already, the power of the Shemitic family consists chiefly in developing the root. Thus, in the conjugation of verbs, though nothing can be more defective than the conjugation itself, yet the manner in which the root is twisted about is extraordinary. As regards the conjugation itself, there are only two tenses or times, one for action complete, and one for action incomplete. There is, properly speaking, neither present nor future, and to express these tenses they use the present participle: thus—"I going" may mean "I am going" or "I will go," and the sense must decide which is the most appropriate translation. But, on the other hand, by putting different vowels to the root they make it mean doing a thing industriously, making others do it, or doing it to yourself; while in Arabic, where there are twelve or thirteen modes of thus twisting the root besides these, they make it express two people mutually affecting one another, or one man doing an action to a few persons or to many, &c. So even in substantives, there are plurals which are to be used when there are only a few, and plurals when the things indicated are many. But while thus the root is made very productive, there is no power of modifying the meaning. The wonderful way in which, for instance, the Greek takes a verb, and gives every possible shade of meaning by prefixing prepositions, is a thing totally at variance with the genius of the Shemitic tongues, in which the prepositions are separate.

But passing over several interesting but minor questions, it is time to add a few words upon one or two special subjects of debate; and first, as regards the antiquity of these languages.

The most ancient branch is the Hebrew, which occupied the central portion of the region described above as the seat of the Shemitic race. Now, as regards this, it is remarkable that the names of the antediluvians are in Hebrew, but still in a dialect approaching more nearly to the Phœnician than to Biblical Hebrew. Thus Methusael, "the man of God," is the same as the Hebrew Bethuel; but this word *methu*, or *methy*, "man," very commonly occurs in Carthaginian names, but is not found in the Bible after the Flood. Next, it is evident that Abraham found no difficulty in conversing with the Canaanites, and that their names and the names of their towns have all Hebrew meanings. Moreover, from the remains of Phœnician literature, inscriptions, &c., still extant, it is plain that their language was substantially Hebrew. It does not, however, follow, as some have argued, that Abraham adopted the language of Canaan: on the contrary, there is reason to believe that Hebrew was the native tongue of Terah and his race and people; that generally all the descendants of Ham—the Egyptians, for instance, the Canaanites and Cushites—used a language not differing much originally from Hebrew.

The next great point to notice is that to this family of languages we owe writing. When writing began is a difficult question, but its invention is older than people think. The great era, however, in the history of writing was when it ceased to be pictorial, and began to represent sounds. Now in Egyptian books, and so in China at this day, the alphabet represents objects. If any one looks at the work edited by Lepsius, called "The Book of the Dead," he sees the pictures of all kinds of objects which gradually, how-

ever, have come, though imperfectly, to represent sounds. There are still traces of this in the names of the Hebrew letters: *aleph* means an "ox;" *beth*, a "house;" *gimel*, a "camel;" *daleth*, a "door," &c. But the great advance made was when *beth* came to signify simply the sound *b*, and *gimel* the sound *g*, &c. Now there is not the slightest doubt that the alphabets of Greece and Rome, and of modern Europe, are identical with the Hebrew. Many changes have been made: the Phœnicians seem to have carried with them in their voyages only sixteen letters, but from these sixteen our alphabets have been formed. The chief alteration has been the substitution of vowel sounds for aspirates or gutturals. Shemitic alphabets have no vowels. It is only in modern times that vowels were written either above or below the consonants. But they had several letters too harsh for the more delicate organs of the Greeks. Those have given way to vowels. Thus, *aleph* was a soft breathing; the Greeks made it the vowel *a*. *He*, the fifth letter, was a strong aspirate; the Greeks substituted an *e*, still keeping the old name: and so on. But substantially, the powers and order of the letters in our alphabets are the same as in Hebrew.

Upon this point we may remark, that though the invention of a phonetic alphabet, representing sounds and not objects, is probably to be ascribed to the Phœnicians, yet its early adoption by the Hebrews is a proof of their high mental state. The Hebrews, by discarding the pictorial element of the Egyptian alphabet, opened the way for the expression of abstract ideas, and for describing not merely the objects of nature, but the workings of the human mind.

The square form at present used in writing Hebrew is not older apparently than the Babylonian captivity. Before that they used a character more like that found on Phœnician monuments, or in Samaritan manuscripts. It is easy, however, to trace the gradual formation of the square from the earlier character, and the change probably was owing to the more general use of writing requiring an alphabet less cumbersome than that which had sufficed for earlier days.

Lastly, as regards the three great dialects, Hebrew flourished from the time of Moses to about 400 B.C. And to it belong, dialectically, the Phœnician inscriptions and the Samaritan Pentateuch. But for the last two hundred years it had been giving way to the Aramaic, the tongue used to the north of Palestine. Jeremiah, and others of the later prophets, feel powerfully the influence of this dialect; and many hold that Biblical Hebrew had gradually become a learned tongue, used only by the priests and nobles at Jerusalem, while the common people used Aramaic. However this may be, upon the return from Babylon, they could not understand the Scripture in Hebrew, and it was necessary for the scribes to translate it to them [Neh. viii. 7, 8]. To the Aramaic belong the Targums, the Talmuds, and all the earlier works of the Jews, written in Chaldee, or Eastern Aramaic; while in Western Aramaic or Syriac we have the Peshito version of the Scriptures, belonging to the second century after Christ, and a Christian literature reaching down to the twelfth century. But the language is even now spoken in north-western Persia, and the missionaries of the American Missionary Society have not only translated into it many standard English works, but the Scriptures both of the Old and New Testament. To this dialect Professor Max Müller refers the cuneiform inscriptions of Babylon and Nineveh.

Lastly, Arabic began to flourish as Syriac declined. Its district is to the south of the Holy Land, and its earliest form, the Himyarite, approaches very nearly to Biblical Hebrew. The Koran, however, in the seventh century, made the dialect of the tribe of Koreish the universal language of the Arab race, and this unfortunately greatly diminished the help to be expected from this source for the explanation of difficulties in the Bible, as this dialect was of all the least like Hebrew. Akin to the Himyarite tongue is the Amharic, the language at present spoken in Abyssinia, and which may yet prove useful for lexicographical purposes; while the Æthiopic, the ancient language of Abyssinia, now no longer spoken, but rendered famous by Bruce's discovery in it of the Book of Enoch, translated by Archbishop Laurence, seems most nearly related to the Aramaic stock.

Having thus sketched in outline the different dialects of this family, it may be interesting to add Renan's computation of the number of those still using them, in which, however, he has omitted all mention of the races speaking Arabic in India and other portions of Asia. There is no doubt, also, that his estimate of the Jews is far short of the actual truth ["Hist. des Langues Sémitiques," edit. iv., p. 43]:—

	MILLIONS.
People of Arabia	6
Syrians and Arabs in Turkey in Asia	6
Arabs in Egypt, Barbary, the Sahara, and Soudan. 10	
Shemitic races in Abyssinia and Eastern Africa ...	3
Jews in the whole world	4

29

So few in number, and so stationary (like their languages) are the people, to whom, nevertheless, God in his providence has assigned so important a place in the religious history of the world.

SHEMUEL, *heard of God*. 1. The son of Ammihud. He was selected to represent the tribe of Simoon, to which he belonged, at the division of the land among the tribes [Numb. xxxiv. 20]. 2. Another form of the name Samuel [1 Chron. vi. 33]. 3. A son of Tola, and a prince of the tribe of Issachar [1 Chron. vii. 2].

SHEN, *a tooth*, and hence "a crag," or "sharp rock." We read in 1 Sam. vii. 12 that "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer." We have no further information respecting Shen, which was probably a sharp rock called "the Shen," or crag. The word has the article in Hebrew.

SHEN'AZAR, *unknown*; one of the sons of Jeconiah [1 Chron. iii. 8].

SHENIR, the same as **SENI**, for which it has incorrectly been written by our translators in Deut. iii. 9; Song of Sol. iv. 8. [See **SENI**.]

SHE'PHAM, *nakedness*; a place mentioned in Numb. xxxiv. 10, 11, on the north-east border of the Land of Promise. It is not elsewhere spoken of by this name, and its position is not known.

SHEPHATHIAH, *judge of the Lord*; a Benjamite, the father of Meshullam [1 Chron. ix. 18].

SHEPHATTAH. In the Hebrew this and the preceding word are identical. 1. One of the sons of David; his mother was Abital [2 Sam. iii. 4; 1 Chron. iii. 3]. 2. A Haruphite who joined David at Ziklag [1 Chron. xii. 5]. 3. A prince of the Simeonites in the time of David [1 Chron. xxvii. 16]. 4. One of the sons of

Jehoshaphat, king of Judah [2 Chron. xxi. 2]. 5. An Israelite whose descendants, to the number of 372, returned with Zerubbabel from the captivity [Ezra ii. 4; Neh. vii. 9]. These were afterwards followed by eighty others of the same family [Ezra viii. 8]. 6. Another Israelite whose descendants are described as "the children of Solomon's servants," and who also returned to Jerusalem at the same time [Ezra ii. 57; Neh. vii. 59]. 7. The ancestor of Athaiab, of the tribe of Judah, who was selected, with others, to reside at Jerusalem after the captivity [Neh. xi. 4]. 8. The son of Mattan, and one of the princes who urged Zedekiah to put Jeremiah to death [Jer. xxxviii. 1—4].

SHEPHERD. The pastoral habits of the Hebrews are alone sufficient to account for the frequent use of this word, both in a literal and in a figurative sense, in Scripture. The Hebrew word so translated means "one who feeds or pastures flocks and herds," "a pastor." The word "pastor" is actually employed on several occasions, especially in Jeremiah [Jer. ii. 8; iii. 15; x. 21; xii. 10; xvii. 16]. Pastoral duties were naturally among the first in which men engaged; and these are, in fact, recorded to have been the duties of Abel [Gen. iv. 2, 4]. From the time of Abraham onwards the references to shepherds and their occupations are exceedingly numerous, and it is very apparent that among the descendants of Abraham the employment was an honourable one. Jacob and his sons, Moses, David, and other eminent characters, all acted as shepherds. In the time of Joseph it is said to have been a calling held in abomination by the Egyptians, who were probably too proud to indulge in a work which they looked upon as menial, and only fit for slaves. They may have had other reasons for this dislike, if it be true that they had been once conquered and ruled by a race of shepherds. Whatever the cause, the fact is clearly stated [Gen. xli. 34], and is illustrated and confirmed by the existing monuments of Egypt, where the abject position of a shepherd is signified by representing him upon the sole of the shoe of the haughty Egyptian. Dr. Hengstenberg says, "Joseph charges his brothers [Gen. xli. 34] that they shall say to Pharaoh that they are shepherds, in order that they may obtain a residence apart from the Egyptians, in the land of Goshen. 'For,' adds the author, 'every shepherd is an abomination to the Egyptians.' The monuments even now furnish abundant evidence of this hatred of the Egyptians to shepherds. The artists of Upper and Lower Egypt vie with each other in caricaturing them" ["Egypt and the Books of Moses"]. What is here said not merely agrees with the declarations of all the best modern writers on Egyptian antiquities, but receives confirmation from the statements of Herodotus and other ancient authorities.

It will scarcely be necessary here to go into details concerning the ordinary duties of a Hebrew shepherd. Flocks were often taken to a considerable distance for pasture. At night they were collected for protection from various dangers, and so it continues to this day. [See **SHEEFFOLD**.] Our Lord refers to the practice of naming sheep, and to the readiness with which the sheep learn to recognise the voice of their shepherds [John x. 3—5]. This is still true of the country. Dr. Thomson ["Land and Book," pt. ii., ch. xiv.] gives an interesting account of modern shepherds and their occupations in Syria, pointing out the harmony of Biblical allusions with the facts of the case.

The term "shepherd" is often used with a figurative application, sometimes to the rulers of the people, and sometimes to their Divine Lord and Head. The reason

of this is, of course, to be found in the analogy between the relations of a shepherd to his flocks, and the relations of rulers to their subjects, and of God to his people [Ps. xxiii. 1; lxxx. 1; Isa. xl. 11; xlv. 28; Jer. xxv. 34, 35; Nahum iii. 18; John x. 14; Heb. xiii. 20; 1 Peter ii. 25; v. 4].

SHEPHTI, *baldness*; one of the sons of Shobal, mentioned in the genealogy of 1 Chron. i. [ver. 40]. In Gen. xxxvi. 23 he is called "Shepho."

SHEPH'O [Gen. xxxvi. 23]. [See **SHEPHTI**.]

SHEPHUPHAN, *horned snake*; a Benjamite, and son of Bela [1 Chron. viii. 5].

SHERAH, *consanguinity*; the daughter of Ephraim, who built the cities of Beth-horon and Uzzen-sheerah [1 Chron. vii. 24].

SHEREBIAH, *flame of the Lord*; a priest who took a prominent part in the great work of reformation which Ezra and Nehemiah carried out at Jerusalem after the captivity. We first meet with his name among those of the priests whom Iddo dispatched from Casiphia, at the urgent request of Ezra, for the purposes of the Temple service [Ezra viii. 17, 18]. He was selected, with others, for the charge of the sacred vessels, which had been contributed by Artaxerxes and others for the house of God [vii. 12—16; viii. 24—30]; and took part in the duty of expounding the Law to the people as Ezra read it [Neh. viii. 7], and in the subsequent religious services [ix. 4, 5]. He was one of those who sealed the covenant with Nehemiah [x. 12], and appears to have been afterwards one of the superintendents of the singers [xii. 8, 24].

SHERESH, *root*; a son of Machir, and grandson of Manasseh [1 Chron. vii. 16].

SHEREZER, one of the messengers who was sent to Jerusalem by the children of the captivity, in the reign of Darius, to "pray for them before the Lord," and to inquire whether the custom of fasting in the fifth month was to be continued [Zech. vii. 2].

SHERIFFS, an order of magistrates or judges, so called in our translation of Dan. iii. 2, 3.

SHE'SHACH, an obscure word, apparently used of Babylon [Jer. xxv. 26; li. 41]. Jewish writers have supposed Sheshach to be equivalent to Babel, and to illustrate a cabalistic mode of writing, in which the last letter of the alphabet is put for the first, and so on. In this way the letters *resh* stand for *lamed* (*Sheshach* for *Babel*). This explanation is ingenious, but fanciful, and cannot be relied upon. The Syriac version supposes the Arsacidæ, or descendants of Ershach, to be meant; Ershach being the same as Arsaces. It may be fairly objected to this that Arsaces did not flourish till about B.C. 250, whereas Jeremiah clearly refers to a city or state which already existed. On the whole, we see no reason to doubt that Babylon is intended; but why called Sheshach we do not know. Sir H. Rawlinson has suggested that the moon-god was called by some such name in Ur of the Chaldees, and that a similar appellation was given to Ur the city, and so extended as to include the country. This, however, is little more than a conjecture, like the others.

SHE'SHAI, *whitish*; one of the sons of Anak, who dwelt at Hebron when the spies were sent to spy out the land [Numb. xiii. 22], and who were afterwards expelled and slain when the Israelites obtained possession of the country [Josh. xv. 14; Judg. i. 10].

SHE'SHAN, *lily*; a son of Ishi, and descendant of Jerahmeel [1 Chron. ii. 31]. Having no son, he gave his daughter in marriage to his servant Jarha [vs. 34, 35].

SHESHAZ'ZAR, the name by which Zerubbabel was known at the court of Cyrus [Ezra i. 8]. Fürst explains it "fire-worshipper."

SHETH, *appointed*. 1. The name of a person whose descendants are partly the subject of the prediction in which Balaam announced the triumph of the Messiah. But it has been disputed whether it is a proper name at all, as nothing is known of such a tribe or nation [Numb. xxiv. 17]. 2. Another form of the name of Adam's son Seth [1 Chron. i. 1].

SHETHAR, *star*; a prince of high dignity at the court of Ahasuerus [Esth. i. 14].

SHETHAR-BOZ'NAI, *star of splendour*; an officer of Darius, who was associated with Tatnai in the charge and administration of part of Palestine during the captivity; and, with his companions, attempted, but in vain, to hinder the rebuilding of the Temple [Ezra v.].

SHE'VA, *error*. 1. The scribe of David [2 Sam. xx. 25]. 2. A son of Caleb, and "father" of Machmash and Gibeon [1 Chron. ii. 49].

SHÉWBREAD. The literal translation of the Hebrew word thus rendered in the authorised version is "bread of the face," or "bread of presence." The shewbread was one of the ordinary oblations of the sanctuary, and was the subject of a precise and solemn regulation in the Levitical ritual. It consisted of twelve loaves, made of fine flour, which were placed in two rows on the table of shewbread in the holy place, each row being crowned with frankincense, which was burnt, it must be presumed, at the time when loaves were placed afresh every Sabbath day on the table before the Lord [Lev. xxiv. 5—17]. The bread removed from the sanctuary week by week was the special property of the priests, who were commanded to eat it in the holy place [ver. 9]. It was prohibited to all other persons, and therefore was refused to David and his companions in their extremity, until the priest yielded to the apparent urgency of the occasion [1 Sam. xxi. 3—6]; a concession which Jesus Christ sanctioned with his authority in his well-known argument with the Pharisees relative to the Sabbath [Matt. xii. 3, 4; Mark ii. 25, 26]. On the typical significance of the shewbread thus offered week by week in the sanctuary, and then consumed by the priests, Biblical interpreters are by no means agreed, and even eminent scholars take diametrically opposite views of the subject. The number of the loaves clearly has some reference to the number of the tribes, and may therefore be supposed to symbolise, first, the ancient Israel, and, secondly, the entire Church of God, "the true Israel." Taking this clue, we have little difficulty in reaching the conclusion that the shewbread, which was always before the Lord, symbolised the entire consecration of the chosen people to God, and the satisfaction with which he regarded them. Bähr understands it to be a representation of spiritual grace or nourishment, by which the life of the soul is nourished, and enabled to see the face or "presence" of God. Fairbairn thus explains his view of the type:—"The children of the covenant had most of all a spiritual relation to fill, as the occupiers of God's territory, and the guests of his house; they had a spiritual work to do for the interests of God's kingdom,

and in the doing of which they had also from his hand the promise of fruitfulness and blessing. How was such a result to appear? What here corresponds to the bread and wine obtained in the province of Nature? What but an increase of righteousness, for which the spiritual mind ever hungers and thirsts, and which, the more it grows in the Divine life, the more must it desire to have realised? But as the Divine life exists in its perfection with God, he must also supremely desire the same; he must seek for a becoming return of righteousness from his people, as if it were refreshment to his nature; and with such a spiritual increase they must never leave his house unfurnished" ["Typology," ii., p. 328]. Others see in the shewbread a type of Christ, as "the bread of life." In the absence of any clear and definite interpretation in Scripture itself, it is inexpedient to speak positively on the subject; but we have no doubt that the simplest interpretation is the true one, and that the shewbread, in its highest significance, represents the Church of God accepted through the incense of Christ's merits, and ever regarded with complacency by God.

SHIBBOLETH, *an ear of corn, also a stream*. We learn from Judg. xii. 6 that the Ephraimites could not pronounce this word correctly, but said "Sibboleth;" it was therefore used as a test by which the Gileadites recognised the fugitives of Ephraim in the days of Jephthah.

SHIB'MAH, incorrectly placed in Numb. xxxii. 38 for "Sibmah." [See **SIBMAH**.]

SHICRON, *drunkenness*; a town on the border of Judah northwards [Josh. xv. 11]. Its position is fixed with probable accuracy between Jabneel and Ekron, but no trace of it has been found.

SHIELD. The shield was used in defensive warfare from very remote ages, and is illustrated by the customs of almost all nations in which fire-arms are not, or were not, employed. There are several Hebrew terms rendered "shield" and "buckler," and it is certain that the shield must have varied in size, form, and materials, as it did in name. This diversity was partly due to the different requirements of swordsmen, spearmen, archers, charioteers, horsemen, and footmen. Some shields were borne by those who attended upon the warriors, but usually the warriors themselves carried them suspended upon the left arm, so as to leave the right free for using a weapon. Shields were made of wood, or wicker-work, or wood coated with leather, or with metal. Of these differences we have some intimations in Scripture, but our chief knowledge is derived from the literature and monuments of Greece and Rome, and from the remains of works of art in Egypt, Assyria, and various other nations. Information upon the general subject may be found in most works upon classical and Egyptian antiquities [1 Sam. xvii. 7; 2 Sam. i. 21; 1 Kings x. 17; 1 Chron. xii. 8, 24, 34; Isa. xxii. 6; Ezek. xxxix. 9; Nahum ii. 3].

God and earthly princes are sometimes called shields, as the defenders of their people [Gen. xv. 1; Deut. xxxiii. 29; Ps. xxxiii. 20; lxxxiv. 11]. Faith also is called a shield [Eph. vi. 16].

SHIGGAION, a word found in the title of Ps. vii. It is commonly understood to mean "a hymn." The word is probably related to Higgaion, which conveys the idea of a meditation. The plural of Shiggaion occurs in Hab. iii. 1, where it is written "Shigionoth."

SHIGIONOTH. This form appears in Hab. iii. 1,

in the phrase "upon Shigionoth;" but it is probable that the word rendered "upon" here denotes "after the manner of"—i.e., similar to the class of compositions called "Shigionoth." [See SHIGGAION.]

SHIHON, *overturning*; a town of Issachar [Josh. xix. 19]. The name would be better written "Shion," as the second *h* is not in the Hebrew word. Of the town itself we know of no certain traces. Eusebius mentions it in his "Onomasticon" as Sion, a village near Mount Tabor, but we do not find it now.

SHIHOR, *dark, turbid*; a name supposed by some authors to be that of the Nile, which the Greeks sometimes called by a name of similar meaning. We read in Josh. xiii. 3 that the borders of the land of Israel extended "from Sihor (that is, Shihor), which is before Egypt." We confess that this passage scarcely favours the idea that the Nile is meant, for the country north of the Sinaitic peninsula between Egypt and the lot of Simeon was not appropriated to the twelve tribes. We therefore prefer to regard Shihor here as applying to the brook which flows into the Mediterranean at Rhinocorura, el-Arish. The same remark applies to "Shihor of Egypt" in 1 Chron. xiii. 5. In two other places the Nile appears to be meant [Isa. xxiii. 3; Jer. ii. 18].

SHIHOR-LIB'NATH, or "Shihor of Libnah" [Josh. xix. 28], probably a stream upon the border of Asher, and flowing into the Mediterranean. It has been supposed to be the Belus of Pliny and Tacitus, near Acre; but this view is objected to. A preferable opinion is, that it was a stream more to the south; either the modern Nahr Belka, or the Zerka. The latter of these enters the sea a little north of Caesarea. The objection to this is, that it is too far to the south. We must therefore admit that it is uncertain where Shihor-libnath was; and, indeed, we cannot positively say that it was a river at all.

SHIL'HI, *dart*; the father of Azubah, mother of Jehoshaphat [1 Kings xxii. 42].

SHIL'HIM, a word of disputed meaning; *armed*, according to Gesenius; *wells*, according to Furst: the name of a town in the south of Judah [Josh. xv. 32]. It seems to be convertible with Sharuhin and Shaaraim [Josh. xix. 6; 1 Chron. iv. 31]. With reference to this diversity of opinion, Mr. Wilton has not inappropriately observed, that "no one who is at all acquainted with this and other characteristics of proper names in the Shemitic languages will feel surprise at such phenomena, or doubt for a moment the identity of the name under its differing forms" ["Negeb," p. 217]. The same writer gathers from the idea which he attaches to the name of Shilhim that it was well supplied with water; and from the name Shaaraim he infers that it was a fruitful place. Taking all circumstances into account, he concludes that its site was the modern el-Birein, at which Mr. Drew saw considerable ruins. This is not far from Wady es-Seram, which may represent Shaaraim. The locality in question lies considerably further south than Beer-sheba. We are not aware of any other proposed identification of Shilhim.

SHIL'LEM, *retribution*; one of the sons of Naphtali [Gen. xlii. 24; Numb. xxvi. 49].

SHIL'LEMITES, the descendants of Shillem [Numb. xxvi. 49].

SHILOAH, *the waters of*, probably so called from their gushing out. Shiloah seems to be the same as

Siloah [Neh. iii. 15], and the Siloam of the New Testament. [See SILOAM.]

SHILOH, a word the meaning of which is much controverted, and which is rendered differently by ancient and modern interpreters [Gen. xlix. 10]. In our version it is taken as a proper name of a prophetic personage, generally understood to be the Messiah. For "until Shiloh come" some would translate "until he come to Shiloh," understanding thereby the town of Shiloh, where the ark of the covenant rested for a long time. If Shiloh is the name of a person, it most likely means "the peaceful one," which is an appropriate designation of the Messiah. Another explanation makes it no proper name at all, and this is the case with the Greek, Syriac, and Latin versions. The Latin makes it mean this, "he who is to be sent," which favours the Messianic explanation. The Greek has "the things which are laid up for him," which refers the words to Judah's destiny. The Syriac conveys a similar idea. The view of our translators is the most simple and natural, and quite accords with that represented by the oldest of the Jewish Targums, where we read "until the Messiah come, whose is the kingdom." This version, which is given in the Targum of Onkelos, is substantially repeated, with considerable developments, in the Targum of Palestine. More recent Jewish authorities have not felt bound by the old interpretations; and, among other suggestions, they have hinted that Shiloh means "his son"—that is, the son of Judah; but they admit that even this means the Messiah. There are, then, two distinct renderings in substance, although there are several in form. The Messianic reference is maintained by powerful arguments, and by men of considerable learning. The non-Messianic view is generally adopted among rationalists, who cannot admit the prophetic element. By making it mean "until he, Judah, shall come to Shiloh," they get rid of the prophetic element, because they proceed to maintain that it was not written till after the event, or not until Shiloh was actually occupied, and the station of the ark. Apart from all doctrinal and grammatical considerations, it may be regarded as a fatal objection to the view just mentioned, that Shiloh, the town, was not in Judah at all, but in Ephraim. The reasons which have been advanced against taking the word "Shiloh" as a proper name are not altogether devoid of force; and therefore, while we thoroughly accept the Messianic allusion, with an immense number of ancient and modern authorities, we do not feel able to assert that the reality of the name has been demonstrated. Excellent and orthodox critics have felt the difficulty of insisting upon Shiloh as a proper name, and some of them have proposed to treat it as a noun meaning "peace," with a Messianic allusion. The preponderance of evidence is in favour of the Messianic interpretation, but opinions are very divided respecting the retention of the word "Shiloh" as a proper name. We uncompromisingly reject the translation "until he come to Shiloh," which, we see, has been introduced into Mr. Sharpe's revision of the English Bible. With equal decisiveness we abide by the Messianic reference, which is admitted by the most ancient authorities, even though they do not take Shiloh to be a proper name. Notwithstanding all the objections that are urged against its being so regarded, we are of opinion that it is rightly considered to be a proper name, and that the English version represents the true sense of the passage. (We recommend those who wish to enter more fully into a question which cannot well



SHILOH.

be discussed without Hebrew criticism, to the excellent notes upon Gen. xlix. 10 in the "Commentary on the Pentateuch" by Keil and Delitzsch. Here the text is thus rendered: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till Shiloh come, and the willing obedience of the nations be to him" [vol. i., p. 393].

Notwithstanding the slight put upon the Messianic interpretation by some writers, even by those from whom we should scarcely expect it, we see this explanation confirmed, and not weakened, in the events of history. The text is not taken to mean that Judah should at no time be without a royal ruler of his own, but that the regal power should not finally cease from Judah until the Shiloh had come. The objections founded upon the Babylonish captivity, and similar intermissions, are of no force, because it is the complete and final termination which is pointed out, and that only happened after the time of Christ ["The Book of Prophecy," by G. Smith, LL.D., p. 320].

SHILOH, perhaps *quiet*; a city of Ephraim, to the right of the road from Jerusalem to Shechem, and nearer Shechem than Jerusalem. It is by common consent fixed at Seilun. After the conquest of Canaan there was a general assembling at Shiloh, where the tabernacle was set up; and there also the allotments were made of such as remained without a portion in the land [Josh. xviii. 1—10]. The ark remained here during the time of the judges, until it fell into the hands of the Philistines. The tabernacle was subsequently removed to Nob and Gibeon [1 Sam. i. 3; iv. 3; Ps. lxxviii. 60; Jer. vii. 12—14; xxvi. 6]. From the passages out of the Psalms and Jeremiah, it is very clear that Shiloh fell to decay after it lost its spiritual distinction, nor have we any intimation that it re-

covered. Jerome speaks of it as in ruins, and ruins appear upon its site at this day. The position of this ancient and famous city is indicated in Scripture with singular minuteness [Judg. xxi. 19]; it was literally "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." This description is most precise. Many travellers have visited Seilun, and recorded their impressions. Among them Mr. Tristram says: "Shiloh is a mass of shapeless ruins, scarcely distinguishable from the rugged rocks around them, with large hewn stones occasionally marking the site of ancient walls. Generally, however, the stones, if they ever were dressed or shaped, have utterly lost all traces of art, and are as shapeless and irregular as any flint that has been disinterred from the gravel beds of Abbeville." The same author found relics of Christian and Roman art ["The Land of Israel," p. 151; Sepp's "Jerusalem," ii. 25].

SHILO'NI, the *Shilonite*, or *man of Shiloh*; the father of Zechariah [Neh. xi. 5]. The name is by some writers supposed to be a designation merely of Zechariah.

SHILONITE, SHILONITES. In the singular number this designation is only found in connection with the name of Abijah the prophet, who is universally called "Abijah the Shilonite" [1 Kings xi. 29; xv. 29, &c.]; but whether in this case, or in those wherein the word is found in the plural [1 Chron. ix. 5], the term is intended to denote the inhabitants of a place, or the members of a particular family, is extremely uncertain.

SHIL'SHAH, *tried*; one of the sons of Zophah, named in the genealogical list of 1 Chron. vii. [ver. 37].

SHIMEA, *listener*. 1. One of the sons born to David in Jerusalem [1 Chron. iii. 5]. 2. A Levite of the family of Merari [1 Chron. vi. 30]. 3. A Levite of the family of Gershon, and the father of Berachiah [1 Chron. vi. 39]. 4. One of David's brothers, called "Shammah" in 1 Sam. xvi. 9, and "Shimeah" in 2 Sam. xiii. 3, 32; xxi. 21.

SHIMEAH. 1. A brother of David [2 Sam. xxi. 21]. 2. A son of Mikloth, and descendant of Gibeon [1 Chron. viii. 32]; called "Shimeam" in 1 Chron. ix. 38.

SHIMEAM, *fame*. [See **SHIMEAH** (2).]

SHIMEATH, *hearing*; an Ammonitess, whose son, Jozachar or Zabad, was one of the murderers of Joash [2 Kings ii. 21; 2 Chron. xxiv. 26].

SHIMEATHITES, a family residing at Jabez. They were scribes, but the reason of their name is not certainly known [1 Chron. ii. 55].

SHIMEI, *famous*. 1. A son of Gershon, and grandson of Levi [Numb. iii. 18; 1 Chron. vi. 17, &c.]; described, however, by an error of transcription or otherwise, as a son of Merari in 1 Chron. vi. 29. 2. A Benjamite of the house of Saul, who signalled himself at the time of Absalom's revolt against his father David, by an outburst of the bitterest envy, following the king in his flight from Jerusalem with curses and stones [2 Sam. xvi. 5-8]. Abishai would instantly have revenged the insult but for the express prohibition of David, who recognised the hand of God in the shame thus heaped upon him in the hour of his trial [2 Sam. xvi. 9-12]. When David returned in triumph to Jerusalem, Shimei joined the men of Judah in their progress to meet him, and, falling down at the king's feet, implored forgiveness for his crime, and was again spared from the zealous indignation of Abishai [2 Sam. xix. 16-22], receiving, at the same time, a solemn pledge from David that his life was secure [ver. 23]. No further notice of Shimei appears in the sacred narrative till the death of David was near. Among the instructions of the dying king to Solomon is a special warning concerning Shimei, of whose fidelity he evidently had considerable doubts [1 Kings ii. 8, 9]. Accordingly, Shimei was commanded, after the death of David, not to leave Jerusalem or cross the Kidron on any pretext whatever, on pain of instant death [vs. 36, 37]. Some three years later, without leave asked, Shimei broke his engagement in order to recover two of his servants who had escaped to Gath; and Solomon being made acquainted with the circumstance, summoned him to his presence after he returned, and having remonstrated with him on the violation of his word, ordered him to be put to death [vs. 39-46]. 3. One of those who, with Zadok the priest, and others, refused to acknowledge Adonijah as David's successor [1 Kings i. 8]. He is probably the same person who is described in 1 Kings iv. 18 as "the son of Elah," and a Benjamite, to whom, with eleven others, was assigned the charge of providing victuals for King Solomon and his household [iv. 7]. 4. A son of Pedaiiah, and brother of Zerubbabel [1 Chron. iii. 19]. 5. A son of Zacchur, in the tribe of Simeon, who had a numerous family [1 Chron. iv. 26, 27]. 6. A son of Gog, in the tribe of Reuben [1 Chron. v. 4]. 7. A Levite of the family of Gershon [1 Chron. vi. 42]. 8. The superintendent of the tenth division of singers in the Temple [1 Chron. xxv. 17]. The suggestion in the marginal reading at ver. 3, that his name was

omitted in the list of the sons of Jeduthun, has every probability in favour of its correctness. 9. A Ramathite, who had chief charge of David's vineyard [1 Chron. xxvii. 27]. 10. One of the sons of Heman, who, in the reformation under Hezekiah, assisted in purifying the Temple, and preparing it for the resumption of the sacred rites [2 Chron. xxix. 14]. 11. A Levite who, with his brother Cononiah and others, were entrusted by Hezekiah with the charge of the offerings and tithes brought to the Temple [2 Chron. xxxi. 12, 13]. Whether he is the same as the Shimei last mentioned, we have no means of knowing. 12. A Levite who was commanded by Ezra to put away the alien wife he had married during the captivity [Ezra x. 23]. 13, 14. Persons on whom a similar charge was laid [Ezra x. 33, 38]. 15. An ancestor of Mordecai, Esther's relative [Esth. ii. 5].

"The family of Shimei" are mentioned in the remarkable prophecy of Zech. xii. [ver. 13]. The marginal reading, in accordance with the Septuagint, suggests that "Shimei" is synonymous with Simeon; but the reference is probably to the descendants of Shimei (1). In this case the prophecy is perhaps designed to include the highest and the lowest branches of the priestly order.

SHIMEON, a descendant of Harim who, at the command of Ezra, put away his foreign wife [Ezra x. 31].

SHIMHI, *famous*; a Benjamite, whose sons are mentioned in the genealogical list of 1 Chron. viii. [ver. 21]; identical, according to the marginal reading, with Shema [ver. 13].

SHIMI [Exod. vi. 17]. [See **SHIMEI** (1).]

SHIMITES [Numb. iii. 21; Zech. xii. 13], the descendants of Shimei (1).

SHIMMA [1 Chron. ii. 13]. [See **SHAMMAH** (2).]

SHIMON, *inhabitant of the desert*; a person whose sons are mentioned in the genealogical list of the tribe of Judah, but of whom nothing further is known [1 Chron. iv. 20].

SHIMRATH, *guardian*; a Benjamite, and one of the sons of Shimhi [1 Chron. viii. 21].

SHIMRI, *watchman*. 1. A Simeonite, whose name has been preserved in the genealogy of 1 Chron. iv. [ver. 37]. 2. The father of Jediah, one of David's valiant men [1 Chron. xi. 45]. 3. A son of Elizaphan, who assisted in the purification of the Temple at the reformation of religion carried out by King Hezekiah [2 Chron. xxix. 13].

SHIMRITH, *a female guard*; the mother of Jehonabad, who, with Zabad, murdered King Joash [2 Chron. xxiv. 26]. [See **SHOMER** (1).]

SHIM'ROM, *watchman*; one of the sons of Issachar [1 Chron. vii. 1]. This word is erroneously put in the English Bible for **SHIMRON**. [See **SHIMRON** (1).]

SHIM'RON, *a keep, or watch*. 1. The fourth named of the sons of Issachar, and founder of the family of Shimronites [Gen. xlii. 13; Numb. xxvi. 24; 1 Chron. vii. 1]. 2. An ancient royal city of Canaan, whose king and forces, with many others, were defeated by Joshua at the waters of Merom [Josh. xi. 1]. Shimron, with its villages, was afterwards allotted to the tribe of Zebulun [Josh. xix. 15]. It seems to have been

the same as Shimron-meron [Josh. xii. 20]. No certain identification of the place has been proposed. [See SHIMRON-MERON.]

SHIMRON-MER'ON, probably the same as Shimron, and, like it, in the north of Palestine [Josh. xii. 20]. The site is unknown. No such name appears in modern maps of the country; but a Meiron is found a little way north-west of Safed. This is a place where there are sundry ancient tombs to which the Jews resort as pilgrims in considerable numbers. Robinson thinks it the Meron and Beth-meron of the Talmud. Hillel and Shammai, and other eminent rabbis, are said to be buried here [Robinson's "Bibl. Res.," ii. 430; iii. 73].

SHIMRONITES, the descendants of Shimron [Numb. xxvi. 24].

SHIM'SHAI, *the shining one*; the scribe or secretary of Rehun, who assisted in attempting to stop the progress of the rebuilding of the Temple, at the termination of the captivity [Ezra iv. 8, 9, 17—23].

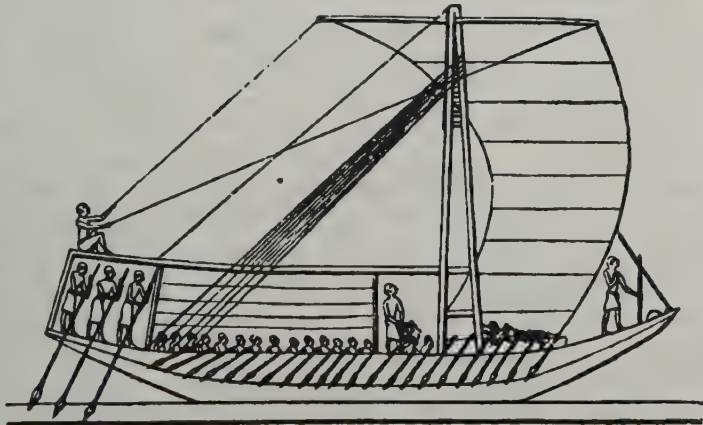
SHINAB, meaning uncertain; a king of Admah. It was in the attack upon him and his confederate kings that Lot was taken prisoner by Chedorlaomer [Gen. xiv. 2].

SHINAR, a word of ancient and unknown derivation. In the Greek, Latin, and Syriac versions it is called "Senaar," or "Sennaar," and is understood to be a district of Babylonia, but its limits are uncertain. It was in a plain in the land of Shinar that the immediate descendants of Noah halted and erected the tower of Babel, with the city of the same name. Here also occurred the confusion of tongues, and the dispersion of nations [Gen. xi. 1—9]. The name was current in the time of Isaiah [Isa. xi. 11], and of Zechariah [Zech. v. 11]. The earliest reference to Shinar is in the account of the cities which Nimrod built. From this it would seem that Babel, Erech, Acad, and Calneh were all in the land of Shinar [Gen. x. 10]. There can be no doubt of its general identification, because Daniel speaks of Nebuchadnezzar as carrying the Jewish king and the Temple treasures into the land of Shinar. It was therefore generally identical with Babylonia, or the south of Mesopotamia. We are not aware that the name Shinar has yet been recovered from the cuneiform inscriptions, but it was evidently common among the Jews.

SHIP. The Jews were never remarkable for maritime enterprise. Their commerce with distant countries was either carried on by overland routes, or through the medium of nations of more nautical tastes. This was the rule, and, in the case of the apparent exceptions, it is all but certain that the sailors were chiefly foreigners. Even in their most prosperous periods the Hebrews had no permanent navy, and were usually content with the fishing vessels which plied along the shore of the Mediterranean, or upon the waters of the Lake of Galilee. These fishing boats were, no doubt, of small size and inferior construction, and it is shown by the Gospels that they were sometimes put to hard shifts by the winds which agitated the little Galilean lake. When Solomon made a navy of ships in Ezion-geber, on the eastern arm of the Red

Sea, he was compelled to avail himself of the assistance of Hiram's sailors [1 Kings ix. 26—28]. From a comparison of the parallel passage, it is clear that even the ships were mainly due to Tyrian skill [2 Chron. viii. 18]. On a subsequent occasion Jehoshaphat provided himself with ships at the same port, but they were wrecked before they set sail; and when Ahaziah offered to co-operate in a repetition of the venture, Jehoshaphat declined to make any fresh attempt [1 Kings xxii. 48, 49]. We infer from 2 Chron. xx. 35—37 that Jehoshaphat and Ahaziah were partners in the first attempt, but the alliance was one which God condemned.

There are no means of ascertaining when ships were first invented, but we have very few allusions to them in the earlier books of the Bible. Jacob speaks in a way to indicate that he must have known them, and we may conclude that foreign commerce was already practised among the Canaanites on the sea-coast of Phœnicia [Gen. xlix. 13]. Balaam refers to ships from Chittim [Numb. xxiv. 24]; and Moses himself



Egyptian Ship of War. (Thebes.)

once names ships, by which he says the Lord shall take the people into Egypt [Deut. xxviii. 68]. Job knew something of floating vessels [Job ix. 26]; and we gather from Judg. v. 17 that the tribe of Dan had ships of some sort very early. There are sundry other passages in which ships are introduced for the purpose of illustration, but it is certain that the chief merchant seamen with which the Jews were acquainted were the Phœnicians. The famous ships of Tarshish were doubtless Phœnician, and were so called from their destination, like the "Indiamen" of our own time. It is by no means unlikely that all vessels similar to those engaged in the trade with Tarshish were called "ships of Tarshish."

The question of the construction of the ships of the ancients cannot be discussed in a work like the present. The above illustration, taken from the Egyptian monuments, represents a ship of war. Neither do our limits enable us to give any sketch of the extent and character of early maritime commerce. Mercantile pursuits were not carried on to any extent among the Hebrews, as we have said, nor among the Egyptians, the Assyrians, and the Persians. Joppa was almost the only port of the Jews, and the ships that went in and out there were chiefly Phœnician. Tyre and Sidon were the great water-carriers of the old world. In

later times we find in the New Testament allusions to ships belonging to the Romans and others, and in them voyages of considerable length were undertaken. The Acts of the Apostles throw more light on this subject than all the other Scriptures put together, so far as the actual details of navigation are concerned. To those who would study the subject, the narrative of the voyages and shipwreck of St. Paul is of extreme interest and value. The best book for explaining this portion of Scripture is "The Voyage and Shipwreck of St. Paul" [London, 1836].

SHIPH'I, rich; the father of Ziza, a prince of the Simeonites [1 Chron. iv. 37].

SHIPH'MITE, the designation of Zabdi, who was entrusted with the charge of the vineyards in the reign of David [1 Chron. xxvi. 27].

SHIPH'RAH, beauty; one of the midwives who had the courage to disobey King Pharaoh's orders for the destruction of the male infants of the Hebrews, and was rewarded with the special favour of God [Exod. i. 15].

SHIPH'TAN, judge; the father of Kemuel, an Ephraimite prince who represented his tribe in the division of Canaan [Numb. xxxiv. 24].

SHI'SHA, exile; the father of the two scribes or secretaries of King Solomon [1 Kings iv. 3].

SHISHAK, king of Egypt, and founder of the Bubastite dynasty, numbered by Manetho the twenty-second. It consisted of nine kings (four of whom bore this name), and reigned from B.C. 962 to B.C. 743, or during a space of 219 years. Manetho's present text assigns to them 120 years, which the Apis epitaphs and other contemporary monuments convict of an error to the amount of a century in defect, so that we must read 220 years. At the same time these venerable hieroglyphical records contain astronomical indications, which enable us not only to determine the true duration of this important dynasty, two of whose kings (*viz.*, Shishak and his son Osorkon, the Zerah of 2 Chron. xiv. 9) are referred to in the Bible, but also to lay down the precise dates of the several reigns on the chronological scale. This is succinctly shown in the article PHARAOH, to which the reader is referred for further information on this topic.

Shishak I. reigned twenty-two years (answering to the twenty-one and odd months assigned to him by Manetho), from B.C. 962 to B.C. 940. This alone would serve to identify him with the Shishak of the Bible, who was already on the throne of the Pharaohs during the last years of Solomon, from whom he protects Jeroboam [see 1 Kings xi. 40], and who captured Jerusalem in the fifth year of Rehoboam [1 Kings xiv. 23, &c.]; for Shishak II. did not begin to reign till B.C. 886, as is proved by an eclipse of the moon which a Karnak hieroglyphical inscription records to have fallen out in his fifteenth year, and which has been satisfactorily shown to have been no other than the total lunar eclipse of March 16th, B.C. 851. Hence this later Shishak, it will be seen, did not ascend the throne till nearly a whole century after the death of Solomon and the accession of Rehoboam, which was in B.C. 959. [See CHRONOLOGY, BIBLICAL.]

The chronological evidence, alike negative and positive, is thus entirely in favour of the identification with Shishak I., whose synchronism with both Solomon and Rehoboam is fairly established by a strictly independent investigation of the Hebrew annals on the one

side, and of the Egyptian on the other. There exists, however, a still more striking confirmation of the truth and exactitude of the Biblical history than that furnished by the synchronism in question. Shishak's reign was a glorious one, and, with the wonted pride of an Egyptian conqueror, he resolved to leave behind him an imperishable record of his military prowess and achievements. This record is still extant in the magnificent tableaux of his various wars, with the accompanying hieroglyphical legends, which adorn the so-called portico of the Bubastite kings at Karnak, on the site of ancient Thebes. Amongst his conquests, that of Judaea occupies a conspicuous place. From the fact that these buildings of his at Thebes were not finished until the Pharaoh's twenty-first year, as proved by an inscription at Silsilis, where the stones were quarried, the eminent Egyptologist, Dr. Brugsch, argues that his Jewish campaign depicted on the Bubastite portico belongs to his last years. The inference would be plausible if this were the only campaign of Shishak's recorded there. But this is far from being the case. Comparatively few of the hundred and thirty personifications of cities captured by him, and which he is seen leading in chains, belong to Palestine. Hence the argument is unsound, and the monument furnishes no indication inconsistent with our date of the capture of Jerusalem in his eighth year (B.C. 935). Nor can we altogether agree with Dr. Brugsch that the crenellated cartouche, which was prematurely read, sometimes "king of Judah," and sometimes "Jerusalem," is the name of some Palestinian city or town otherwise unknown. It seems to us to be that of Juttah, which in Josh. xv. 55; xxi. 16, is described as a city of the priests situated in the tribe of Judah, unless the addition "Melek," *i.e.*, "of the king," indicates rather another Juttah. With these reserves, we present our readers with a translation of the passage of the invaluable "Histoire d'Egypte" relative to this most interesting monument:—

"We know that under Rehoboam the division of Solomon's kingdom took place. After the death of that powerful monarch, Jeroboam returned from Egypt, and was elected king over Israel; whilst Rehoboam, Solomon's son, retained only the crown of Judah. Fearing the hostile intentions of Jeroboam, and of that prince's Egyptian allies, Rehoboam fortified and provisioned the principal places of his kingdom, *viz.*, Bethlehem, Hetam, Tekoah, Beth-sur, Socco, Adullam, Gath, Maresa, Ziph, Adoraim, Lachish, Azekah, Zorah, Ajalon, and Hebron. But in the fifth year of Rehoboam's reign Sheshonk I. (Shishak) marched against Jerusalem. He had with him 1,200 chariots, and 60,000 horsemen; and the people were without number that came with him out of Egypt; the Lubims (Lybians), the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem." He pillaged the treasures of the Temple, as well as those of the royal palace. "He carried away also the shields of gold which Solomon had made."

"The representation near the portico of the Bubastite kings at Thebes furnishes the historian with an excellent commentary on the Biblical narrative. Let us examine the particulars. The great bas-relief at Karnak shows us King Shishak crowned with the two crowns of Upper and Lower Egypt. He lifts his right arm, and brandishes the Egyptian scimitar to massacre a number of foreign enemies on their knees at his feet. Hieroglyphical legends engraved on the wall, near the figure of the king, inform us that the Pharaoh is no

other than the victorious son of the Sun, and cherished darling of Ammon, Sheahonk I. The names of the foreign cities, fortresses, and countries captured by the Pharaoh are inclosed in more than 130 crenellated cartouches, surmounted by half-length figures, each representing the personified locality. The god Ammon and the goddess of the Thebaid are conducting to the king the grand series of conquests, which they hold by a cord. Amongst these the names which follow represent, with others, the geographical designations mentioned in the Bible:—Ro-ba-ta, Rabbith; Ta-an-kau, Taanach; Sa-no-ma-aa, Shunem; Ro-ha-ba-aa, Rehob; Ha-pou-ro-maa, Hapharaim; A-do-ro-ma, Adoraim; Ma-ha-no-ma, Mahanaim; Qa-ba-aa-na, Gibeon; Bat-hoa-ro-na, Bethhoron; Qa-do-met, Kedemoth; A-jou-lo-n, Ajalon; Ma-ka-do-au, Megiddo; and many others besides. The geographical name in the twenty-ninth cartouche, Joud-a-malok, which has been taken erroneously, after Champollion, as the hieroglyphical equivalent of the Hebrew words *Jehuda Malek*, 'the king of Juda,' simply designates an unknown Palestinian town, captured with the rest by the Egyptian Pharaoh. It should be remarked, before quitting the subject, that Sheahonk I., according to this list of captured cities, made himself master of Idumea also, and of some portions of the country of the Philistines."

SHITRAI, *scribe*; a Sharonite who had charge of the flocks of David [1 Chron. xxvii. 29].

SHITTAH-TREE. "Shittah," *tree*, plural "Shittim," occur in several passages of Exodus, and indicate the kind of wood which was employed in making various parts of the tabernacle while the Israelites were wandering in the wilderness. This circumstance alone would suffice to show that the wood in question could not be, as has been conjectured by some, valuable foreign wood, but was one of the few timber-trees indigenous in the desert where the Israelites wandered. The largest and most common trees in such places are the acacias or mimosas (*Acacia Nilotica* and *A. sayal*); and most travellers, from Dr. Shaw to Dr. Robinson, have agreed in identifying this yellow and fragrant-blossomed and gum-bearing tree with the "shittah" of Scripture.

Dean Stanley remarks, "The wild acacia (*Mimosa Nilotica*), under the name of *souk*, everywhere represents the *seneh* or *senna* of the burning bush. A slightly different form of the tree, equally common under the name of *sayal*, is the ancient 'shittah,' or, as more usually expressed in the plural form (from the tangled thickets into which its stem expands), the 'shittim' of which the tabernacle was made" ["Sinai and Palestine," p. 21].

The shittah-tree is also mentioned as forming part of the offerings [Exod. xxv. 5; xxxv. 7, 24]. It is also noticed as a tree worthy of planting in connection with the myrtle and other fragrant shrubs [Isa. xli. 19].

SHITTIM, *acacias*; a valley or plain in the land of the Moabites, on the borders of Canaan; also called Abel-shittim [Numb. xxv. 1; xxxiii. 49]. The Israelites were encamped here when Joshua sent out the spies [Josh. ii. 1], and from hence the people removed to the Jordan before they crossed over [iii. 1]. It is mentioned by Joel and Micah [Joel iii. 18; Micah vi. 5]. Some have thought, however, that Joel alludes to a different place. [See ABEL-SHITTIM.] Mr. Tristram, in reference to this place, says: "We made an effort to explore the immediate neighbour-

hood, which abounded in rich birds and plants. Little artificial channels conducted the water among the thickets. The cultivation was in irregular patches like the Safieh, and a small party of semi-nomad descendants of the Adwan had erected their huts, and were reaping and threshing their barley about half a mile from our camp. The remains of Keferrein, which has hitherto been unidentified with any historical site, are very like those of ancient Jericho, extending on to a gravelly, rocky slope above the watered oasis, and comprising a small isolated rock or peak of insignificant size, which seems to have been the stronghold of the ancient city. The traces of building were like those of Zumrah on the other side. Had it not been for the name, I should have felt disposed to look for Bethabara here, as the waters are far more abundant than at Nimrin, and the ruins indicate a place of greater population and importance. While attempting to penetrate the wilderness of thorns, we came every five minutes upon some little stream, conveying plenty and fertility in its course. We were, in fact, in the plain of Shittim, and on climbing a little eminence near, we could see the rich wilderness of garden, extending in unbroken verdure right into the corner, at the north-east end of the Dead Sea, under the angle formed by the mountains of Moab, where the Wady-Sumeimeh enters the lake. . . . Among the tangled wilderness, chiefly near its western edge, still grow many of the acacia-trees, 'shittim' (*Acacia sayal*), from which the district derived its appropriate name of Abel-ha-shittim, 'the meadow or moist place of the acacias'" ["Land of Israel," 523, 524].



Shittim-tree (*Acacia Arabica*).

SHITTIM-WOOD, the wood of the acacia or "shittah" [Exod. xxxvi. 20, &c.].

SHI'ZA, *beloved*; the father of Adina, one of David's valiant men [1 Chron. xi. 42].

SHO'A, an obscure word, perhaps *opulent*; a place mentioned along with Pekod and Koa [Ezek. xxiii. 23]. It appears to be the name of a province of Assyria; but it has been doubted whether it is a proper name at all. If there was a place so called, we know nothing of it beyond the simple reference in Ezekiel.

SHO'BAB, *apostate*. 1. One of the sons of David and Bathsheba [2 Sam. v. 14; 1 Chron. iii. 5]. 2. One of the sons of Caleb, the son of Hezron [1 Chron. ii. 18].

SHO'BACH, *poured out*; the general who commanded the division of Hadarezer's forces which was summoned from "beyond the river" to the king's assistance, after the defeat of himself and his allies at Rabbah. The progress of Shobach was, however, arrested at Helam by David, who had taken the command in person; and in the battle fought there, Shobach was slain [2 Sam. x. 16—18].

SHO'BI, *captor*; one of those whose descendants came from Babylon with Zerubbabel [Ezra ii. 42; Neh. vii. 45].

SHO'BAL, *pilgrim*. 1. A son of Seir, and one of "the dukes" of the Horites [Gen. xxxvi. 20; 1 Chron. i. 38]. 2. One of the sons of Caleb, and grandson of Hur [1 Chron. ii. 50, 52; iv. 1, 2]. He founded the city of Kirjath-jearim.

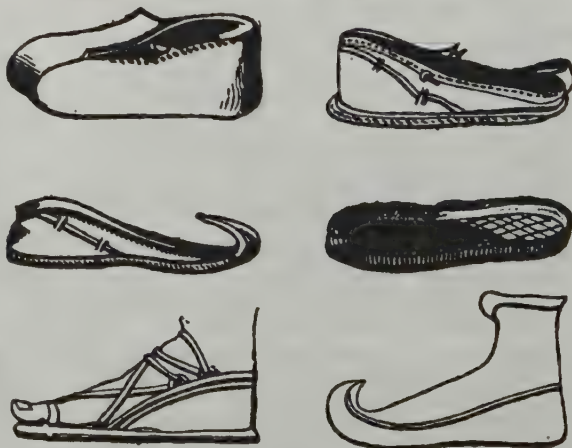
SHO'BEK, *thicket*; one of those who sealed the covenant with Nehemiah [Neh. x. 24].

SHO'BI, *captor*; son of Nahash, the Ammonite, who nobly distinguished himself by showing kindness and hospitality to King David on the occasion of his flight from Jerusalem to Mahanaim [2 Sam. xvii. 27]. [See NAHASH.]

SHO'CO, SHO'CHO, SHO'CHOH. [See SOCOH.]

SHOE. Among ancient nations, and in the East at the present day, shoes have assumed a variety of forms, from the sandal, which merely protected the sole of the foot, to a complete covering for the foot and ankle. It is not easy to give a verbal description of some of these articles, as worn in Egypt, Turkey, Persia, and elsewhere. One form is a flat board, raised from the ground by two pieces of wood fixed underneath. This is kept in position by means of a sort of stud fastened into the board and held between the toes; or by a strap across the middle; or by a strap across the ankles, and a loop for the insertion of the great toe. There are also other arrangements of straps, and in some examples the sole rests flat upon the ground. In some cases slippers are used, strongly resembling our own ["Description de l'Arabie," by Niebuhr, plate ii.]. Mr. Lane says: "Few of the ladies of Egypt wear socks or stockings; but many of them wear *mazz* (or inner shoes), of yellow or red morocco, sometimes embroidered with gold; over these, whenever they step off the matted or carpeted part of the floor, they put on *babooq* (or slippers), of yellow morocco, with high, pointed toes; or use high wooden clogs or pattens (*kabkab* or *kubkab*), generally from four to nine inches in height, and usually ornamented with mother-of-pearl or silver, &c. These are always used

in the bath by men and women, but not by many ladies at home: some ladies wear them merely to keep their skirts from trailing on the ground; others to make themselves appear tall" ["Modern Egyptians"]. With reference to the shoes worn by men, the writer last quoted says, "The shoes, *markob*, are of thick red morocco, pointed, and turning up at the toes. Some persons also wear inner shoes, *mazz*, of soft yellow morocco, and with soles of the same; the outer shoes are taken off on stepping on a carpet or mat, but not the inner; for this reason the former are often worn turned down at the heel." A very common form of shoe in Persia is a sort of slipper, with a very high heel, and sometimes with the toe turned up. Other shoes covering the whole foot are also worn in Persia ["Residence in Persia," by J. Perkins, whose illustrations supply numerous examples]. With regard to Palestine, Pierotti says: "Sandals alone were worn on the feet, without any other protection, as is obvious from many passages; and the same fashion still remains among the Bedawin, the Fellahin, and the common people generally" ["Customs, &c., of Pal." p. 133]. Dr. Thomson tells us that the people of Syria "scrupulously drop their slippers, shoes, or boots at the door when they enter a room, and keep on their head-dress" ["Land and Book," chap. ix., pt. i.]. As the shoes may have contracted defilement, they must be put off on entering temples and all sacred places, so that no one can enter a mosque or a shrine with his shoes on. Similar opinions and practices have prevailed in the East from a very remote period. Mr. Mills observes that "the shoes worn in Nablus are of two kinds: one is the loose, slipper-like shoe, made of morocco, and imported principally from Damascus. These are comparatively expensive, and are only worn by the better classes. The other is the common Arab shoe, in shape similar to our own, but of the most clumsy and primitive make, manufactured by the natives. They are made of goats' or sheep's skin, poorly dressed, and are some defence from the stones; but hardly any at all from cold or wet. These are the shoes worn by the poorer class in the town, and uni-



Ancient Shoes. (Egyptian Monuments.)

versally by the country people" ["Modern Samaritans," pp. 107, 108]. The same writer says that the females never wear shoes in the house, but are

barefooted like the men; when out in the court they wear *kukols*, a sort of wooden pattens or sandals, with two upright bits of board under each, lifting them from six to twelve inches above the ground. The monuments of Greece, Rome, Egypt, Assyria, and Persia supply countless illustrations of shoes of every description. Many of these strongly resemble most modern types, but some are peculiar. [For further details the reader may consult works on ancient costumes, such as the "Kostümkunde" of Weiss.]

SHOHAM, a Merarite named in the genealogical lists of 1 Chron. xxiv. [ver. 27].

SHOMER, *watchman*. 1. The parent of Jehozabad, who, with Joachar, conspired against and murdered King Joash [2 Kings xii. 21]. In 2 Chron. xxiv. 26 the name is Shimrith, who is described as a Moabiteess, the word being in the feminine. If this be correct, Shomer would be the mother of Jehozabad. It must be admitted that the insertion of the mother's name is unusual under such circumstances. 2. An Asherite [1 Chron. vii. 32], called "Shamer" in ver. 34.

SHOPHACH [1 Chron. xix. 16]. [See SHOBAOH.]

SHOPHAN, perhaps *hidden* or *hollow*; a town built by Gad east of the Jordan [Numb. xxxii. 35]. Nothing is known of its actual site, but possibly it was at Seifh, a little to the south-east of Gadara.

SHOSHAN'NIM, *lilies*; a musical term found in the Psalms [Ps. xlv.; lxix. (titles)]. It is usually believed to mean a kind of instrument bearing some resemblance to a lily in form; but it has also been thought that the common explanation is wrong, and that an instrument with six strings is meant. We prefer the ordinary explanation, which is quite consistent with the idea that the Shoshannim were stringed instruments. [See the next article.]

SHOSHAN'NIM-EDUTH. This phrase is difficult of explanation; it occurs in the title of Ps. lxxx. Eduth seems to mean "a law" or "testimony," and may be separately translated, so as to make the whole stand thus—"Upon Shoshannim, a testimony." In the title of Ps. lx. the first word is in the singular, "Shushan-eduth," where the phrase may be similarly rendered, "Upon Shushan, a testimony." [See SHOSHANNIM.]

SHU'A, *wealth*. 1. A Canaanite, whose daughter was married to Judah [1 Chron. ii. 3]. 2. A daughter of Heber the Asherite [1 Chron. vii. 32].

SHU'AH, *prostration*. 1. One of the sons of Abraham and Keturah [Gen. xxv. 2; 1 Chron. i. 32]. 2. The brother of Chelub, in the genealogy of Judah [1 Chron. iv. 11]. 3. [See SHUA (1).] [Gen. xxxviii. 2, 12.]

SHU'AL, *jackal*; one of the sons of Zophah, in the tribe of Asher [1 Chron. vii. 36].

SHU'AL, THE LAND OF, *land of the fox, or jackal*; a district of Palestine, probably in Benjamin [1 Sam. xiii. 17]. It is perhaps the same as the "land of Shalim" [1 Sam. ix. 4]. We have no clue to its identification. [See SHALIM, LAND OF.]

SHU'BAEL [1 Chron. xxiv. 20; xxv. 20]. [See SHEBUEL.]

SHU'HAM, *pit-digger*; a Danite, and the founder of the family of the Shuhamites [Numb. xxvi. 42].

SHU'HAMITES, the descendants of Shuham [Numb. xxvi. 42, 43].

SHU'HITE, an epithet applied to Bildad, in the Book of Job, but whether derived from his family or his place of abode is unknown, though apparently the latter. It may be noticed, however, that Abraham had a son named Shuah, and that "Shuhite" would denote one of his descendants [Gen. xxv. 2; Job ii. 11].

SHU'LAMITE, a word used of one of the female characters in the Song of Solomon [vi. 13]. We know of no place from which she could be named. The nearest approach to the word is in the form "Shunam-mite," from "Shunem," and some have thought them synonymous, but we have no evidence upon the subject.

SHU'MATHITES, one of the families of Kirjath-jearim, of whose locality and origin nothing is known [1 Chron. ii. 53].

SHUNAMMITE, a person of Shunem [1 Kings i. 3; 2 Kings iv. 12].

SHUNEM, perhaps *twofold*; a town of Issachar [Joah. xix. 18]. Here the Philistines encamped when they came against Saul [1 Sam. xxviii. 4], and here Eliaba enjoyed the hospitality of the pious and generous Shunammite woman [2 Kings iv. 8]. Abiahag, who waited upon David when he was old, was from this town [1 Kings i. 3]. The indications of Scripture point out the locality in which it must be sought: it was near the plain of Jezreel, and not far from Mount Gilboa. Ancient and modern writers agree to place it at Sulem, a few miles north of Zerin, or Jezreel, and south-west of the lesser Hermon [Sepp's "Jerusalem," ii. 65]. Dr. Robinson describes Sulem, or Solam, as a small village without ancient remains ["Bibl. Res.," ii. 324].

SHU'NI, *tranquillity*; a Gadite, and the founder of the family of the Shunites [Gen. xli. 16; Numb. xxvi. 15].

SHU'NITES. [See SHUNI.]

SHUPHAM, *horned snake*; a Benjamite, whose descendants were included in the census taken in the plains of Moab [Numb. xxvi. 39]. In 1 Chron. vii. 12 he is called "Shuppin."

SHUPHAMITES. [See SHUPHAM.]

SHUPPIN. [See SHUPHAM.]

SHUR, *an inclosure, a wall*; a city between Palestine and Egypt, giving name to a wilderness in the same region [Gen. xvi. 7; xx. 1; xxv. 18; Exod. xv. 22; 1 Sam. xv. 7; xxvii. 8]. There is very little doubt that Shur was on the north-eastern border of Egypt, but it is in vain to speculate upon its exact position; it is not even known whether it was near the coast or inland, but we should suppose it was inland, and either to the east or north-east of the Suez branch of the Red Sea.

SHU'SHAN, *a lily*; a celebrated city, the Susa of Greek and Latin writers, and once the metropolis of Elam. In the Old Testament it is mentioned in the books of Nehemiah, Esther, and Daniel [Neh. i. 1; Esth. i. 2, 5; ii. 3, 5, 8; iii. 15; iv. 16; ix. 11—15, 18; Dan. viii. 2]. The sacred writers frequently name "the palace" along with Shushan, and the river Ulai is also spoken of as in the immediate vicinity. Three places especially have been proposed as the site of the

city. One of these is Shuster, on the river Kuran or Panitigris; the second is Susan, considerably to the east of Shuster; and the third is Shush, some distance to the north-west of Shuster. All these may be generally spoken of as to the north-east of Busrah, or Bassorah, and to the north of the head of the Persian Gulf. We regard Shush as the true site of ancient Shushan, and we shall therefore not speak further of the claims advanced in favour of the others.

Of the city, whose magnificence is implied or described by the sacred penmen and other writers, nothing now remains but an immense mound of ruins. The tomb of Daniel, as it is called, although regarded with much veneration, is comparatively modern, and does not contain the prophet's bones. Benjamin of Tudela refers to the city as in his time still inhabited. In modern days English explorers have revealed some of the mysteries which hung over the spot. We learn that Shushan is mentioned in the cuneiform records of Assyria, about B.C. 650. About 625 B.C. Nabopolassar, the conqueror of Babylon, seized Susiana, which subsequently fell into the hands of Cyrus and the Persians. From that time it was the chosen winter residence of the Persian kings, under whom it became very magnificent. It is spoken of by Herodotus, Strabo, Pliny, and other secular writers, in such a way as to show its importance. Daniel saw one of his visions here [Dan. viii.]; Nehemiah was here when he began his public life [Neh. i.]; and here occurred most of the events recorded in the Book of Esther. From Shushan Xerxes set out on his great expedition to Greece: it was taken possession of by Alexander the Great, and, after various fortunes, became a chief city of the Parthians and the Sassanians. A Christian church was early planted here, but the city declined, fell into the power of the Mahometans, and eventually became all that remains of so many Oriental cities—a mouldering heap. The area covered by the principal ruins is about three miles and a-half in circumference. For a minute account of these ruins we must refer to the "Chaldea and Susiana" of Mr. Loftus, to whose admirable pages we have been mainly indebted. The author just named, and General Williams of Kars, made great excavations and most important discoveries upon the site of Shushan. They brought to light the relics and ground-plan of the vast and splendid palace described in Esther, and referred to by Daniel and Nehemiah; they also recovered numerous specimens of ancient art, so that we can now understand the literal exactness with which Daniel, for example, speaks, when he says he was "at Shushan in the palace, in the province of Elam, and by the river Ulai" [Dan. viii. 2].

If the reader will turn to the first chapter of Esther, he will find some description of the gorgeous hall at Shushan in which imperial luxury revelled. To show the correspondence between the splendid building in question and the one discovered recently at the same place, it will suffice to quote a sentence or two from the narrative of Mr. Loftus:—"The great hall at Susa consisted of several magnificent groups of columns, together having a frontage of 343 feet 9 inches, and a depth of 244 feet. These groups were arranged into a central phalanx of thirty-six columns (six rows of six each), flanked on the west, north, and east by an equal number, disposed in double rows of six each, and distant from them sixty-four feet two inches." The ground-plan, therefore, as given by Mr. Loftus, represents a centre group of thirty-six pillars in six parallel rows, and three groups of twelve each. Each group of twelve is in two rows of six; one group standing in

front towards the north, a second flanking the west, and a third the east. Four of the columns in the centre group had trilingual inscriptions upon their bases. With regard to the style of architecture, it was very massive; the columns were fluted, and those in the outer groups had bases resembling an inverted lily (*shushan*). The inscriptions record that the building was founded by Darius, and completed by Artaxerxes. It is believed that the immense structure, with its dependent buildings, occupied a square of 1,000 feet each way.

We regard the discovery as one of the most striking of modern illustrations and confirmations of the truth of the inspired narrative. The other relics found at Shushan belong to various periods, some of them as late as seven or eight hundred years after Christ.

SHUSHAN-EDUTH, a shorter form of **SHOSHAN-NIM-EDUTH** [Ps. lx. (title)].

SHUTHALHITES, the descendants of Shuthelah [Numb. xxvi. 35].

SHUTHELAH, *rending*; an Ephraimite, and ancestor of Joshua [Numb. xxvi. 35; 1 Chron. vii. 21, 27], who was slain by the men of Gath during a foray into their country.

SFA, STAHĀ, counsellor; a person whose descendants were among the Nethinims who returned to Jerusalem with Zerubbabel [Ezra ii. 44; Neh. vii. 47].

SIB'BECAI, SIB'BECHAI, perhaps the *Lord sustains*; a Hushathite, who was captain of David's guard for the eighth month, and slew the giant Saph, or Sippai, in the battle of Gob [2 Sam. xxi. 18; 1 Chron. xi. 29; xxiv. 4; xxvii. 11].

SIB'BOLETH. [See **SHIBBOLETH**.]

SIB'MAH (the same as **SHEBAM** and **SHIRMAN**), *coolness*; a town in the tribe of Reuben [Josh. xiii. 19], and in the ancient territory of Moab, on the east of the Jordan [Numb. xxxii. 3, 38]. From the verse last referred to, it seems to follow that the town was built, or rather restored, in the first instance, by the children of Gad, probably with a change of its name. It is subsequently referred to by Isaiah and Jeremiah, almost in the same words, as famous for the vine [Isa. xvi. 9; Jer. xlviii. 32]. Jerome [on Isa. xvi.] identifies it with a locality not above 500 paces from Heshbon, but the name seems to have disappeared from that neighbourhood. There is a ruin called es-Sameh about five miles east of Heshbon, laid down in Van de Velde's map. We mention this because Sibmah is called "Shamma" in the Syriac version of Josh. xiii. 19.

SIBRAIM, *double hope* (Gesenius), or *double hill* (Fürst); a town of Syria, said to be between "the border of Damascus and the border of Hamath" [Ezek. xlvii. 16]. It is nowhere else mentioned, and its true position cannot be ascertained.

SI'OHEM, the same as **SHECHEM** [Gen. xii. 6]. [See **SHECHEM**.]

SICKLE, a well-known agricultural implement. The form of the sickle among the Egyptians, as it is represented upon the monuments, partly resembled that now in use among ourselves. It was curved and toothed, and had a short handle, which was turned towards the point, and not away from it as with us. The ears of corn were cut off with it near the top of the straw. A sickle more exactly like ours was used

for warlike purposes, but this would perhaps be more correctly called a pruning-hook. Of the sickle of the Assyrians no representation has come under our notice, and we are not aware that any has been found. The sickle of the Jews is also unrepresented by ancient monuments. The sickle of the Greeks and Romans was very similar to the modern one, and we find it introduced into Egypt under the successors of Alexander [Deut. xvi. 9; Jer. i. 16; Joel iii. 13; Mark iv. 29; Lev. xiv. 14—19]. The reader will find this subject illustrated in the article AGRICULTURE [vol. i., pp. 32, 33].

SID'DIM, THE VALE OF, a locality of which we read in only one chapter of Scripture [Gen. xiv. 3, 8, 10]. In the former of these verses, our translation has "the vale of Siddim, which is the salt sea." Now the "salt sea" is the Dead Sea, and the words at least imply that the vale of Siddim was in the same depression of the earth's surface. What the word "Siddim" really means is uncertain, but it is usually taken to signify "plains." With regard to its position, the question is, was it to the north of the Dead Sea, to the south, or on the same site? We have no certain answer to give. We read [ver. 10] that "the vale of Siddim was full of slime-pits," which refers to bitumen springs. This is not sufficiently precise, for bitumen, and that both liquid and solid, is still found in and around the Dead Sea. Mr. Tristram describes the appearances of this at the Wady Mahawat, towards the south-west extremity of the Dead Sea ["Land of Israel," 354—356]. According to Dr. Robinson, pits of bitumen are not now actually to be seen ["Bibl. Res.," ii. 189]. All we can say is, with the writer just quoted, that the vale of Siddim was adjacent to the Dead Sea, and may have been covered by what is now the southern portion of the lake. [See BITUMEN.]

SID'ON, the form in which the word Zidon appears in the New Testament, and occasionally elsewhere [Gen. x. 15, 19; Matt. xi. 21, 22; Luke vi. 17]. [See ZIDON.]

SIDONIANS [Deut. iii. 9; Josh. xiii. 4, 6, &c.], the people of Sidon or Zidon, more correctly ZIDONIANS.

SIG'NET. In Dan. vi. 17 the word translated "signet" properly means a ring. In all other cases the Hebrew term denotes a seal. The seal was very commonly combined with a ring, and was used to attest documents. It therefore served the purpose of a signature as well as of a seal. At the same time there were cases in which a written attestation was appended [Dan. vi. 8, 9, 10, 12]. For other details we must refer to the articles RING, SEAL.

SIHON, *striking down*; a king of the Amorites, who, when Moses requested permission to pass through his territory, not only refused the favour, but assembled his tribe and attacked the Israelites with great fury. The result was his decisive defeat, and the capture of all his possessions [Numb. xxi. 21—30; Deut. ii. 26—37, &c.].

SH'HOR, the same as Shihor, which, where it occurs in Scripture, seems to be sometimes a name of the Nile, but not always. [See SHIHOR.]

SILAS (from the Latin *silva*), *wood*; a Christian who occupied a prominent position in the infant Church at Jerusalem, and subsequently accompanied the apostle of the Gentiles in some of his more important missionary labours. He is also called Silvanus. We first meet

with him on the occasion of the great dissension relative to the circumcision of the Gentile converts, for the settlement of which a deputation from Antioch, with Paul and Barnabas, had solicited the opinion of the apostles and elders at Jerusalem [Acts xv. 22]. Silas and Judas, surnamed Barsabas, were specially selected to return to Antioch with Paul and Barnabas, for the purpose of accrediting their commission, and supplying, if necessary, verbal explanations of the decree which had been adopted by the council [ver. 27]. During their stay at Antioch they exercised their prophetic gifts, and thereby assisted in establishing and confirming the faith of the converts there. It is not easy to decide whether Silas is really included in the statement of ver. 34. If he be, it is clear that he merely went to Jerusalem to give an account of his mission, and then immediately returned to assist Paul in the evangelistic labours which occupied him so assiduously at Antioch. On the dispute between Paul and Barnabas, Silas was selected by the former as his companion, and accompanied him in his tour among the Syrian and Cilician churches, sharing his dangers and persecutions [Acts xvi. 19—24], and exhibiting a similar example of fortitude and patience [ver. 25]. If we accept literally the plural pronoun of ver. 37, then Silas also shared with Paul the privileges and immunities of Roman citizenship. From Philippi Silas continued the companion of Paul as far as Berea [xvii. 10], when for a time they were separated—Paul, with a view to avoid danger, going to Athens, while Silas and Timothy remained at Berea until subsequently summoned to Athens [xvii. 14—16]. From 1 Thess. iii. 1, 2, it has been supposed that Silas accompanied Timothy to Thessalonica, nor is it unlikely, since when next we meet with Silas it is at Corinth, whither he is said to have come with Timothy from Macedonia [Acts xviii. 5].

For some account of the difficulties and differences of opinion as to the movements of Silas and Timothy, from the time when Paul left them at Berea till we find them rejoining him at Corinth, see Conybeare and Howson's "Life and Epistles of St. Paul," chap. xi. After the arrival of Silas in Achaia, the narrative supplies no further information concerning him; and, therefore, whether he remained in Greece or returned with Paul to Jerusalem, is entirely matter of conjecture. The only other notices of Silas in the Bible are in the Apostolic Epistles, under the name of Silvanus [2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Peter v. 12]. From the Epistle of Peter it appears that he was then assisting that apostle, as he had previously done St. Paul, in promoting the spiritual welfare of the Church, by visiting the churches in the north and west of Asia Minor, and carrying with him the circular letter of St. Peter. How long he continued his holy and self-denying labours, and when and where he died, are not known.

SILK, the well-known produce of the silkworm. The Hebrew words so translated are *demeshek* and *meshi*. The former of these seems to be like our word "damask," the name of a texture so called after Damascus; but it is not plain what material it was made of. In our version this word is not translated at all [Amos iii. 12], but written "Damascus," which is admitted to be an error. The other word appears in Ezek. xvi. 10, 13, where our translators have rendered it "silk," and most likely with accuracy. At the present day silk is produced in Syria in considerable quantities. The other texts of the Old Testament, where silk is named in our version, undoubtedly

refer to fine linen [Gen. xli. 42 (margin); Prov. xxxi. 22]. Whether silk was known among the Egyptians, we cannot say; but its use by Asiatics dates from a very early period. Silk is once mentioned in the New Testament [Rev. xviii. 12]. At that time it was known and highly valued by the luxurious and rich in the Roman empire. [See some curious details on this subject in Smith's "Dictionary of Greek and Roman Antiquities," article *Sericum*.]

sent, that being the sense of the original form. The celebrity of this pool is chiefly owing to the miracle performed by our Lord, as recorded by St. John. The identity of the spot seems to have been never lost sight of, and it has been referred to or described by writers of all ages. It is located at the south-eastern extremity of the Tyropean valley, at the southern foot of Ophel. The flow of water into the basin is intermittent, so that sometimes there is much more water than at

others. The source is the so-called Fountain of the Virgin, with which it is connected by means of a subterranean channel or conduit. Professor Porter says: "At the upper end of the Pool of Siloam is an arched entrance to a ruinous staircase, by which we descend to the mouth of the conduit that comes from the Fountain of the Virgin. Dr. Robinson having heard it currently reported in Jerusalem that Siloam was united by a subterranean passage to the Fountain of the Virgin, determined to explore it. Entering at the staircase above-mentioned, he found the passage cut through the rock, two feet wide, and gradually decreasing from fifteen to three feet in height. At the end of eight hundred feet, it became so low that he could advance no farther without crawling on all-fours. Here he turned back; but coming better prepared for an aquatic excursion on another day, he entered from the Fountain of the Virgin. Here the difficulties proved still greater. 'Most of the way we could, indeed, advance upon hands and knees; yet in several places we could only get forward by lying at full length, and dragging ourselves along upon our elbows.' This shows the nature of the passage, and the immense labour the excavation must have cost. He succeeded at length in working his way through. The channel winds and zigzags, in the very

heart of the rock, so much, that while the direct distance is only 1,100 feet, the passage measured 1,750. The discovery of this remarkable conduit explains at once why Siloam has been also regarded as a *remitting* fountain. Jerome appears to be the first who noticed this peculiarity; at least, he is the first who records it. He says: 'Siloam is a fountain whose waters do not flow regularly, but on certain days and hours; and issue with a great noise from caverns in the rock'." ["Hand-book of Palestine," 141]. We may introduce the following additional descriptive details from the same authority:—"It is a rectangular reservoir, fifty-three feet long, eighteen wide, and nineteen deep; in part broken away at the western end. The masonry is modern; but along the side are six shafts of limestone columns of more ancient date, projecting slightly from the wall, and probably originally intended to sustain a roof." Antoninus Martyr says that



Pool of Siloam.

SILLA, a highway; a place of which we read only in 2 Kings xii. 20. What is meant is not certain. The Syriac reads "Sela" (a rock); but this cannot be relied upon. If Millo was the citadel [see **MILLO**], Silla may have been either the road down the hill from it, or some place at the bottom. Some have even thought Siloam meant.

SILO'AH, THE POOL OF, the place otherwise called "Shiloah" or "Siloam" [Neh. iii. 15]. The Hebrew word in the text referred to is peculiar—*shelach*; but there is no doubt of its meaning. [See **SILOAM**.]

SILO'AM, THE POOL OF, the same as the "Shiloah" and "Shiloah" of the Old Testament. In the Syriac version it is called *Shilicho*, which more nearly represents the Hebrew than the Greek form "Siloam," which we find in John ix. 7, 11. In the first of the two verses referred to, the word is correctly explained

Siloam receives the water which flows beneath Jerusalem from Golgotha, a distance supposed by him to be a mile. In his time Siloam formed a sort of chapel, where superstitious people went and washed in hope of receiving a blessing. The same writer speaks of water flowing underground to Siloam from before the ruins of Solomon's Temple. He says that the Fountain of Siloam had been included within the city walls by the Empress Eudocia. Antoninus wrote A.D. 670, but long before then the credulous regarded Siloam with mysterious awe. Thus the Bordeaux Pilgrim (A.D. 333) says, "When you go out of Jerusalem, as you go up to Zion, on the left hand, and down in the valley, is a pool which is called Siloam; it has four porches, and another large pool is outside. This fountain flows six days and nights; but the seventh day is the Sabbath, throughout which it runs neither night nor day." There is, no doubt, an allusion here to the intermittent character of the spring. Theodericus, who wrote A.D. 1172, speaks of two receptacles for the water, the first being entered by thirteen steps; and adds that it was once included within the city. Modern discoveries and ancient allusions have raised numerous questions connected with this pool of Siloam, but we cannot discuss them here. That there is a connection between the actual pool, the Fountain of the Virgin, and the great reservoir under the Haram, is admitted; and it is very probable that the underground channels have other ramifications. It is also asserted that the traces of the second pool, mentioned by Theodericus and others, existed till a recent date, and are alluded to by Isaiah as the "lower pool," and the "ditch between two walls" [Isa. xxii. 9, 11]. [See Dr. Whitty's "Water Supply of Jerusalem;" "Itinerarium Hierosol." of Cotovicus; "Theatrum Terræ Sanctæ" of Adrichomius; Sepp's "Jerusalem," i. 270; and most works on the topography of Jerusalem.]

SILOAM, TOWER IN, a tower referred to by our Lord [Luke xiii. 4]. We have no other mention either of the tower or of the incident recorded in connection with it. "From some cause, unknown to us, one of the towers standing not far from the pool of Siloam, had fallen, and buried eighteen persons beneath its ruins. There is no proof that it was one of the towers of the city walls" [Oosterzee "On Luke," where we have a reference to some of the speculations originated by our Lord's words, vol. ii., p. 4, English translation]. Mr. Lewin says, "To the east of the pool (of Siloam) the rock rises abruptly, and upon the brow at the point of Ophel must have stood the tower alluded to in Luke xiii. 4. At the Feast of Tabernacles water was wont to be drawn from Siloam, and carried up with great pomp by a procession of priests and Levites to the Temple, and there poured upon the altar of burnt-offering, while the people chanted from Isa. xii. 3, 'With joy shall ye draw water from the wells of salvation,' &c. At one of these scenes, when a multitude was congregated about the pool, the tower of Siloam fell, and slew eighteen persons. As our Lord and his disciples were at Jerusalem on the Feast of Tabernacles, A.D. 3, it is not unlikely that they had witnessed the accident; and if so, this allusion of our Lord to the fearful catastrophe would be the more impressive" ["Jerusalem," p. 139]. This is very well as a conjecture. It may be noted, however, that the tower is not called the tower "of" Siloam, but "in" Siloam, and that there is a small village of Siloam, now Selwan, or Keft Silwan, on the east side of the valley of Kidron, and to the north-east of the pool.

SILVANUS. [See SILAS.]

SILVER, one of the precious metals, remarkable for its beauty and usefulness, as well as for its purity and durability. Its utility is indicated by the very large number of purposes for which it has been employed in all ages; indeed, the variety of Scripture references to it sufficiently prove and illustrate the fact. Yet gold, iron, and copper (or brass) are all named before silver, and silver first appears as currency [Gen. xiii. 2; xxiii. 15, 16]. After the Israelites left Egypt, they employed silver very largely in making utensils for the service of the sanctuary [Exod. xxvi. 19; xxvii. 17; Numb. vii. 13, 19; x. 2]. The references to silver, both as money and as wrought, extend over the whole period of Jewish history. Silver was often found where gold abounded. "Like gold it was an article of extensive commerce with the Phœnicians, the quality of whose silver is commended in the Talmud. Foremost among the countries which yielded it must be mentioned Spain, where it abounds to this day. At the other end of the world is India, where Ptolemy places a silver region. Herodotus tells us of the silver mines of Thrace, near the Prasian marsh. Silver was procured in Lydia and other parts of Asia Minor. Mr. Layard tells us that 'silver is found in the mountains of Kurdistan, and mines of it are still worked by the Turkish Government near the frontiers of ancient Assyria, and in Armenia. It is probable,' he adds, 'that others exist in a country whose mineral riches have not been explored.' The abundance of silver in the possession of ancient Assyria and the neighbouring countries is abundantly attested in every possible way. *Ænaria*, or *Ischia*, has already been named for its silver. We have discovered no record of silver in Syria and Palestine, except an intimation by Volney that it has been found in Lebanon; but Diodorus speaks of it in Egypt" ["Journal of Sacred Literature," January, 1862, p. 624]. The ancients procured silver from many places besides those here mentioned. [See MINES AND METALS.] The reader will bear in mind that in Scripture the word "silver," or the phrase "silver and gold," frequently appears as the equivalent of "money," or "wealth."

SILVERLING, literally "small silver," an old word representing the same Hebrew term as is elsewhere rendered "piece of silver," or "silver" [Isa. vii. 23]. The original is "at a thousand of silver." Shekels are, no doubt, implied. [See MONEY, PIECES OF SILVER, SHEKEL.]

SIMEON, heard. 1. One of the twelve patriarchs, being the second son whom Leah bore to Jacob [Gen. xxix. 33]. The notices of him in the sacred narrative are but scanty. He was associated with Levi in exacting from Hamor and the Shechemites the terrible retribution by which the ravishment of Dinah was punished [Gen. xxxiv. 25, 26]; and on this account drew down the stern rebuke of Jacob at the time [ver. 30], and the malediction pronounced by the dying patriarch, and recorded in Gen. xlix. 6—7. Simeon was also selected by Joseph, when in Egypt, as a hostage for the production of Benjamin [xli. 24]; but for what reason he was detained, rather than any other of the brothers, is not stated. Possibly he took a prominent part in the conspiracy against Joseph, and was therefore chosen to undergo the anxiety and alarm which would naturally be incident to such a detention. 2. A venerable servant of God, who, having received a Divine intimation that he should see the promised Messiah before his death, was prompted by the Holy

Ghost to visit the Temple at the precise hour when the parents of Jesus were presenting him to the Lord with the accustomed offerings. Taking the child in his arms, he poured out the strain of blended thanksgiving and prophecy recorded in Luke ii. 29—32, with a special announcement to Mary of the lofty destiny of her child, and the anguish in store for herself, on account of his sufferings and death [vs. 34, 35]. 3. The son of Juda, and one of the ancestors of Joseph, the husband of the Virgin Mary [Luke iii. 30]. 4. A Christian prophet and teacher of some distinction in the church at Antioch, surnamed Niger. Nothing further is known concerning him beyond what is stated in Acts xiii. 1—3. 5. Simon Peter, one of the twelve apostles, is thus designated by James in his address to the assembled Church at Jerusalem [Acts xv. 14]. [See PETER, SIMON.]

SIMEON, THE LOT OF, was in the south-west of the land, having Judah on the east, Dan on the north, the Mediterranean on the west, and the southern wilderness on the south. It was more fitted for a hardy, nomad, pastoral population, than for one actively engaged in trade, commerce, or the cultivation of the soil. It is a curious circumstance that, in the first instance, the territory given to Judah included that of Simeon. The immense extent of Judah's lot, as compared with others, and in its original form, may be learned from Josh. xv. But soon after, Simeon received his inheritance within that of Judah, "for the part of the children of Judah was too much for them" [Josh. xix. 1—9]. The details we have of the lot of Simeon are not sufficiently complete for us to do more than ascertain the general truth regarding it. "Whether the inheritance of Simeon was a compact territory or not cannot be determined with certainty, because only the cities allotted to him are given, and the situation of many of them is unknown. The first group of thirteen cities belonged to the south land of Judah, and probably formed a connected district. Of the second group of four cities, two were situated in the south, and two in the lowlands of Judah" [Keil "On Joshua"]. Mr. Wilton has written ably on the topography of this region ["Negeb"].

SIMEON, TRIBE OF. The only definite prediction of the fortunes of Simeon's posterity in the announcement of the dying Jacob, is that embraced in the single sentence concerning Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel" [Gen. xlix. 7]—a prediction accurately accomplished in regard to both tribes, but in a widely different manner. Associated in cruelty and crime, they were to be separated and divided for ever in their country's history. Levi was divided and scattered, but it was by being exalted to the sacred calling of the ministry and priesthood. [See LEVI.] Simeon was also divided and scattered; but it was by losing his prestige among the tribes, and gradually dwindling into a position of utter insignificance. At the census of the tribes taken in the wilderness of Sinai, the number of the Simeonite adults returned was 59,300 [Numb. i. 23]; but when subsequently numbered in the plains of Moab, previous to the passage of the Jordan, they had fallen to so low a figure as 22,000 [xxvi. 14]. Several reasons have been alleged for the remarkable diminution of almost two-thirds of the entire tribe. No special cause is mentioned in the sacred narrative, and yet it is evident that the tribe of Simeon must have experienced a severity of disaster on some occasion which had not fallen on the rest. Professor Blunt ["Undesigned Coincidences,"

part i., sec. xxv.] ingeniously suggests that the punishment inflicted on the Israelites, for adopting the shameless worship of the Moabites, accounts for it. One of the most daring offenders on that occasion was Zimri, the member of a princely house among the Simeonites [Numb. xxv. 14]; and this writer supposes that on the tribe of Simeon the chief fury of the scourge fell, "as having been that which had been the chief transgressors in the idolatry." "Moreover," he goes on to say, "that such was the case, I am further inclined to believe from another circumstance. One of the last great acts which Moses was commissioned to perform before his death has a reference to this very affair of Baal-peor. 'Avenge the children of Israel,' says God to him, 'of the Midianites; afterward thou shalt be gathered to thy fathers.' Moses did so; but before he actually was gathered to his people, and while the recent extermination of this guilty nation must have been fresh in his mind, he proceeds to pronounce a parting blessing on the tribes. Now it is singular, and, except upon some such supposition as this I am maintaining, unaccountable, that whilst he deals out the bounties of earth and heaven with a prodigal hand upon all the others, the tribe of Simeon he passes over in silence—and none but the tribe of Simeon; for this he has no blessing [Deut. xxxiii.]—an omission which should seem to have some meaning, and which does, in fact, as I apprehend, point to this same matter of Baal-peor. For if this was pre-eminently the offending tribe, nothing could be more likely than that Moses, fresh, as I have said, from the destruction of the Midianites for their sin, should remember their principal partners in it too, and should think it hard measure to slay the one and forthwith bless the other. Nor can I help remarking, in further support of this conjecture, that the little consideration paid to this tribe by their brethren shortly afterwards, in the allotment of the portions of the Holy Land, implies it to have been in disgrace, their inheritance being only the remnant of that assigned to the children of Judah, which was too much for them [Josh. xix. 9]; and so inadequate to their wants did it prove, that in after times they sent forth a colony even to Mount Seir." As regards the omission of Simeon's name in the blessing, this learned author remarks on the different readings of Deut. xxxiii. 6, that though the Codex Alexandrinus has the passage "Let Simeon be many in number," the Codex Vaticanus does not recognise it, nor is it found in the Hebrew text, nor in any of the various readings given by Dr. Kennicott, nor in the Samaritan, nor in the early versions. It is difficult to believe that the name of Simeon should have been omitted in so many instances by mistake. As for the rationalistic assumption, that the blessing of Moses on this portion of it is a composition of later date, and that the omission of Simeon's name is due to the fact of the tribe having by that time vanished from Palestine, we may dismiss it as unworthy of serious refutation.

On the assignment of Canaan among the several tribes, Simeon received a part of the territory which had been already allotted to Judah [Josh. xix. 1—9], but which was found too large for that tribe. Evidently, however, it was but a scanty portion which they received; and its position on the south-west frontier rendered its possessors peculiarly liable to the incursions of the neighbouring tribes. A sort of alliance was formed between the two tribes, Judah and Simeon, by which they mutually assisted each other in subduing the Canaanites, and securing peaceable

possession of the territory allotted to them [Judg. i. 3, 17]. Although the subsequent notices of the tribe are but few, we find it in the reign of David still in possession of Beer-sheba and the adjacent cities and country; subsequently, in the reign of Hezekiah, even pushing its way into the wilderness of Gedor, for the purpose of obtaining pasture for the flocks; and ultimately driving out the Amalekites and seizing their possessions [1 Chron. iv. 24—43]. From this time the family of Simeon would appear to have been almost merged in and lost among the Arab tribes which surrounded it.

SIMEONITES, members of the tribe of Simeon [Numb. xxv. 14].

SIMON, *heard*. 1. One of the twelve apostles, designated as "the Canaanite" or "Kananite," to distinguish him, probably, from Simon Peter [Matt. x. 4; Mark iii. 18], also designated "Zelotes" in Luke vi. 15 and Acts i. 13, the meaning of both being identical, the former being the Anglicised form of the Syriac word, and the latter the Greek term for "Zealot." The Zealots were a fanatical sect of Jews, whose bond of union was a fierce zeal for the ceremonial law, in the manifestation of which they would fain have broken down every barrier of social order, and executed summary vengeance on all whom they believed to fail in an exact conformity to the Mosaic ritual. It thus appears that, previous to his call to the apostleship, Simon was a member of the Zealots; and if we may take this fact as an indication of a warm and zealous character, it is somewhat singular that he does not occupy a more prominent place in the little band, and that we hear nothing whatever of his individual history, either before or subsequent to our Lord's ascension. Traditions exist concerning him, but they are of doubtful authority. The opinion that he was identical with Simon, one of the brethren of Christ [Matt. xiii. 55], is clearly untenable. 2. The father of Judas Iscariot [John vi. 71; xiii. 2, 26]. 3. One of the brethren of Christ [Matt. xiii. 55; Mark vi. 3]. [See BRETHREN OF CHRIST.] Nothing certain is known of him except what may be gathered from these texts, and those in which the brethren of our Lord are referred to. 4. The Pharisee in whose house Jesus Christ was anointed by "a woman of the city that was a sinner," and whose captiousness gave occasion, on the one hand, for the sharp rebuke, and, on the other, for the affecting and consolatory assurances described at length in Luke vii. 40—50. 5. A leper of Bethany (in all probability one of those who had been restored by Christ), who received Jesus as his guest shortly before his passion and death. It was on this occasion that the Redeemer was anointed by Mary, the sister of Lazarus, in anticipation of his approaching burial [Matt. xxvi. 6—13; Mark xiv. 3—9; John xii. 1—9]. It is, however, to the first two that we are indebted for the knowledge of Simon, the fourth evangelist simply stating that "there they made him a supper." It is only by the violent distortion of some circumstances, and the entire suppression of others, that this narrative can be in any degree at all identified with that in Luke vii. 40—50. With "Simon the leper," as with others whose names occur in the Gospel history and then disappear, conjecture was busy at an early period, but nothing reliable is really known of his subsequent history. 6. A Jew of Cyrene, who was made to carry the cross which the failing strength of Jesus could not sustain [Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26]. He is described as

"the father of Alexander and Rufus," the latter of whom is supposed to be identical with the Rufus named in Rom. xvi. 13. Whether this be the case or not, it is evident that the sons of Simon were well-known persons at the time the Gospels were written, and the mention of their names is an incidental evidence of the veracity and authenticity of the sacred histories.

7. A sorcerer or magician of Samaria, who had acquired a great reputation for the use of magical arts, and was regarded by the people with mingled astonishment and fear as an incarnation of the power of God [Acts viii. 9—11]. He is described by Neander as one of a class of men, "who, with mystical ideas, proceeding from an amalgamation of Jewish, Oriental, and Grecian elements, boasted of a special connection with the invisible world; and by taking advantage of the unknown powers of Nature, and by various arts of conjuration, excited the astonishment of credulous persons, and obtained credit for their boastful pretensions." Just at the time, however, of Simon's greatest success and popularity, Philip the deacon and evangelist, driven from Jerusalem by the persecution after the death of Stephen, carried to Samaria the Gospel news. His preaching, and especially the miracles he wrought, naturally attracted attention, and the immediate result was the accession of a large number of professed converts, and among them even Simon himself [Acts viii. 12, 13]. What were his motives in avowing himself as a disciple of Christ—whether the avowal was dictated at the outset by expediency, and he thought it prudent to acknowledge a power which he saw at once infinitely surpassed his own, or whether the Gospel had really made for the moment a serious and sincere impression on his heart, it is impossible to affirm. Be this as it may, Simon seems to have been fully recognised as a disciple, and was baptised by Philip [ver. 13]. The hollowness of his profession was only made apparent when Peter and John subsequently visited Samaria for the purpose of completing what might be wanting in the establishment in the faith of the new community, and also of imparting the special gifts of the Spirit. Clearly unconscious of the true source and character of these manifestations of the Holy Ghost, and no doubt regarding them as the result of mere magical charms, differing not so much in kind as in degree from those he had practised, Simon longed to possess them himself, and accordingly offered to pay the apostles if they would impart them to himself; a proposal which was, of course, spurned with indignation, and drew forth from Peter a startling rebuke, and a warning unsurpassed in earnestness and solemnity by any in Scripture [vs. 18—23]. For the moment Simon was humbled and alarmed, and at this point he disappears from the sacred history; but his after career, if the notices of the ancient fathers which have come down to us are to be relied upon, was of a piece with what the Scripture narrative discloses. His antagonism to the Gospel was manifested with fierce pertinacity, and his assumptions were of the most blasphemous character. He went, in truth, from bad to worse, and is said to have visited Rome, and obtained there divine honours. At this place, also, he is said to have again met St. Peter, whose name is associated with one of the conflicting accounts of his death. The term "simony," applied to the purchase of spiritual offices, is derived from him.

8. A Christian at Joppa, by trade a tanner, with whom Peter was lodging when he received the message of Cornelius [Acts ix. 43, &c.].

SIMON PETER. [See PETER.]

SIMRI, *watchman*; a son of Hosah, a Levite in the line of Merari. All that we know of him is contained in the brief announcement that he was elevated over the head of his eldest brother to the chiefship of the family by his father [1 Chron. xxvi. 10].

SIN. In the present article we propose only to deal with the practical aspects of a question which comes home with singular closeness to the hearts and consciences of universal man. It must, however, be briefly noted in passing that the difficulties of accounting for the origin of evil do not weigh more heavily—indeed, they weigh less heavily—upon the faith of the Christian than they do upon the creed of the unbeliever. The mystery presses upon the primal cause of all things, whatever that may be, whether the self-originating series of the materialist, or the universal substance of the pantheist, or the personal God of the theist. The Christian has, indeed, at hand a reasonable reply to all difficulties, which, if it does not amount to an explanation of them, at all events permits him, in consistency with the highest reason, to put them on one side unexplained. This reply belongs solely to himself, and is not available for any school of infidelity. He alone is able to fall back upon the manifold evidences of a Being of infinite goodness, wisdom, and mercy, surrounding him on every side, and especially manifested in the plan of redemption. Between himself and this perfect Deity he recognises an infinite abyss of difference. So far from claiming with the materialist and the pantheist to be a part of Deity, if a Deity there be, the primal part of his creed is his created dependence upon the universal Father for life, and light, and all things. In this dependence it is natural and consistent for him to confess his ignorance and his inability to search out either the nature or the secrets of the government of the God and Judge of all. It is therefore open to him, when perplexed with the abstract difficulties of the question, "How evil could be permitted to enter into the world?" to answer in this way: "I find myself under the government of a Being infinitely removed from my own searching out; whose ways are not my ways, nor his thoughts my thoughts. As far as I am able to trace this God in nature, and to understand him as made known to me in revelation, I find him distinguished by boundless benevolence, kindness, wisdom, and goodness. What, then, if there are some things about him and his ways that I do not understand, shall I discard what I do know, because of my ignorance of what I do not know? I do not understand myself, nor can explain the common modes of my own action. What wonder if I cannot understand God and his relation to the universal 'all'! I will rest on what I know, and what I do not know I will leave in faith to Him to explain in his own good time; sure, meanwhile, that the Judge of all the earth will do right."

But if the difficulties of the origin of evil press upon all systems of thought, they must clearly have some common origin. They arise, in truth, from the inability of the human intellect to understand the abstract nature of things. It is as impossible for any mind to soar in the region of pure speculation as it would be impossible for a bird to fly without an atmosphere. That this is the case, in spite of all that is affirmed to the contrary, is evident from the simple fact, that men never do reason in the pure abstract. However speculative their flight, one concrete notion

is ever present to the mind, and supplies, in point of fact, its starting point of thought. This is the notion of the *ego*, the self-consciousness of our own existence, of which none can dispossess himself; for to lose it would be to lose individuality and being.

We are therefore only able to argue from facts; and in considering sin, as in anything else, we can only begin with this starting point. The existence of evil in the world around us, and in ourselves as a part of it, is a matter of experience. The first conception of it is derived probably from physical evil. Certain defects, certain events, certain changes excite sensations of pain; in their extreme form, they are destructive of life, and shock the innate instinct of self-preservation. Bodily injury; the deprivation of bodily necessities and habitual comforts; sickness, with its attendant languor and suffering; the loss of objects that are near and dear to us, the absence of which is like the loss of part of ourselves—these things more or less largely enter into every man's experience. The effects produced destroy the harmony and happiness of his natural life, and he therefore justly regards them as evils, that is, as things to be avoided with the utmost care. But this conception of natural evil leads on to the conception of moral evil. It is probably from its association with natural evil, through the effects it produces, that moral evil is first recognised. Certain tempers and passions produce corresponding acts; these acts produce loss and suffering. The blow of the murderer, the lying tongue of the slanderer, the base selfishness of the profligate, the deceit of the thief, the cruelty of the oppressor, all imply personal gratification at the expense of injury inflicted upon others. As all men sooner or later become the sufferers, as well as the agents—enduring on one side, as well as inflicting upon the other—these passions come to be regarded as evil. Then we take another step; for if these tendencies are found to be common to all mankind, there must be a common origin, and thus we get at the conception of a general influence which is destructive of human happiness and peace. Because the effects are evil, we believe that the cause must be evil likewise; but as this cause has its seat in the inward, not the outward man, it is itself spiritual, not physical, and we call it moral evil.

Individual experience here supplies the last fact of this fatal series. The man finds a double nature, so to speak, within him; he has two selves, two contradictory tendencies, repeating the same anomalous contradictions within him, which he finds in the world outside him. The one recognises the right, the other is disposed to the wrong; the one is generous, the other is selfish; the one full of noble thoughts and aspirations, the other prolific of unworthy desires and base acts. There is no man living in whom these two contending principles do not exist, since no man lives who has not sometimes cause to blame himself, and to acknowledge himself to be wrong. But the confession implies guilt; for we do not blame ourselves for inevitable mistakes. Here, then, is the great problem of human life. How shall we explain these concurrent opposites co-existing everywhere—in nature, in the moral government of the world, in man himself. How deeply the question has exercised the human heart, and taxed the human brain, is evident from the wide-spread dualism, especially characteristic of the Oriental systems of thought, but pervading all human philosophies, even that of the optimist, more or less prominently. By dualism is meant the eternal existence, side by side, of two antagonistic principles of good and evil,

light and darkness. The very conception is laden with insuperable metaphysical difficulties, and is but the desperate effort of the human mind to solve the insoluble mysteries of man's own existence.

The only key to unlock the difficulty is found in the Bible, and this key, short of solving the original problem of the origin of evil, which Scripture never professes to do, explains all the rest. To open the Bible, and pour its teaching on these dark things, is like flinging the light of day upon a midnight darkness. It is almost like the acquisition of a new sense—so clear and perspicuous becomes what was dark before. There is not an anomaly in man, or in man's life, which is not made intelligible by it. The Bible teaches us that the world and its human denizens are alike out of order and at discord with the everlasting harmony of the will of God. The source of all these evils, their cause, their nature, are all included in the deep meaning of this word—sin.

The Scriptural doctrine of sin relates to its entrance into our world, its nature, its effects, its guilt; and here it passes into other and more blessed topics, and merges into the doctrine of redemption.

1. *Its Entrance into the World.*—This is not the same as its origin; that question lies further back in the thick darkness of the past, and Scripture throws no direct light upon it. But the mode of its entrance into the world is clearly explained in the wonderful and touching story of the temptation and the fall of the first parents of mankind. Adam and Eve were made in the image of God, the mortal reflections of his immortal attributes; but in the very moral freedom of their nature they were made capable of sinning. To ask why God made them so is about as reasonable as to ask why he made the sun to shine and the rain to fall, and endowed all nature with its marvellous properties. This we can see, and this only, that if they had not been capable of falling, their obedience would have been a simple necessity by a law as absolute as that which causes a stone to fall, and would thus have lost its moral character. To ask why God made man peccable, is to ask why God made man at all, and not some other creature instead of man. Being made capable of falling, he was permitted, in the same mysterious wisdom, to be brought into contact with temptation. Here, and all through this subject, the student must be cautious not to be swayed unconsciously by the grand creations of Milton's genius, or to conceive the sublime descriptions of "Paradise Lost" to be nearly a kind of Scripture. His picture of the fallen archangel eluding the vigilance of the guardian angels, and finding his way by stealth into Paradise, is a human conception altogether—the dream of a poet, not the revelation of God. As to the person of Satan, and the nature of the temptation, reference must be made to the articles which treat upon those subjects. [See ADAM, MAN, SATAN.] We are only concerned to note here that sin entered into this world, not self-evolved, but introduced from without—a fact worthy of all attention in regard to the purposes of God in the provision of a redemption. The evil suggestion was dropped into the mind of Eve, and was not self-conceived there. The seed unhappily took root, and with fatal rapidity germinated: hence all the disasters of the fall—man an exile, and the world a ruin. The terse and vivid language of St. Paul expresses, in a few words, the whole fatal truth, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" [Rom. v. 12].

2. *The Nature of Sin.*—What sin is, so far as it is explicable in the present condition of our knowledge, is expressly defined in Scripture: "Sin is the transgression of the law" [1 John iii. 4]. To assist us in understanding the whole force of this definition, it is necessary to recall the different expressions used in Scripture for it. There is about them all a remarkable unanimity of meaning. The force of the Old Testament language is thus explained by Müller, in his work on "The Doctrine of Sin":—"In the Old Testament, *ἁμαρτία* (*set*), *שָׁגָה* (*setim*) [Hos. v. 2], besides its Aramaic form, *שָׁגָה* (*setim*) [Ps. ci. 3], from *שָׁג* (*sāt*), *שָׁגָה* (*sātāh*), 'to deviate from the way,' *שָׁגָה* (*shēgāgāh*) [Lev. iv. 2; Numb. xv. 27] (which, however, at least in the Mosaic legislation, denotes only a given kind of sin), from *שָׁגָה* (*shāgāh*), 'to err from the way;' then, too, the very commonly used *פָּשָׁע* (*āvōn*), from *פָּשַׁע* (*āvāh*), 'the crooked, perverted, deviating from the right rule of the law;' the same radical idea is unmistakably seen in *אָוֵן* (*āvel*), *אָוֵן* (*ālāh*), from *אָוֵן* (*āval*), 'to turn, turn aside, pervert'" ["Doctrine of Sin," vol. i., p. 42]. In the New Testament there is a larger variety of expression, as is natural. The principal terms employed are nine in number:—"It is *ἁμαρτία* (*hamartia*), or *ἁμαρτήμα* (*hamartēma*), 'the missing of a mark or aim;' 'the overpassing or transgressing of a line,' it is then *παράβασις* (*parabasis*); 'the disobedience to a voice,' in which case it is *παράκοή* (*parakoē*); 'the falling where one should have stood upright,' this will be *παράπτωμα* (*paraptōma*); 'ignorance of what one ought to have known,' this will be *ἀγνοήμα* (*agnoēma*); 'diminishing of that which should have been rendered in full measure,' which is *ἥττημα* (*hēttēma*); 'non-observance of a law,' which is *ἀνομία* (*anomia*), or *παρὰνομία* (*paranomia*); 'a discord,' and then it is *πλημμελία* (*plēmmeleia*)" [Trench "On New Testament Synonyms"]. It must, however, be added to the definition of *ἀνομία* (*anomia*), that the Greek word expresses, not the absence or ignoring of the law, but the absolute contradiction and violation of it.

Now, in all these expressions there is the common idea of the aberration of the human will from the will of God. But before the fall the Divine and the human wills moved in one sphere, and round one centre, that centre not being any law prior to God, or, to us at least, distinguishable from Him, but being God himself. After the fall they moved in different spheres; man acquired a will different from God's will. Hence we gain the simple and practical definition of sin—that it is contrariety to the will of God. Here is its essence; its special form, character, name, and effects are all accidents of sin, and do not belong to its essence. Its essence is contrariety to God. Whether it be the omission of a thing commanded, or the commission of a thing forbidden; whether it be an outward vice or an inward state of the affections; whether it be designated with the ancient Church fathers as pride, or whether with some moderns it be called self-love, or with others selfishness, the essential idea is still the same. Whatever is contrary to the will of God is sin.

Hence we observe that the definition of St. John that "sin is the transgression of the law" cannot be limited to offences against the written Law, and to these alone; for of all the words used to express sin, this word "transgression" (*παράβασις*, *parabasis*) is perhaps the most significant. But it is used distinctly of acts committed before the Law was given, for St. Paul says,

"Wherefore then serveth the law? It was added because of transgressions." Transgressions there were, therefore, prior to the Mosaic Law, and the language of the second chapter of the Epistle to the Romans explains how. Whether the law were the Mosaic Law to the Jew, or the natural law written in the heart and conscience to the Gentile, in either case the nature of sin still remained the same. "Sin is the transgression of the law."

This violation of law exhibits itself in two ways, as an abiding tendency operative upon human nature, and as developed in external acts of positive disobedience. These are original and actual sin: original sin, or as it was strikingly called, *peccatum habituale* (habitual sin), consists in the opposition of the will to God, arising from the taint in human nature introduced at the fall; while *peccatum actuale* (actual sin) is the expression of this tendency in act. It will be clear that the moral essence of sin is in the first more than in the second, or rather it is in the second, because the corrupt desire and the indulgence of it prove the irregular will, and the selfishness that prefers its own will to God's. The hereditary descent of this taint in nature is declared with the utmost precision in the Word of God, and is expressed, indeed, in the striking alteration of the terms used relative to the creation of Adam himself and the birth of Seth. Thus, in Gen. v. we have the two expressions in contrast—"In the day that God created man, in the likeness of God made he him" [ver. 1]; and in ver. 3—"Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image." Some writers, anxious to get rid of the doctrine of original sin, have endeavoured to show that the Greek word *ἁμαρτία* (*hamartia*), used for "sin" very much more frequently than any other expression, invariably denotes the act of offence, and this alone. But while this is acknowledged to be its ordinary force, in some passages, beyond all controversy, it is employed in the wider meaning of an indwelling and operating influence. Thus, in Rom. vii. 7-23 it is described throughout as an indwelling principle irritated into activity by the prohibitions of the Law, and as still working, even "in them that are regenerate," a carnal and rebellious self in constant conflict with the new and higher man. The extent to which this taint has pervaded human nature is described in Scripture in the most absolute terms. And in looking at the Scriptural testimonies on this subject, it is remarkable how these clear, strong declarations are scattered up and down the Bible, at such different periods as to show the corruption to be no temporary characteristic of one age or people, but the fault of universal man. Language cannot be more full and precise than the expressions used in Gen. vi. 5. There is an exhaustive use of words defiant of limitations. Word is added after word, each one pregnant with a new force, and excluding some form of possible denial. First we have the extent of the subject—"every imagination;" then we have the sphere in man himself made co-extensive with his whole intellectual and moral nature—"of the thoughts of his heart;" then we have their state—"evil;" the amount of this evil—"only evil;" the perpetuity and continuance of it—"only evil continually." The inspired teaching is alike continued and explained by David in Ps. xiv.; by Jeremiah [xvii. 9, 10]; and by St. Paul in Rom. iii., vii., viii. There is no difficulty in understanding the dislike entertained by the human mind to so humiliating a doctrine; yet further thought proves beyond a question that all attempts to lower the extent

of original sin lowers in the same proportion the original dignity of our nature before the fall, and the extent of its possible restoration to its primeval glory and harmony in heaven. A true wisdom as well as a true faith in the explicit teaching of revelation concur in leading us to adopt to the full the strong language of the Church of England in her ninth Article: "Man is as far as possible gone (*quam longissime*) from original righteousness." For the fuller Scriptural proofs of the doctrine the student is referred to works of a specially theological character.

3. *The Effects of Sin.*—Discarding all speculation, the Scriptural statement is as full and clear here as it is upon the nature of sin. Death, in its existence, was not produced by the sin of our first parents, for we have indisputable proof, both in science and Scripture, that it existed beforehand. Science has made us acquainted with the prodigious remains of animal life existing in the strata of the globe, and Scripture recognises the fact in the statement that God made for his fallen creatures "coats of skins" [Gen. iii. 21]. But we are distinctly told that the entrance of death into this globe after the creation recorded by Moses, and among the human race of whom Adam was the progenitor, arose from this source. This death consisted in the infusion of the elements of mortality, whatever they may be, into the human frame. The absolute and perfect life of the newly-created body, free from possible exhaustion and decay, was clouded by feebleness and dissolution. The change can be expressed in no way better than by reversing the language of St. Paul in 1 Cor. xv. 42-44; for as the work of redemption has undone the evil of sin, so sin was the undoing of man's original glory. The body became changed from incorruption to corruption, from glory to dishonour, from power to weakness, and from a spiritual body to a natural body. The prodigious and disastrous alteration involved in this one effect is beyond calculation, and makes it easy to understand how in relation to ourselves as well as in relation to God sin is the one "evil" of the world.

Yet this effect was not all. A spiritual death passed over the soul as a physical death over the body, only with this difference: physical death was a liability to death at some future and uncertain time; spiritual death was an actual and immediate loss of the soul's life. That Scripture represents the state of men's souls as that of death, admits of no denial. Thus, in Eph. ii. 1, "You hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ" [ver. 5]. And in Rom. vii. St. Paul describes, under this image, the influence of the old and antagonistic nature: "Who shall deliver me from the body of this death?" This spiritual death consists in the alienation of the soul from God, the consequent loss of his life, and the absence of those spiritual emotions by which, as first created, the human soul, being in a state of happy dependence upon God as absolutely as the human body, shared and reflected the image of God. The experience of the world only confirms the truth of Scripture. The soul of man is dead, and the Spirit of God can alone give it life again.

But another effect of sin still remains to be added to the black catalogue—the positive infliction of punishment on body and soul after judgment. The great law of man has become this, "The soul that sinneth it shall die." It is manifestly as impossible for a God of truth to relax a threatening as to break a promise. For the discussion of the Scriptural teaching on this

subject the reader is referred to other articles. [See *ETERNAL, HELL, JUDGMENT.*] It is enough to state here that this punishment is twofold in its character, and answers to the twofold nature of man—physical suffering, in a local place of torment, and with external circumstances for the body, and moral suffering for the soul—the two related towards each other as the two elements are related in ordinary life. Death, the resurrection, the judgment, and the two states beyond, are the successive steps of the Scriptural doctrine.

4. *The Guilt of Sin.*—Comparatively little need be said upon this point, for the sense of the guilt of sin does not admit of argument, and can neither be excited nor removed by any process of reasoning. It is a matter of moral consciousness, and can only be duly estimated by the enlightened conscience. None can doubt the teaching of the Bible on this aspect of sin. Guilt and the sense of guilt enter into its very essence. The man who acknowledges sin only as a universal calamity of human nature, without any individual application of the lesson to himself, or who has no conviction of guilt in himself, no recognition of the punishment deserved by it from the hands of a just and holy God, has formed as yet no adequate conception of the subject. For the attributes of God involved in the process, see *JUDGMENT* and *REDEMPTION*. Apart from any economical purpose in the Divine government, sin must be recognised as in itself guilty, and as rightly calling for retribution. The arguments by which a sense of sin may be awakened and brought home to the conscience, are gathered by our Lord in John xvi. 9 round his own person and work. It must be observed, that however reluctant the human conscience may be to admit this idea of moral guilt, it is, nevertheless, practically admitted in the structure of society and law and the relations of man with man. No metaphysical arguments from necessity and materialism can do away with this innate sense of justice; for as Butler has remarked, with his characteristic acuteness, that if one man declares it to have been a necessity to him to do wrong, another may equally declare it to be a necessity to him to punish the wrong doing. The true dignity of man lies in the frank acceptance of truth, whatever may be its nature. The nature and guilt of sin are not only the subjects of specific teaching on the part of God, but they are illustrated with an eloquence beyond all language in the infinite love of God, and the sublime mysteries of the incarnation, life, and death of his incarnate Son. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is the part of wisdom to accept the truth of God, not as an accuser, but as a witness to the everlasting promises. "If we confess our sins, he is faithful and just to forgive us our sins." And why, but because "the blood of Jesus Christ cleanseth us from all sin."

SIN, an Egyptian city which the Greeks called Pelusium. The Greek name means *clayey*, and the Hebrew form bears a like interpretation. It is probable, therefore, that the city was so called from the abundance of clay, a material employed to a vast extent by the Egyptians, both for brick-making and in the production of earthenware. Nevertheless, as the words denote "mud" equally with "clay," the city may have been named from the mud which was accumulated by the action of the Nile. The Septuagint calls the place "Sais" and "Syene," and the Latin Vulgate has "Pelusium" in the two verses

where "Sin" is mentioned [Ezek. xxx. 15, 16]. There is no reason to doubt that Pelusium is meant; but there is a doubt as to its exact site. Gesenius describes it as "a city situated in the marshes on the eastern border of Egypt, now, together with the whole region, submerged by the sea." Fürst says the Arabic name of Tineh or Pharama has the same sense as the Hebrew and Greek, and that it was on the eastern border of Egypt in the marshland. In Ezek. xxx. 15, Sin is called "the strength of Egypt," from which we may infer that it was an important and fortified city. It is frequently mentioned by ancient writers from the time of Herodotus, and was the scene of some prominent events. It was the see of a bishop in the early ages of Christianity, and hence we find that Dorotheus represented it at the Council of Nice. The eastern branch of the Nile was called the Pelusiatic, from the city which stood on its eastern bank, at twenty stadia from the sea [Strabo, chap. 803]. Strabo observes that it lay in the marshes, and was inclosed by a wall twenty stadia in circumference. Sir J. G. Wilkinson adopts the opinion that Pelusium was at the modern Tineh, and says that the remains there consist of mounds and a few broken columns. It is difficult of access, and stands near the sea-shore. Not far hence Pompey was murdered ["Hand-book of Egypt"]. Sir F. Henniker, who visited the ruins, says, "Of its boasted magnificence four red granite columns remain, and some few fragments of others" ["Travels," p. 44].

SIN-OFFERINGS. These were in Hebrew termed *חַטָּאת* (*chattāth*), from *חָטָא* *chālā*, "to miss, to err, to sin."

The ordinances for the sin-offering and the trespass-offering have certain features in common, and it would almost appear that, in one instance at least [Lev. v. 6], the latter term is used as a synonym for the former. It is clear, however, that neither the offerings themselves, nor the occasion on which they were appointed, were identical. The law of the sin-offering will be found in detail chiefly in Lev. iv.—vi. 13. It was commanded to be made when sin had been committed through ignorance, or unwittingly [Lev. iv. 2]; by a person who had concealed his knowledge of wrong done, and refused to come forward and testify concerning it [Lev. v. 1], or had unconsciously defiled himself by contact with what was unclean [vs. 2, 3], or had violated an oath rashly made [ver. 4]; also at the purification of a man or woman [xii. 6—8; xv. 2, 14, 25—30], at the cleansing of a leper [xiv. 19, 31], and on the occasion of a Nazarite contracting defilement with a corpse, or on the accomplishment of his vow [Numb. vi. 10—14]. The offerings to be made on these occasions varied in character, and also in the ceremonial with which they were made. If the sin-offering was presented on behalf of the priest, or of the congregation, the sacrifice consisted of a bullock, and the blood of the victim was sprinkled before the veil, and put on the horns of the altar of incense. The fat was consumed on the altar of burnt-offering, and the rest of the animal was carried beyond the camp, and burnt in a clean place [Lev. iv. 3—21]. If the offerer were a ruler in the congregation, or magistrate, the sacrifice was a male kid; if a private person, a female kid, or lamb, was accepted. In these cases, the blood, instead of being sprinkled, as in the previous instances, within the holy place, was put on the horns of the brazen altar, or altar of burnt-offering, and poured out at the foot of the altar. Here, too, the fat was commanded to be burnt on the altar, but the flesh belonged to the

priests, and was to be eaten by them [Lev. ix. 18, 22—35; vi. 23—29]. It was allowed also, in cases of poverty, to substitute for these offerings others of a less expensive kind, as turtledoves, or pigeons, or even flour [v. 7—13]; and under these circumstances, the ceremonial was necessarily varied. But, in all cases, the identification of the offerer with the victim was solemnly indicated by the laying of his hand on the head of the latter. Besides these more special occasions, there were others on which a sin-offering was appointed as a part of the permanent and stated ceremonial. Thus it was appointed for the Day of Atonement, when an addition was made to the customary sin-offering [Lev. xvi. 5, 11, 15]; and the offering was made with special solemnity, the blood being carried into the most holy place, and sprinkled on the mercy-seat itself. "In this action the sin appeared, on the one hand, rising to its most dreadful form of a condemning witness in the presence-chamber of God; and, on the other, the atonement assumed the appearance of so perfect and complete a satisfaction, that the sinner could come nigh to the seat of God, and return again, not only unscathed, but with a commission from him to banish the entire mass of guilt into the gulf of utter oblivion" [Fairbairn's "Typology," ii. 345]. Other stated occasions for the presentation of a sin-offering were the five annual festivals [Numb. xxviii., xxix.], and at the consecration of the priests [Exod. xxix. 10—14, 36], when the offering was made on seven successive days.

Writers on the Levitical ritual have differed widely in opinion as to the essential difference between the sin-offering and the trespass-offering, and also as to the typical significance which is to be attached to the several observances which accompanied the former. In fact, on no point of the Levitical ritual has a greater diversity of explanation been given, a circumstance which may be regarded as an admission, on the part of expositors and critics, that Scripture leaves the matter in considerable obscurity. In one respect, however, there can be no room for doubt, when we recall the prominent and direct references to the sin-offering which so frequently occur in the New Testament. Whatever the import of the diverse ritual observances, the offering itself typified Christ in the most solemn and yet blessed aspects of his character and work. And "as each individual," to quote again Professor Fairbairn, "even the most private member of the congregation, as well as the congregation at large, and the high priest, was obliged, as being convicted by his conscience of any particular sin, to come with a sin-offering, we see thus impressively disclosed the need in which every sinner stands of the salvation of Christ, and the necessity of making application to it as often as the guilt of sin renews itself upon his conscience. This resort of faith to the perfect sacrifice of Christ is the one way that lies open for the sinner's attainment of pardon and restoration to peace. And then, in the sacrifice itself, there is the reality of that incomparable worth and preciousness, which was so significantly represented in the sin-offering by the sacredness of its blood, and the hallowed destination of its flesh. With reference to this, the blood of Christ is called emphatically 'the precious blood,' and the blood that 'cleanseth from all sin.' 'He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.'"

SIN, WILDERNESS OF, a tract of country entered by the Israelites after the exodus from Egypt. Notwithstanding its identity of name with the city of Sin, it

does not seem possible to connect the two locally. We are distinctly informed that the wilderness of Sin was between Elim and Sinai [Exod. xvi. 1]. We learn still more precisely that it lay between the two encampments by the Red Sea and at Dophkah [Numb. xxxiii. 11, 12]. Notwithstanding these indications, two different views are advocated as to the locality of Sin. According to some, the wilderness stretched along the shore of the Red Sea; and according to others, it lay further inland. The reasons why one or the other of these positions should be preferred, can hardly be explained without reference to a map; and even then it is difficult to reach a definite conclusion. Nor is there any possibility of finally deciding the question, because it is well known that the limits of wilderness regions are not usually marked with precision. In the present case there seems to be little room to doubt that the Israelites passed through one or the other of the two districts. What is called the lower road, nearest the sea, has been fixed upon by the majority of modern writers; but the upper or inland route has been insisted on by some authors of eminence. The reasons for the different opinions have been summed up by Keil and Delitzsch ["On the Pent.," vol. ii. 60—64, English translation]. Although the name of Sin, applied to a city and to a wilderness, is the same in form, it may have a twofold derivation, because it has been conjectured that the wilderness of Sin means the "wilderness of thorns," or the "wilderness of crags." The wilderness of Zin is a different place. [See ZIN.]

SINA [Acts vii. 30, 38], the same as SINAI.

SINAI. This name, which in our translation is twice met with in the Greek form SINA [Acts vii. 30, 38], is of uncertain etymology, but may possibly come from a root signifying *thorny* or *craggy*. What is called the Sinaitic Peninsula is the region of alternate mountain and wilderness which lies between Egypt and the south of Judah, reaching in its widest extent eastward as far as the Arabah, westward as far as Egypt, and northward to the Mediterranean, while the southern portion is inclosed by the two arms of the Red Sea. It is the southern part which contains what is called in Scripture Sinai, the wilderness of Sinai, and the mountain of the same name. The position occupied in Holy Writ by this remote and desolate locality is so prominent, that for many ages it has been looked upon as one of the most interesting and sacred spots upon earth.

After the Israelites had passed through the Red Sea, they went three days' journey into the wilderness of Etham, and encamped at Marah. They next went on to Elim, and after that encamped by the Red Sea. There can be no reasonable doubt that this halting-place was considerably to the south of the place where they crossed. From this point they advanced into the wilderness of Sin, and encamped successively at Dophkah, Alush, and Rephidim. They next went into the wilderness of Sinai, where they "camped before the mount" [Exod. xix. 2; Numb. xxxiii. 8—16]. The transactions which occurred upon and in the vicinity of the mountain thus designated, are recorded in the last twenty-two chapters of Exodus, the whole of Leviticus, and a part of Numbers. The Israelites reached Sinai in the third month after leaving Egypt, and their camp was not broken up till the twentieth day of the second month of the second year, so that they were there almost a whole year. Their next movement was into the wilderness of Paran [Exod. xix. 1, 2; Numb. x. 11, 12].

The references which occur to Sinai in subsequent books of Scripture, mostly relate to the occurrences connected with the giving of the Law. If, as appears to be necessary, we associate Horeb with Sinai, we have a remarkable incident recorded as happening there about 550 years later, when Elijah fled from Jezebel till he came to Horeb [1 Kings xix. 8—18].

In modern times, great anxiety has been displayed by Biblical writers, both at home and abroad, to ascertain which of the mountain summits of the Sinaitic Peninsula is the true Sinai. The inquiry is a difficult one, not only because there are several mountains, in favour of which claims may be advanced, but also because the precise line of march of the Israelites is not unquestionably settled. The low grounds which skirt the eastern shore of the west arm of the Red Sea, are bounded on the land side by a wild and mountainous district, threaded by sundry narrow valleys. Some of the peaks rise to a height of more than 9,000 feet above the sea level. The scenery is of the grandest and most rugged description, and its lonely magnificence pre-eminently adapted it for the solemn transactions of which it was the theatre. Water is scarce, and animal and vegetable life is therefore not abundant.

So much has been written upon the question of the true Sinai, that it is difficult to make a selection. Dr. Stewart, of Leghorn, mentions four candidates for the honour of being the true Sinai, in the following order:—1. Jebel Monejah, to the left, or east, of Jebel Mousa, suggested by Lord Lindsay ["Egypt, Edom," &c., p. 197, 5th edit.]. 2. Jebel Katherin, on the opposite, or west side of Jebel Mousa. 3. Jebel Mousa, which is the traditional Sinai. 4. Serbal, which is less elevated and more isolated than the other; it lies further north, and nearer the sea, but has been adopted by a number of modern writers.

Of these four mountains, the two last chiefly occupy attention. According to Stanley, Serbal is 6,759 feet high, Jebel Katherin is 8,705, and Jebel Mousa 7,560. Serbal is a magnificent mountain, very visible from the region on the coast, and reached with less difficulty than the others, which form a group, or part of a group, in the centre of this alpine territory. Jebel Mousa is the southern elevation of a vast oblong mass cut off by valleys from the surrounding mountains. The northern end rises in a magnificent promontory, called Ras Safsafah, which Dr. Robinson and others have believed to be the true Horeb. The centre of the mass is lower, but there is a rapid ascent towards the south, culminating in Jebel Mousa, the popular Sinai. Safsafah is about 1,000 feet above the level of the valley or plain er-Raheh, which approaches it from the north-west, and, sweeping round its base, continues towards the north-east, under the name of Wady es-Sheikh. The Ras Safsafah is difficult of ascent. Jebel Mousa is about three miles from er-Raheh, above which it rises some 2,000 feet, but its top is invisible from the plain in front of Safsafah. Jebel Mousa, or the mountain of Moses, is not difficult of ascent. The

way to it from er-Raheh is by a valley called Wady Shuayb, in the course of which is the famous convent founded by Justinian, from which a pathway leads up to the ridge. On the ridge there are several spots accounted sacred. The view from the summit is one of the most grand that can be imagined. [Robinson's "Biblical Res." vol. i.; Stewart's "Tent and Khan;" Sandie's "Horeb and Jerusalem."]

Dr. Robinson's opinion, that Safsafah is the true Horeb and Sinai, differs from that of Dr. Wilson, who thinks Jebel Mousa by itself the scene of the giving of the Law; but Mr. Sandie combines both views, in so far that he thinks Safsafah was Horeb, and Mousa Sinai. Nor is this last opinion to be contemned, because it removes some difficulties, and it makes no



Mount Sinai Group.

more difference between Horeb and Sinai than exists between two summits of what is after all but one mountain.

Mr. Drew very properly concludes that "the considerations which Ritter and Dr. Wilson have brought forward are overwhelmingly decisive against Serbal, and compel us to seek the sacred mountain in one of the peaks of the Upper Sinai." We also agree with him that Jebel Katherin is not the mountain of the Law; but we are not so sure about one part of his ultimate conclusion. He accepts the claim of Jebel Mousa for the mountain of the Law, but he objects to er-Raheh as the plain where the people assembled, and prefers Wady Sebayah for this. The great objection to this is, that Wady Sebayah would be reached with much difficulty by a great mass of people; and we, therefore, should rather adopt the wady most easy of access—in this case, Wady er-Raheh ["Scrip. Land," 391—395].

Among the mountains proposed as Sinai, we may mention, in passing, Jebel el-Ojmeh, further north than Jebel Mousa, and almost in the centre of the peninsula ["Journal of Sac. Lit.," April, 1860, p. 27].

This proposal, like that of Lord Lindsay, seems to have found no favour.

It is said that the earliest Christian authorities looked on Serbal as the Sinai of the Old Testament. This is not particularly evident, but it is certain that in the sixth century, after pilgrimages had come into fashion, Justinian erected a church, and stationed a garrison below the crest of what was then accounted Sinai [Procopius, "Edifices," book v.]. Justinian died in A.D. 565. In or about A.D. 572, Antoninus of Placentia visited Sinai, and has left a record of what he saw. He tells us that he crossed the desert, and on the eighth day came to the place where Moses brought the water out of the rock. He next came to Horeb, leaving which he began to ascend Sinai. Between Horeb and Sinai, he speaks of the valley where Moses watered his flocks at a fountain. The fountain was inclosed in the walls of a monastery. Having ascended three miles, he came to the cave of Elias; and three miles more brought him to the top of Sinai ["De Locis Sanctis," 37-40]. The distinction of the summit of Horeb from that of Sinai was then well established, and although the story is not quite clear, it seems to show that the opinion then current was the one which Mr. Sandie has advocated—namely, that Safsafeh was Horeb, and Mousa Sinai. That the earlier traditional sites should have been suddenly and quietly changed we can scarcely believe.

It is specially worthy of observation that the mountain of the Law was at a distance from the camp, and that the people had actually to leave the camp in order to become spectators of the awful phenomena which were exhibited. It is also apparent that Moses came to the very foot of the mountain, before he saw what abominations were going on in the camp [Exod. xix. 17; xxxii. 19]. In view of these facts, we strongly incline to the belief that whatever part was assigned to Ras Safsafeh during the earlier solemn transactions of that time, and whatever claim it has to be called Horeb, it is Jabel Mousa which has the best right to be regarded as the veritable Sinai. Lepsius, Forster, Stewart, and others have voted for Serbal, but we cannot reconcile the Biblical narrative with any proposed locality except that we have named. We leave the Mount of Moses in possession of the honour which it long retained unchallenged. There, in our opinion, and in the surrounding valleys, occurred the marvellous events and revelations which after three-and-thirty centuries control the belief, and enlist the profoundest sympathies of millions of our race. "If I had to represent the end of the world, I would model it from Mount Sinai," said Sir F. Heniker ["Travels," p. 220]; and yet it was there that God manifested his glory more brightly, and declared his will more fully, than on any other spot upon earth's surface, until He came who brought life and immortality to light, and realized in his person, words, and work all the types and symbols of Sinai. [See HOREB.]

SINAITICUS, CODEX (N). In 1844 Dr. Tischendorf found in the Convent of St. Catherine, at Mount Sinai, a portion of the LXX. version of the Old Testament, which appeared to be of extreme antiquity. Of this MS. he procured forty-three leaves, which he brought back with him to Leipsic, where they have since been deposited in the University Library, under the name of Codex Frederico-Augustanus (from Frederick Augustus, the then king of Saxony): these fragments contain the books of Nehemiah and Esther with portions of 1 Chronicles and Jeremiah, and some

other parts: each page of the vellum is divided into four columns, and everything about the MS. denotes extreme antiquity. This might be concluded on palaeographical grounds alone; but it was confirmed by the examination of the character of the text, in which readings were noticed which had been cited by Eusebius, but which are not known to exist in any other MS. There was thus but little difference of opinion in ascribing it to the fourth century. In 1846 Tischendorf published a beautiful edition of these forty-three leaves in lithographed fac-simile; he did not, however, mention where he had obtained them; and, in reply to all inquiries, he intimated that he had reasons for his silence, letting it be understood that more of the same MS. might be obtained if there were no undue efforts put forth. In fact, he not only saw more of the MS. (not torn into loose leaves), but he had copied one leaf containing the end of Isaiah and the beginning of Jeremiah.

In 1846 the Russian Archimandrite Porphyrius visited Mount Sinai, where he saw and examined the New Testament portion of the same MS. His published account did not appear till 1856. But about the time of the visit of Porphyrius, or a little later, Major Macdonald described a very ancient MS. (kept wrapped up in a cloth) in early uncial letters, written with several columns in a page, and containing the New Testament, which he distinctly stated to belong to the fourth century. Major Macdonald's description of this MS. was communicated to Professor Tischendorf, who most distinctly denied that any part of the New Testament was contained in the MS. which he had seen. The correct statement would have been that it was not contained in *that* part of the MS. which he had seen. Tischendorf, also, was so positive that no such ancient MS. of the New Testament was in the monastery, that it was thought that Major Macdonald had made a mistake, and that further inquiry was superfluous. In 1853 Tischendorf paid a second visit to Mount Sinai, but he was not able either to see the portion of the MS. with which he was already acquainted, nor yet to learn what had become of it; hence he conjectured that it had been carried to some part of Europe. But, happily, the MS. had not yet been removed from Mount Sinai, and no other hand was to deprive Tischendorf of his full honours in connection with it. He visited Mount Sinai for the third time in the beginning of 1859, arriving there on the last of January. His own words are: "On the 4th of February, when I had already sent one of the servants to fetch camels with which, on the 7th, I might return to Egypt, while taking a walk with the steward of the monastery, I conversed on the subject of the LXX. version, of which I had brought some copies of my edition as well as of my New Testament, as presents for the brethren. On returning from our walk, we entered the steward's dormitory. He said that he, too, had there a copy of the LXX., and he placed before my eyes the cloth in which it was wrapped. I opened the cloth, and saw what far surpassed all my hopes; for there were contained very ample remains of the Codex which I had a good while before declared to be the most ancient of all Greek Codices on vellum that are extant; and amongst these relics, I saw not only what I had met with in 1844 and other books of the Old Testament, but also (and this is of the highest importance) the whole New Testament without the smallest defect; and to this were added the whole of the Epistle of Barnabas and the former part of the Shepherd (i.e. Hermas). It was impossible for me to conceal the

admiration which this caused" ["Notitia Codicis Sinaitici," p. 6].

After Tischendorf had examined the MS. in his own chamber, he became fully aware of the importance of the discovery, and desirous of turning it to some account. The monks gave leave that Tischendorf might transcribe the MS. at Cairo, if their superior, who resides there, should also consent. He left Mount Sinai on the 7th of February, and reached Cairo on the 13th. No time was lost in obtaining the consent of the superior; a messenger was sent to Mount Sinai, who returned in nine days, bringing the MS. with him on February 24th. At Cairo, steps were taken for the transcription of the MS.; but all that was then done was superseded by the possession of the MS. having been obtained, after various negotiations, for Alexander II., the Russian Emperor. It was placed in Tischendorf's hands on September 28, 1859, to be conveyed to the Imperial Library. Arrangements were soon made for the publication of this very ancient text, the MS. itself having been placed in Tischendorf's hands at Leipsic for that purpose. At the end of 1862 there appeared an edition of the whole of the MS. (except the part previously published as "Codex Frederico-Augustanus"), in four volumes. This was printed with types cast on purpose, so as to resemble the characters of the MS. itself. One volume contains ample prolegomena, notes on the alterations made by various correctors, and many pages in photo-lithographic fac-simile. This magnificent and expensive edition was followed by one in 1863, in which ordinary Greek types were used, containing the New Testament portion only, line for line, and it has the notes in the corrections of different hands. In 1865, Tischendorf published a Greek New Testament printed like an ordinary book, in which the text was taken from the Codex Sinaiticus.

The order of the New Testament books in this MS. is—the four Gospels, St. Paul's Epistles (Hebrews standing between 2 Thessalonians and 1 Timothy), Acts, Catholic Epistles, Revelation; then comes Barnabas, and, lastly, the fragment of Hermas. As to the date of the MS., although we might hesitate in ascribing to it, with Tischendorf, a greater antiquity than the Codex Vaticanus, yet it is only reasonable to suppose it to be of some part of the same age. The readings of the MS. are quite in accordance with this; and although it seems evident that the text is in a rougher state, in the Old Testament part as well as the New, than is the case in Codex Vaticanus, yet the readings are such as might be expected in the fourth century. The value and use of the text may be demonstrated by comparative criticism [see "Additions" to vol. iv. of Horne's "Introduction," pp. 777—781].

The portion of the MS. obtained in 1859 consisted of 34½ leaves, so that, with the 43 leaves procured in 1844, the whole which has been recovered is 388½ leaves. The New Testament is written on 134 leaves, and a small portion of that which follows, in the second column of which Barnabas begins. Each page of the MS. is divided into four columns, an arrangement most rare, if not quite peculiar. Each column contains forty-eight lines, of from twelve to fourteen letters each, which are such uncials as show all the marks of extreme antiquity. There are no letters of large size at the beginnings of sections. The Ammonian sections and Eusebian canons in the Gospels are in red in the margin, written apparently by a contemporary hand, if not by the original scribe. In more than half of the latter portion of St.

Luke they have been altogether omitted. One of the correctors of the MS. (perhaps the official examiner of such a transcript) appears to have been coeval with the

ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΣΥ
ΛΟΥΤΗΣ ΖΩΗΣ ΚΑΙ
ΕΚ ΤΗΣ ΠΟΛΕΩΣ
ΤΗΣ ΑΓΙΑΣ ΤΩΝ ΓΕ
ΓΡΑΜΜΕΝΩΝ ΕΝ
ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ
ΛΕΓΟΜΑΡΤΥΡΩΝ
ΤΑΥΤΑ ΕΙΝΑΙ ΕΡ
ΧΟΜΑΙ ΤΑΧΥ ΕΡΧΟΥ
ΚΕΙ ΗΥΗ ΧΑΡΙΣ ΤΟΥ
ΚΥΙΟΥ ΜΕΤΑ ΤΩΝ ΑΓΙ
ΩΝ ΑΜΗΝ:

ΑΠΟ ΚΑΛΥ

ΨΕΙΣ

ΙΩΑΝΝΟΥ

In common type the passage would run thus:—

αυτου απο του ευ-
λου της ζωης και
εκ της πολεις
της αγιας των γε-
γραμμενων εν
τω βιβλιω τουτω
λεγει ο μαρτυρων
ταυτα ειναι και ερ-
χομαι ταχυ ερχου
κα
κα ην ηχαρις του
κυιου μετα των αγι-
ων αμην:

Αποκαλυ-
ψεις
Ιωαννου.

Fac-simile of Codex Sinaiticus.

time when it was written; other hands may have been employed on it in a few places about the same time. It is needless to specify the other correctors, except to

remark that one in the seventh century laboured diligently in the endeavour to introduce more modern readings. For all minute details respecting the MS., the student may be referred to the prolegomena of Tischendorf, or to a valuable work of Mr. Scrivener ["A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament: to which is prefixed a Critical Introduction." By Frederick H. Scrivener, M.A. Cambridge: 1864].

The titles of the books of the New Testament are given in the briefest form. The contractions are such as are usual in the most ancient MSS. The fac-simile in the preceding page is taken from the end of the Book of Revelation.

If the circumstances of the discovery and acquisition of this MS. have about them something almost romantic, the same may be said respecting the discussions which sprang from the claim of Constantine Simonides that he himself was the writer. Simonides has long been known as an extremely clever calligraphist, and as having professed to be in possession of ancient MSS., palimpsests, and others, some of them containing the alleged works of writers whose names even had never been heard of before. An examination of some of his MSS. showed forms of Greek such as were unexampled and impossible; and when this was pointed out, strange to say, the readings soon altered, and the vellum presented to the eye proper and classical expressions. A microscopic examination of professed palimpsests proved that the apparent ancient writing was a more recent addition in faint ink to a mediæval cursive MS., evidently arranged for the purpose of deception. Simonides, in 1860, stated that he had discovered amongst the papyri in the museum of Mr. Meyer, at Liverpool, fragments of St. Matthew's Gospel, and other parts of the New Testament, written in the first century. The fragments of papyrus were, no doubt, ancient, but no one saw Greek writing on them until Simonides exhibited them stuck down to linen on one side. The fragments never could have been united in the same leaves, for the fibre and texture did not suit. The supposed ancient writing, and the professed fac-similes published with it, were all in the same hand. In all there was a kind of general resemblance to the fragments of Hyperides published in fac-simile by the Rev. Churchill Babington. In Matt. xix. 24, Simonides stated that these fragments, by reading *καμιλον* (*kamilon*) instead of *καμηλον* (*kamēlon*), "as in the Dublin Codex (Z)," set at rest the interpretation of the passage; but when he was informed that Z was shown by chemical restoration to have the common reading, forthwith *καμιλον* disappeared from the fragments, and *καμων* took its place. Such was the state of things when critical scholars were informed that Simonides claimed to be the writer himself of the whole of the Codex Sinaiticus. For some time, he and his friends circulated rumours on the subject, alleging that no confidence could be placed in Professor Tischendorf, who, they affirmed, had mistaken a MS. of the nineteenth century for one of the fourth; and at length, in the summer of 1862, Simonides distinctly professed that, while the detected forgeries of MSS. which he had exhibited were all genuine and ancient, the Codex Sinaiticus had been a work of his youth. It was written by him, he said, at Mount Athos, in the years 1839 and 1840; and as soon as he saw, in 1860, the first fac-simile published by Tischendorf in his "Notitia," he at once recognised it as his own work. He did not say why he had not years before claimed the part at Leipsic, designated as Codex Frederico-Augustanus,

as his own writing. Perhaps he might think it too preposterous to profess to have himself written a MS. before his eyes, and the eyes of others, with the ink faded from age, and often peeling from the vellum, and with the corrections of many hands in many ages; at least he waited for a more suitable time and place, knowing that, in this country, few would have the opportunity (eventually afforded) of examining a document which was to be deposited in Russia.

The account given by Simonides is that, about the end of 1839, when living in Mount Athos with his uncle, Benedict, head of the monastery of Pantaleōmon, it was the desire of his venerable relative to send some present to the Emperor Nicholas of Russia. For this purpose, he wished to have prepared a vellum uncial MS. of the Old and New Testaments. Dionysius, the official calligrapher of the monastery, being afraid to undertake the task, Simonides, at his uncle's request, began the work, using a large book, containing much blank vellum, which they found. The text from which he copied was the Moscow edition of the Old and New Testaments, altered on the authority of three ancient MSS. and the printed edition of Codex Alexandrinus. After finishing the Old and New Testaments, Barnabas, and a portion of Ilermas, his stock of vellum was exhausted, and his uncle had died. On this, he got the book bound, and disposed of it to Constantius, Archbishop of Sinai. To that place he says that, in 1844, the archbishop told him he sent the MS. There he says he saw it in 1852, although mutilated. Such was the strange story of Simonides.

The labours of Mr. William Aldis Wright, librarian of Trinity College, Cambridge, in tracing out the extraordinary assertions of Simonides, have been most valuable. The result is that, on every point, there is the assertion of this clever Greek, and nothing else, on which to rely; and when the impossibility of any part of his story is fully exposed, either he himself, or one of his coadjutors, forthwith states that his interpreter misrepresented what he had said. No explanation is given *how*, in 1839, he could forge a MS. with every mark, external and internal, of extreme antiquity; with the corrections of various ages; with errors which could only spring from the mistake of the eye in reading the MS. from which it was copied; and with ancient readings, the authorities in favour of which were unknown twenty years ago. To admit the claims of Simonides would be a proof of the grossest credulity, for it would involve the rejection of every known fact in palæography for the sake of adhering to the contradictory and changing assertions of one individual: these unsupported assertions involving what is incredible in part and most improbable in the rest.

Porphyrius, who saw the MS. at Mount Sinai in 1846, found portions of the early part of the Old Testament [Numb. v.—vii.] from the same MS. introduced long before into the bindings of books brought from the same monastery. This would be conclusive to most persons, but anachronisms do not appear to affect any Simonidean argument.

SINIM, THE LAND OF, a country apparently in the distant east, to which Isaiah refers when predicting the future calling of the Gentiles. The usual opinion has been that China is meant, because the word "Sinim" more closely resembles the name by which China was known among the ancients than any other. Some have thought that Sin, and others that Syene was meant. Neither of these is likely, because both Sin and Syene were known to the Hebrews by their proper names, and were cities, not countries. Besides,

Isaiah distinguishes those who were to come from the west from those who should come from "the land of Sinim." The Greek translators supposed "the land of the Persians" was referred to, but we do not know the grounds for their opinion. Jerome, in the Latin Vulgate, understands it of the south country, but this can be no more than a conjecture. Gesenius regarded Sinim as pointing to China, and Fürst agrees with him. We may therefore abide by the common explanation, and consider Sinim as the inhabitants of the land of Sin, or China. The word occurs, in this form, only once in Scripture [Isa. xlix. 12].

SINITE, an inhabitant of Sin. From the connection in which this name appears, we must understand it of a Canaanite family, and therefore naturally look for it in the region which the Canaanites occupied. Possibly the people of Sin, or Pelusium, may be meant, but we cannot be certain, as the Canaanites dwelt along the Mediterranean shores as far as Syria. If the names [Gen. x. 17; 1 Chron. i. 15] are ranged topographically, we shall have to seek for the Sinites between the Arkites and the Arvadites, north of Tripoli; in which locality various ancient and modern authorities have agreed to place them.

SION. This word, in the English version, represents two Hebrew terms. 1. As another name for Hermon, it probably denotes *elevated* [Deut. iv. 48]. The mountain was very likely so called by some of the ancient tribes; just as we are told that the Sidonians called it Sirion, and the Amorites Shenir [Deut. iii. 9]. [See HERMON.] But we must not overlook the fact that, in the only text where Hermon is called Sion, the Syriac version reads "Sirion." 2. The same as Zion. In Ps. cxxxiii. 3 the word Zion has been thought to be the same as Sion (1), but it is different in Hebrew. [See ZION.]

SIPH'MOTH. This word seems to be allied in sense to SEPHAM, *a beard*, and most likely denotes the shaggy, or jungle-like character of the place. From the connection in which it stands, among the localities where David had found friends, whom he requited [1 Sam. xxx. 28], it was probably in the south; but more than this we cannot say.

SIPPAL, *doorkeeper* [1 Chron. xx. 4], or SAPH [2 Sam. xxi. 18]; one of the "children" or descendants "of the giant," who was slain by Sibbechai during the war at Gezer between David and the Philistines.

SIRAH, *retiring, or departing*; the name of a well from which Joab's messengers brought Abner [2 Sam. iii. 26]. It is not mentioned anywhere else, and its locality is doubtful, but it was apparently not far from Hebron.

SIRION, *a breastplate*; a name of Hermon [Deut. iii. 9; Ps. xxix. 6]. In the second of the texts referred to, the word is written "Shirion" in Hebrew; and from the first we learn that the name was a Sidonian one. [See HERMON.]

SISAMAI, meaning obscure; the father of Shallum, and a descendant of Sheshan [1 Chron. ii. 40].

SIS'ERA, *order of battle*. 1. The great captain or commander-in-chief of the army of Jabin [Judg. iv. 2]. [See JABIN.] He is the first—indeed, the only commander of whom we hear by name, on the adverse side, during the long wars of the Israelites at this time, and was himself a potentate of sufficient grandeur to have his mother recognised in the surrounding tribes as a kind of queen-mother [Stanley's "Lectures on the

Jewish Church," p. 323]. The brief narrative of his history, so far as supplied in the Bible, will be found in Judg. iv., v. The army under his command was both numerous and well appointed, and included nine hundred chariots of iron, and contrasted remarkably with the smaller forces of Barak, which consisted only of infantry. The latter, however, made a vigorous assault on the unwieldy host of Sisera, and being miraculously aided from heaven, and also by the floods and morasses of the Kishon, succeeded in thoroughly routing and destroying it. Sisera himself was so hardly pressed as to be glad to attempt escape by a flight on foot, and, after a weary and perilous journey, reached the settlement of Heber the Kenite, among the terebinths, in the plain of Zaanaim, near to Kedesh. Assured by Jael, the wife of Heber, of protection, he was glad to refresh himself, and soon fell into a sound slumber, of which Jael took instant advantage, and, by driving a tent-peg through his temples, accomplished the prediction of Deborah, that Sisera should fall by the hand of a woman. [See JAEI.] 2. A person whose descendants are mentioned in Ezra ii. 53; Neh. vii. 55, among the Nethinims who returned from the captivity with Zerubbabel.

SITNAH, *hostility, or strife*; the name of a well, so called because the servants of Isaac contended there with the Philistines [Gen. xxvi. 21]. It was in the valley of Gerar, or in that direction. No such name appears now in the district, except, perhaps, Wady eah-Shutein, south of Khulassah.

SIVAN, probably an old Persian word referring to a pagan deity; the name of the third month of the Hebrew year, from the new moon of June to that of July [Esth. viii. 9]. It seems to have been adopted by the Jews after the captivity. [See MONTH.]

SKULL, THE PLACE OF A [Mark xv. 22]. [See GOLGOTHA.]

SLAVE. This word is only twice found in the authorised version of the Scriptures: once in Jer. ii. 14, where there is no corresponding term in the Hebrew original; and again in Rev. xviii. 13, where the Greek equivalent of "slaves" is *συνάδου* (*sūnadōn*), and should have been rendered "bodies," as in the margin, and as the connection demands. The usual term in the Bible for persons in a state of servitude is "servant," "bondman," "bondservant," the corresponding words in the original being עֶבֶר (*'ebhedh*) and δούλος (*doulos*). Even as regards these, although they unquestionably originally imply and indicate a servile position, it must be observed that they are by no means limited in their application to a state of bondage, but are often used of persons who are far removed from so inferior a place in the social scale. The mere name or designation, indeed, will help us but little in forming an impartial estimate of what servitude or slavery was among the patriarchs, or under the Mosaic law. This can only be gained by a patient consideration of the circumstances of the case. One thing is clear at the outset. We must entirely set aside impressions formed from the state of slavery which has prevailed in modern days, either in the West Indies or in America. Attempts, no doubt, have been made, on the one hand, to extract from the Bible a Divine sanction for modern slave-dealing and slavery; and, on the other, to depreciate the Divine authority of the Mosaic legislation, by charging it with the permission of practices diametrically opposed to our notions of justice

and humanity. A ready answer, of course, to all such statements may be given on the ground—(1) That the law of Moses did not institute slavery, any more than polygamy, divorce, and the custom of blood-revenge; but only regulated what already existed, for the purpose of repressing immorality, cruelty, and oppression. (2) That whatever may have been the case in ancient times, the clearer light of the Gospel, the honour which it has put on all men, and the stronger motives which it supplies for brotherly kindness and charity, all combine to establish a loftier principle of action, in regard not only to the

instance of his having done this; nor is it mentioned among the things which the Hebrews suffered at his hands. In truth, it is only when we come down to the period when the Law was given that we get a clear idea of the true state of the case. The Law contains a variety of express injunctions on the treatment of persons in this position, both Hebrews and aliens, for over both alike it threw the shield of its merciful enactments; and from the nature of these injunctions, we may gather a probably not inaccurate impression of the cruelty and oppression to which slaves were subject in the nations around.



SLAVES. (WILKINSON.)

customs just mentioned, but also concerning the servitude of man to man, and many other things which existed under the old and legal dispensation. A candid and comprehensive investigation, however, of what the Bible does say and teach, leads irresistibly to the conclusion that both the above allegations are unfounded, and that not only does it afford no sanction to the modern system of slavery, but, on the contrary, condemns it both directly and by implication.

One of the earliest supposed intimations in Scripture of the existence of a system by which persons were held in servitude is in the history of Abraham, who is said to have had 318 "trained servants, born in his own house" [Gen. xiv. 14], and also servants "bought with money of the stranger" [xvii. 27]. But whatever the origin of their connection with him, it is evident, not only that their position was free from hardship and oppression, but that also, by the express command of God, they were admitted to the full enjoyment of religious privileges with their master [Gen. xvii. 27]. The history of Hagar seems also to warrant the inference that the servant was at liberty to depart if he pleased [Gen. xvi. 6—9]. But it is evident that long previous to this time slavery, in its more repulsive forms, was a recognised system; and there is no doubt that Egypt was a great stronghold of the system. The figure of a slave constituted one of the hieroglyphics in the Egyptian alphabet. The monuments of that country abound with representations of persons occupying this degraded and helpless condition. It was to Egypt that Joseph was carried by the Midianite merchants, and there sold to Potiphar [Gen. xxxvii. 28, 36]. The position of the Hebrews in Egypt after the death of Joseph was, no doubt, a state of the most degraded and oppressive bondage; but we are hardly warranted by the narrative in asserting that Pharaoh assumed the power of selling them. At any rate, we find ne

Under the article BONDAGE will be found a succinct statement of the different forms of servitude, as it existed among the elect nation of Israel, and the stringent conditions by which it was restrained and regulated. To what is there stated it may be added, that although the Israelites were permitted to purchase bondservants or slaves of the surrounding nations [Lev. xxv. 44—46], there is nothing to show that they were allowed to sell them again, or treat them merely as merchandise; and it has been urged that the period of their servitude, defined by the words "for ever," must be interpreted with the same latitude which this phrase necessarily receives in other instances and under similar limitations, and that alien servants fell under the law of Lev. xxv. 10, which granted liberty to "all" the inhabitants of the land. The marginal reading of Lev. xxv. 46, "serve yourselves with them for ever," suggests that the phrase refers not to the duration of the bondage, but to the people whence the bondservants were to come. It is a remarkable circumstance, moreover, that in following the history of the chosen nation down to later periods, we find no traces of a servile race, such as existed in the heathen nations of antiquity, and in our own times—a circumstance which warrants the inference that the merciful provisions of the Mosaic legislation had the effect of gradually getting rid of this form of servitude as the nation grew more populous. Nor are the Gibeonites altogether an exception, for although their position was one of marked inferiority, it was clearly defined and protected. They certainly do not appear to have ever been individually the slaves of individual masters; but, on the contrary, had cities of their own, and formed a separate community [Joah. ix. 6—18].

Before passing on, we may allude for a moment to the misapprehensions which have been founded on

Exod. xxi. 20, 21, and which have been made so much of by a recent writer of some notoriety and distinction. It is there enjoined that "if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished," or "avenged," as the margin has it; "notwithstanding, if he continue a day or two, he shall not be punished (avenged), for he is his money." From this it has been argued, as inconsistent with all our notions of God as the merciful Father of all mankind, that he should "speak of a servant or maid as mere 'money,' and allow a horrible crime to go unpunished, because the victim of the brutal usage had survived a few hours." The true explanation of this is, no doubt, to be sought in the circumstance that the case was one of homicide, not of murder. If the servant survived the injury, he was a free man by the law of Exod. xxi. 26, 27. If he died at the expiration of a day or two, the fact of his surviving so long was held to prove that the blow had been struck under sudden provocation, and the master himself was punished by the loss of his servant; but if he died at once, the master would be amenable as any other man to the avenger of blood, and must fly to the city of refuge. Clearly there is nothing here to prove that his act was attended with immunity.

In the Roman empire slavery was an established institution, but the slave himself had no rights. In the eye of the law he was a thing, a chattel, not a person, and on this account could be sold, hired out, put in pledge, or seized for his master's debt. Neither the marriage tie nor the paternal name was recognised. Legal status of any kind, in fact, he had none. Such was the state of things at the time of our Lord and his apostles. Roman citizens used their slaves for their own advantage, and disposed of them as they pleased. What the system eventually became, and the constant perils in which it entangled the state, is matter of history. It must suffice here to observe, that if the type of the modern slavery system be sought among the nations of antiquity, it will be found in that of the Roman empire; certainly not in the Scriptures, or among the Jews, whose servants, as we have seen, the law of God took expressly under its protection.

The attitude of Christianity towards slavery is the subject of inference rather than direct statement. The spirit and genius of the Gospel, and the principles which it enunciates, need only pervade society where slavery exists, to ensure, sooner or later, its effectual extinction. Slave-dealing, however, is positively condemned, and classed among the most abominable crimes [1 Tim. i. 10]; and the entire tenor of such passages as 1 Cor. vii. 21; 1 Tim. vi. 2, goes to show clearly the inspired apostle's feelings on the subject. Christ did not announce a fiat of emancipation, nor did his apostles; but they set up a religion which was tantamount to it. Nor can Paul's course of action in regard to Onesimus be alleged as a contravention of the principles to which we have alluded. For, in the first place, there is nothing to show that Paul compelled Onesimus to return to a state of bondage and servitude against his will, even if he had been a slave, which is not certain; and secondly, if he had done so, he would have been acting in defiance of the law of God, as expressly laid down in Deut. xxiii. 15, a circumstance not to be credited of St. Paul on the strength of mere assumption and conjecture. The seed of the Gospel was sown and left to fructify under the blessed influences of the Holy Ghost, in the assurance that eventually the result would tell on this as on other customs and obser-

vances, whether of Judaism or heathenism; and the conviction has been realised from the days of Christ even to our time.

SLAVONIC VERSION. It has been remarked by Dr. Henderson, to whom we owe a very full account of this translation, that, although it "cannot rank in point of importance with the more ancient versions, such as the Syriac, Armenian, Coptic," &c., it is, nevertheless, entitled to a distinguished place among the materials of sacred criticism, as it affords very essential assistance in determining what were the readings of the Byzantine text at the time it was made; and having been constantly preserved and read in the Russian Church, must be regarded as one of the most authentic documents handed down to us from her parent, the ancient Greek Church" ["Biblical Researches in Russia," chap. iv.]. The invention of the Slavonic alphabet is ascribed to Cyril, who framed it on the basis of the Greek. The story that Jerome made a version of the Scriptures in the Slavonic language and the Glagolitic character, is a mere fable. The version now known as the Slavonic may be accepted as the first of its class, and was the work of Cyril already named, and his brother Methodius, in the latter half of the ninth century. The translators were the apostles of Russia. It is not certain that they translated the entire Bible, but the Psalms and New Testament, and some other portions, may have been theirs. The Proverbs must have been translated in or before the twelfth century. Such is the opinion of Dr. Henderson, and he supposes the remaining books were translated at intervals until the fifteenth century, when the whole were collected into a volume. The oldest MS. of the entire version now known was written in 1499; but MSS. of the Gospels and other parts of the New Testament of a much earlier date are extant. The most precious of all these MSS. is one of the four Gospels, written in 1056. It has been said that a version of the New Testament was made in the thirteenth century: this, however, appears to have been merely a revision of the older translation. The first portion printed was the Psalms in 1491, and the Gospels followed in 1512. In 1564 appeared the Acts, Catholic Epistles, and Epistles of St. Paul: this was the first book actually printed in Russia. The New Testament and Psalms were published in 1580, and the whole Bible was given to the world in 1581, containing the Apocrypha as well as the canonical books. The Old Testament is from the Septuagint; the New Testament from the original Greek. The Latin Vulgate also seems to have been consulted, and in some cases followed. The translation is very literal, and exhibits a number of peculiar readings. Hug calls the version "a precious document, well worthy of critical labour." The Gospel of St. John has been translated into English by the Rev. S. C. Malan in his "Eleven Oldest Versions" (London, 1862). Most critics who have used this Slavonic version have been chiefly indebted to the Russian scholar, Dobrovsky, from whom Griesbach received valuable information. Dr. Tregelles makes the important remark that some of the readings now found in the Slavonic Apocalypse cannot be older than 1516, when they first appeared in the Greek Testament of Erasmus.

SLIME. [See BITUMEN.]

SLING. In the Bible the sling appears as a weapon, and as such it was employed, not only by the Hebrews,



MODERN SMYRNA.

but by other ancient nations. Skilful slingers were able to direct a stone with great precision and effect. Some remarkable examples of this are recorded in



Slinger.

Scripture. It was with a sling and a stone that David struck down Goliath, the Philistine giant [1 Sam. xvii. 40, 49]. There were at one time 700 left-handed Benjamites, who "could sling stones at a

hair breadth and not miss" [Judg. xx. 16]. The Israelite slingers rendered effective service in war with the Moabites [2 Kings iii. 25]. Perhaps the slings to cast stones which Uzziah prepared were of a more formidable and powerful character, such, in fact, as were strong machines, able to project heavy missiles. Such engines of war were certainly used among the Greeks and Romans, and were generally called *ballistæ*. Slingers are represented upon the Assyrian and Egyptian monuments; and slings have been employed as weapons in all ages, and in almost all parts of the world.

SMITH. This word, with us, usually denotes a worker in gold, silver, copper, iron, or other metals. The Hebrew terms so rendered vary more or less in their exact meaning, and the references are too vague to throw much light upon the blacksmith's art among the Jews [1 Sam. xiii. 19; 2 Kings xxiv. 14, 16; Isa. xlv. 12; liv. 16; Jer. xxix. 2]. Probably the representations upon the Egyptian monuments describe a degree of the art even more advanced than that of the Jews in general. A humbler and less elaborate style is exhibited in Oriental countries at the present day, and this, perhaps, answers to the common type of the smith among the ancient Hebrews.

SMYRNA, a city on the western coast of Asia Minor. Its original foundation is very ancient, but the actual city was not built till after the time of Alexander the Great, when the old name was attached to the new site. Smyrna "flourished under the Romans. In the eleventh century it was visited by the calamities of war. Tzachas, a Turkish malcontent, in 1004, obtained possession of a great part of the

Ionian coast and the neighbouring islands, and, assuming the title of king, made Smyrna his capital." Its subsequent history has been very eventful, but it has always risen from its adversity, and is still the chief city of Anatolia. The town runs along the coast, and rises from the water's edge, presenting a splendid appearance from the bay. It is thickly inhabited, and the streets are narrow and dirty. The houses are mostly of wood, without chimneys, and but one storey high. The town is divided into quarters, which are respectively occupied by Franks and Greeks, Armenians, Turks, and Jews. The population is 150,000, or more. There are not many remains of the ancient city, except of a fragmentary character. Smyrna is a commercial emporium of considerable importance, but not a comfortable residence for Europeans. The Christians resident in the city probably amount to about one-third of the inhabitants. There was a church there in apostolic times [Rev. i. 11; ii. 8—11]. The celebrated Polycarp, a martyr in the second century, was its bishop, and the Christian community appears to have subsisted ever since. In modern times, Smyrna has been made the centre of some important missionary efforts, but its chief interest is entirely connected with its mercantile character.

SNOW. So long as the snowy tops of Lebanon—the milk-white—were seen, there was never wanting to Hebrew poetry the image of grandeur which perpetual snow can give; especially as seen in summer, when, in the language of Dr. Clarke ["Travels," iv. 203], "the firmament around it seems on fire." Lebanon, though beyond the boundaries of Palestine, is almost always within view. From the uplands north of Jerusalem, nay, even from the depths of the Jordan valley by the Dead Sea, the snowy heights of Hermon or Lebanon are visible.

It is no wonder, then, that snow became a favourite image with the Hebrews. "Will a man leave the snow of Lebanon?" inquires the prophet Jeremiah [Jer. xviii. 14]. The Church is "as white as snow in Salmon," says the Psalmist [Ps. lxxviii. 14]. "Heat consumeth snow waters: so doth the grave those who have sinned" [Job xxiv. 19]. "Wash me, and I shall be whiter than snow" [Ps. li. 7]. "Though your sins be as scarlet, they shall be white as snow" [Isa. i. 18].

The snow that falls in winter—to a far greater extent than would be imagined in the upland districts, and even at Jerusalem sometimes to the depth of a foot or more, although it does not lie long on the ground—is also the subject of specific allusion. Thus, Benaiah is described as slaying a lion "in the midst of a pit in time of snow" [2 Sam. xxiii. 20]. "He saith to the snow, Be thou on the earth" [Job xxxvii. 6]. "He giveth snow like wool, scattereth hoar frost" [Ps. cxlvii. 16]. "As the snow from heaven returneth not thither" [Isa. lv. 10]. Leprosy is several times compared to snow [Exod. iv. 6; Numb. xii. 10; 2 Kings v. 27].

SO, a king of Egypt with whom Hoshea, the last king of Israel, formed an alliance against his suzerain, Shalmaneser, king of Assyria [2 Kings xvii. 4]. The Masorites have been no more successful in supplying the vowels (which form no part of the inspired text), in the instance of this foreign name, *sw*, than they have been in other similar cases, and the word should probably be read "Seveh;" for it is agreed on all hands that we have here before us one or other of the first two kings of Manetho's twenty-fifth dynasty;

but which of them is meant, scholars are by no means so unanimous in determining. Most of them decide in favour of the earlier of these two Ethiopian sovereigns, and the founder of the dynasty whom both Herodotus and Manetho name Sabakon, or, without the Greek termination, Sabak. The monumental form of the word is Shabak, of which the Greek is a very fair transcription. He reigned twelve years, according to Manetho, and the monuments exhibit a date of his twelfth year. His successor bears, both in Manetho and the monuments, a name substantially identical, and is styled Sabak or Shabak II. To him, also, twelve years are assigned in the Manethonian lists. The truth is, that the two Shabaks together reigned twenty-three years, which, with the twenty-seven given in the monuments to Tirhakah, the last of the three Ethiopian Pharaohs, make up the fifty years during which Herodotus states the Ethiopians were masters of Egypt. They reigned as in the following table [see PHARAOH], the simple inspection of which is quite sufficient to disprove the identification of the So or Seveh of Scripture with Sabak I., whose claims must accordingly yield to those of Sabak II., for Sabak I. had been dead eight years in B.C. 697, when [see CHRONOLOGY, BIBLICAL] Hoshea began his reign:—

TABLE OF ETHIOPIAN PHARAOHS.

Years of Reign.		B.C.
11	Sabak I.	717—707.
12	Sabak II.	700—688.
27	Tirhakah	694—668.

SOAP. If the Hebrews were not actually acquainted with what we term "soap"—that is, a mixture of alkaline carbonates with oleaginous matters—they were perfectly acquainted with the



Salsola Kali.

cleansing properties of the former, and obtained it both in a state of nature, and from the incineration of plants. "For though thou wash thee with nitre, and take thee much soap" [Jer. ii. 22]. "He is like a refiner's fire, and like fullers' soap" [Mal. iii. 2].

The word used here is *ḥārī* (*birth*), the root of which means "purity" or "cleanliness." As *neter* or *nitre* is mentioned in connection with *birth*, and it signified natron or carbonate of soda, and not nitrate of potash as with us [see *NITRE*], so we may suppose that *birth* meant carbonate of potash, obtained from the ashes of plants, and especially of the *Salsola kali*; or it may mean the ashes themselves, which are often used for washing, especially on the Continent, for the alkaline carbonates which are obtained by infiltration.

SO'CHO, also written So'coh, So'chon, Sho'co, Sho'cho, and Sho'choh. The correct forms are "Socho" and "Sochoh," which signify a *fence* or *hedge*. As a proper name, it seems to have been applied to more places than one, but to how many it is impossible to determine. The texts in which we find it are the following:—1. Socoh, in Josh. xv. 35, is reckoned among the cities of Judah which were in "the valley," or lowland. 2. Socoh appears among the cities of Judah which were in the mountains, or hilly country. 3. Shochoh, near which the Philistines assembled against Saul [1 Sam. xvii. 1], is said to belong to Judah, and must have been at no great distance from Azekah. This was, therefore, no doubt, the same as Socoh (1). 4. We find Sochoh, and "all the land of Hepher," mentioned as one of the twelve districts over which Solomon appointed the officers who supplied the royal household with provisions [1 Kings iv. 10]. This also is believed to be the same as Socoh (1). 5. Heber, the father of Socho, is referred to in 1 Chron. iv. 18, where Socho is probably the name of a place, and in the tribe of Judah, but whether (1) or (2) is uncertain. 6. Rehoboam built, or rebuilt, Shoco [2 Chron. xi. 7], which also appears to have been the same as Socoh (1). 7. Shochoh is named among the places in the low country and the south which the Philistines invaded in the reign of Ahaz [2 Chron. xxviii. 18]. There is little doubt that this was Socoh (1). So far as can be ascertained, there were, in all probability, but two places with this name, and they were the two enumerated in Joshua. Dr. Keil says: "The ruins of Socoh in the plain are still visible in Shuweikeh, in the Wady Sumt, about three miles and a half to the south-west of Jerusalem, not far from Jarmuth" ["On Joshua," p. 380]. Dr. Keil must mean German miles, as the distance from Jerusalem is nearer fourteen English miles. The Socoh in the mountains has also been identified with a place likewise called Shuweikeh, which lies seven or eight miles S.W. by S. from Hebron. Both identifications were proposed by Robinson ["Bibl. Res.," i. 494; ii. 22], and have been accepted by other authorities [Van de Velde, "Mém.," p. 349].

SODI, *confidant*; a Zebulonite, the father of Gaddiel, who was selected to represent his tribe in the band of twelve who were sent to spy Canaan [Numb. xiii. 10].

SODOM, *burning*; an ancient city in the vale of Siddim, overthrown because of the sin of its inhabitants, in consequence of which it became a warning and a proverb to all future ages. Its inhabitants appear to have been Canaanites [Gen. x. 19]. It stood in the plain of the Jordan, which was at that early age very fruitful [Gen. xiii. 10]. Lot was induced to settle there, because of the fertility of the plain, although the people of Sodom were very wicked [vs. 12, 13]. At that period Sodom had a king named

Bera, who was subjected, with other petty princes, by Chedorlaomer. After fourteen years of servitude they made an unsuccessful effort to throw off the yoke, and Lot, with his possessions, fell into the victor's hands. [See *LOT*.] In the account of these transactions, Sodom appears to be located in the vale of Siddim, which was therefore a continuation of the plain of the Jordan [xiv. 1–16]. [See *SIDDM*.] The iniquity of Sodom brought ruin upon its not even the pathetic intercession of Abraham availing for its preservation [xviii. 16–33; xix. 1–29]. With the awful account of its destruction the history of the cities really ends; but in all ages the memory of their overthrow has been kept alive, and has invested with intense interest the whole district where they stood. The following texts allude to Sodom and its overthrow:—Deut. xxix. 23; xxxiii. 32; Isa. i. 9, 10; iii. 9; xiii. 19; Jer. xxiii. 14; xlix. 18; l. 40; Lam. iv. 6; Ezek. xvi. 46–56; Amos iv. 11; Zeph. ii. 9; Matt. x. 15; xi. 24; Mark vi. 11; Luke x. 12; xvii. 29; Rom. ix. 29; 2 Peter ii. 6; Jude 7; Rev. xi. 8. In several of these passages Sodom is used as an example and an illustration, and in the last of them it is symbolical of a city—perhaps Jerusalem.

Many writers have supposed the ruins of Sodom to be visible beneath the waters of the Dead Sea, but neither there nor upon the shores have we either found, nor can we expect to find, such ruins. The destruction was absolute, and all that has been said to the contrary is without any reliable foundation. Ancient pilgrims easily persuaded themselves that the ashes and stones of Sodom and Gomorrah were to be seen, and even that the smoke of their fires continued still to ascend. In modern times M. de Saulcy has proclaimed himself the discoverer of the site of Sodom; but it has been proved to be an error. No trace whatever of the doomed cities has been seen either above, below, or around the waters of the Dead Sea. The latest explorer of these parts, the Rev. H. B. Tristram, says of M. de Saulcy's supposed discovery: "At the north-east corner of Jebel Uedum, between it and the shore, is a heap of stones, and some indistinct ruins, very much dilapidated, of a rudely-built tower, named by the Arabs Um-Zaghal, apparently a little outpost from the station in Wady Zuweirah, but in which the antiquarian dreams of M. de Saulcy have discovered the ruins of Sodom. It would have been more reasonable philologically, from the striking similarity of the names, to have identified it with the city of Zoar, which, if these be its ruins, must indeed have been 'a little one'" ["Land of Israel," p. 329]. The writer just quoted argues very properly that the Bible does not tell us that Sodom and its companions in sin and destruction were *submerged* at all. He agrees with other recent critics, that if not submerged, the cities must have stood either at the south or at the north end of the lake. Some writers, with Dr. Robinson, are in favour of the south, but Mr. Tristram reasons both ingeniously and forcibly in favour of the north ["Land of Israel," pp. 354–363]. [See *DEAD SEA*.]

SOD'OMA [Rom. ix. 29]. [See *SODOM*.]

SOD'OMITE. This word is an English formative, properly denoting "a man of Sodom," but usually signifying one who is like a man of Sodom in licentious wickedness. It is well known that persons of both sexes in ancient times consecrated or devoted themselves to lascivious practices, as part of heathen religion. The Hebrew term for such persons indicates their consecration, and illustrates the abominable

perversity of the idolaters, who called evil good [Dent. xxiii. 17; 1 Kings xiv. 24; xv. 12; xxii. 46; 2 Kings xxiii. 7]. Prostitution of the most dreadful character, and to a fearful extent, is still practised by some heathen peoples as part of their religious observances.

SOLOMON, *pacific*, was the second son of David, by Bathsheba, and his successor on the throne of Israel. He was thus the third ruler over the Hebrew monarchy, which under him attained its highest pitch of splendour, and after his reign was at once rent by permanent schism. The lustre of his dominion was partly inherited from his father David, but was also in large measure due to the great personal qualities with which he was himself gifted, and especially to his far-famed wisdom, received in answer to the prayer which proved the young prince's earnest desire for the richer endowment. Hence he knew how to consolidate the glorious heritage left him by David, to whom, however, he stands in marked contrast as the prince of peace. Unhappily, his last years were sullied by a sad apostacy, in punishment of which his tranquil possession of the throne was disturbed by foreign and domestic enemies, whose various hostile attempts but too truly foreshadowed the humiliations destined for his son and successor. The date of this melancholy falling away is reckoned in the Bible from his heathen intermarriages [1 Kings xi. 1, &c.], amongst the earliest of which we may safely regard his alliance with Naamah, the Ammonitess [1 Kings xiv. 21, 31], the mother of the heir-apparent, Rehoboam, the only son of Solomon of whom we read in Scripture; for his union with Pharaoh's daughter, which unquestionably belongs to the very beginning of his reign [1 Kings iii. 1], and which we may safely conclude to have been an unfruitful one, is not itself branded by the sacred writers with a stigma. It was probably not until after her death, without leaving any offspring, that the childless monarch yielded to the temptation of the harem life universally adopted in the surrounding courts. Arguing from Rehoboam's age at his accession, which is stated to have been forty-one [1 Kings xiv. 21; 2 Chron. xii. 13], and following the numeral reading of eighty years for the tenure of the throne of his fathers, which Josephus must have found instead of "forty" in the Hebrew text of his time [1 Kings xi. 42, and the dependent passage 2 Chron. ix. 30], as proved by his twice repeating the statement [see CHRONOLOGY, BIBLICAL], Solomon must have taken this fatal step about the middle of his reign, which thus naturally divides into its brighter and darker halves.

The history of Solomon is recorded in 1 Kings i.—xi., and 2 Chron. i.—ix. It is doubtless drawn, in great part, from the "Book of the Prophet Nathan," expressly cited for it in 2 Chron. ix. 29. It was to Nathan that his education was entrusted, who named him Jedidiah, or the "beloved of the Lord" [2 Sam. xii. 24, 25]. Nathan, moreover, bore a large share in his pupil's elevation to the throne, when the ambitious attempt of Adonijah, Solomon's elder brother, threatened the succession [1 Kings i. 5—40], and thus precipitated the inauguration of the new reign, even before the decease of David.

Solomon's accession to the throne was marked by prudence and energy. The pardon at first accorded to the heads of Adonijah's insurrection, and the speedy justice which overtook them when they violated its conditions, were alike calculated to strengthen his government; whilst his celebrated judgment in the

case of the two harlots [1 Kings iii. 16—28] established at the outset his reputation for wisdom. His Egyptian alliance secured his southern frontier; and his friendly relations with Hiram, king of Tyre, not only afforded him security in the north, but also gave his people a share, for the first and last time, in the commerce of the world, and furnished him with the means of carrying out the great work of his reign, the erection of the Temple. The removal of Joab, who, besides having incurred the guilt of rebellion, was stained with the blood of Abner and Amasa; the execution of the traitor Shimei, and of Adonijah, whose request to be allowed to marry Abishag betrayed his secret purpose to found a dangerous collateral line of princes of the house of David, were acts which, together with the transfer of the high-priesthood from Abiathar to Zadok, indicated policy no less than vigour. They were strong measures indeed, but they were just and necessary, and they inaugurated a period of internal tranquillity which, undisturbed from without, in consequence of the king's foreign alliances, has always been justly regarded as the golden age of Hebrew history. We read of but one or two isolated and transitory acts of hostility against Solomon during his first years. The Edomite refugee prince, Hadad, no sooner heard of David's death, than he quitted the Egyptian court, at which he had been hospitably entertained, to reclaim the throne of his fathers [1 Kings xi. 14—22]. The robber chief Rezon also gained possession of Damascus, and often harassed Judea [1 Kings xi. 23—25]. Moreover, the little kingdom of Gerar, between the Israelite territory and Philistia, rose in revolt, but was subdued by Pharaoh, who ceded it to Solomon as his daughter's marriage portion [1 Kings ix. 15—17]. It is not until the very close of his reign that we are told of the far more serious disaffection of Jeroboam; and it was only on the accession of Rehoboam that this threatening thunder-cloud at length burst, and shivered the realm in twain; for Shishak, the king of Egypt, to whom Jeroboam fled for refuge from his sovereign [1 Kings xi. 26—40], was not on the throne till Solomon's seventy-eighth year (B.C. 962). [See CHRONOLOGY, BIBLICAL; PHARAOH.]

Thus, making every deduction on account of these slight and temporary interruptions of the peace of the kingdom, we see it is not without reason that this period was regarded as the Augustan age of the Jewish annals. With peace naturally came a high development of the national prosperity; of the arts, no less than of trade and commerce; of intellectual life, as well as of material comfort. Had but the moral and religious movement kept pace, as in David's time, with the progress made in other respects, the contemplation of this period would have afforded almost unmixed satisfaction. Unhappily, it was not so. Still we must in justice admit, that if wealth, as usual, brought luxury in its train, it was on an erection reared from motives of true piety that the gold of the king and his people was in the first instance lavished. For an account of Solomon's Temple, reference must be made to the special article on that subject. We need not say that no other religious monument has ever equalled its magnificence, especially if we take into account the short space of time, seven years and a half (from the king's fourth to his eleventh year), which it took to build. It was in order to the carrying out this great enterprise, and others only less splendid, that Solomon entered into such intimate relations with Hiram, king of Tyre.

Solomon's second great building was his own palace. Its erection occupied thirteen years, and it seems not to have been commenced before the completion of the Temple, in his eleventh year (B.C. 1029). It was situated south of the sanctuary [Neh. iii. 25], not on Mount Zion, but probably on the Ophel, which was a southern continuation of the Temple mountain. It consisted of several blocks of buildings, some of which were used as state treasuries, and others as residences for the court. The main erection, a hundred cubits long, fifty broad, and thirty in height, was of three stories, and was constructed of stone and cedar, and contained the two hundred golden shields, and other precious regalia [1 Kings x. 18, 17]. In the porch of the palace stood the great throne on six steps. It was made of ivory, overlaid with gold. Twelve lions, symbolical of the tribes, were arranged on the two sides, commencing from the arms of the royal chair [1 Kings x. 18—20]. A corridor joined the palace to the Temple, serving as a special entrance for the king and his court. Many other royal establishments, such as vineyards, gardens, parks, and magnificent villas at Etham, south of Jerusalem, and on the cool slopes of Lebanon, occupied the king's attention. During the later years of his reign he further addressed himself with great energy to the fortifications of the metropolis, and of other vital points of the kingdom. The citadel of Millo, on Mount Zion, with its walls and earthworks, was made very strong; nor were the northern and eastern defences of the city neglected. He also carried forward the military organisation of his people [1 Kings x. 26], as well as that of other public works, and of the finances. For the benefit of the caravan traffic with other nations, which had been developed, he erected suitable cities at convenient stations, with caravanserais and magazines for goods. The most renowned of these, and by far the most important, was Tadmor, the Palmyra of later times, which he founded in an oasis of the great Syrian desert [2 Chron. viii. 4]. [See TADMOR.] All travellers attest the magnificence of its striking ruins. Doubtless, the principal share of the profits of the lucrative branches of trade thus established, both by sea and land, flowed into the royal exchequer. But the people at large must also have found their account in the public wealth, which is so graphically described in 2 Chron. i. 15, where we read that "the king made silver and gold at Jerusalem as plentiful as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance." As the leader of the intellectual life of his people, Solomon not only laid under contribution the proverbial wisdom of the Egyptians, as well as the culture of Phœnicia, but also that of Arabia, with which he was brought into contact by the friendly visit of the queen of Sheba, who "came from the utmost parts of the earth to hear the wisdom of Solomon" [Luke xi. 31]. [See SHEBA.]

Solomon's deplorable fall into idolatry resulted from his lapse into the harem-life [1 Kings xi. 1—8]; but whilst, on the one hand, it is neither to be excused nor extenuated, yet neither, on the other hand, should we form an exaggerated idea of its nature and extent. Although his foreign alliances were always a great object with him, we are not told that his political interest was the motive of his shameful countenance of heathenism, but that "his wives turned away his heart." Nor did this temptation prevail until "Solomon was old." If Josephus's statement can be relied on, that he was ninety-four at his death, and conse-

quently fourteen at his accession, he must have been nearly sixty at the birth of his son and successor, Rehoboam, whose mother, Naamah the Ammonitess, was certainly one of the first, if not the very first, of his idolatrous queens. In these melancholy backslidings of his last days, and the excessive luxury which characterised his reign, we trace the causes of the disasters which subsequently befell the kingdom; so intimate is the moral connection ever existing in the providence of God between sin and its punishment.

For an account of the writings of Solomon the reader is referred to the special articles on the separate books ascribed to him.

SOL'OMON, SONG OF, also called the SONG OF SONGS, and CANTICLES—terms which indicate the character of the composition to which they apply; one of the three canonical books commonly ascribed to Solomon. In our Bibles it follows Ecclesiastes and precedes Isaiah; but its position in ancient and modern versions and MSS. is by no means uniform. The canon of Melito, drawn up in the latter half of the second century, places the Canticles in the same group with the Psalms, Proverbs, and Ecclesiastes, but interposes Job between it and Isaiah. In the Septuagint and Vulgate, also, it is associated with the Psalms, Proverbs, and Ecclesiastes; and this is the case with the Sinaitic Codex, where the order is—Psalms, Proverbs, Ecclesiastes, Song of Songs, *Wisdom of Solomon*, *Wisdom of Sirach*, Job. Here the order corresponds with the canon of Melito, only, in the meantime, two apocryphal books have been foisted in between Solomon's Song and Job. In the Syriac Peshito the order is—Psalms, Proverbs, Ecclesiastes, Ruth, Solomon's Song, Esther; where its connection with Ruth and Esther arises from its being one of a class which were constantly thrown together as "The Book of Women." In some Hebrew Bibles our book immediately follows the Pentateuch, as the first of the five "Megilloth," namely, Canticles, Ruth, Lamentations, Ecclesiastes, Esther. In other Hebrew Bibles these five books come in the "Hagiographa," after Psalms, Proverbs, and Job, and before Daniel, Ezra, Nehemiah, and the Chronicles. In still other Hebrew copies—as in Munster's edition—Canticles and the rest of the Megilloth follow the Chronicles, and occupy the last place in the volume.

It seems scarcely needful to prove that Jews and Christians, in all ages, have generally believed the Song of Songs to form part of inspired Scripture. Attempts have been made to show that it formed no part of the canon of Josephus; and it is generally admitted that it is not formally quoted in the New Testament. But even if both these points could be established, the canonicity of the book would not be destroyed; because Josephus might have belonged, in this case, to a feeble minority; and the New Testament writers do not profess to cite all the Old Testament books. As for Josephus, since he does not specify individual books, but only gives the numbers, it is not reasonable to affirm what particular book he rejected, or that he rejected any at all. Meanwhile, the book is found in all detailed lists, manuscripts, and versions, and is appealed to by writers of all ages, both Jews and Christians. One of the older Jewish rabbis says there was never any doubt about this book; and it must be owned that the traces of doubt in the Hebrew community are isolated and faint. The same is true of the Christian world, until recent times, in which every book in succession has been repudiated.

The question respecting the author and date of this book is one which has been very warmly debated, and considerable difference of opinion exists upon the subject. The old traditional view is that Solomon wrote the book; and in support of this conclusion appeal is made to both internal and external evidence. The internal evidence consists chiefly of the harmony between the incidents and spirit of the book and what we know of Solomon. Hence it has been inferred that he wrote it, or could have written it. The first verse is a title, or an inscription, which, in the Hebrew, certainly means this—"The Song of Songs, which is by Solomon." Here "Song of Songs" is much the same as "the best of songs"—a phrase which some suppose it not likely the actual author would employ. It must be owned that this title is not necessarily original; but it clearly indicates that he who wrote it regarded Solomon as the writer. The Syriac version is peculiar—"Again, the Wisdom of Wisdoms, by the same Solomon; a book which in the Hebrew is called *Shirath Shirin*, that is to say, 'Song of Songs.'" The text then begins, "Let him kiss me," &c. The Vatican Greek title and commencement are thus worded—"Song. Song of Songs, which is Solomon;" but for "Solomon" the Alexandrian MS. reads "by" or "for Solomon." The Sinaitic Codex has "Song of Songs. Song of Songs, which is Solomon's." The edition published at Basle, in 1545, has the following heading, in Greek:—"The persons of the book of the song: The Bridegroom—our Lord; the Bride—the Church; the Friends of the Bridegroom—Angels and Saints; the Young Men—the Followers of the Church. Song of Songs, which is Solomon. Chap. i. Let him kiss me," &c. With scarcely an exception, all the ancient authorities ascribe the Canticles to Solomon; and this fact has had great weight with many in our own day. Those who have referred the book to some other author and a later date, have mainly relied upon internal peculiarities. While, however, they agree in general, they differ considerably in details and conclusions. Some of them suppose it was written by some one contemporary with Solomon; and others believe it belongs to a comparatively recent period. If Solomon did not write it, the author admirably adapted himself to the circumstances of that king's reign, and clearly intended the composition to reflect the glories of his court. Dr. Davidson, although he believes the book was not composed during the lifetime of Solomon, concludes that it is of ancient date, and says, "Hitzig cannot be very far from the truth in placing it from twenty-five to thirty years after the death of Solomon, 950–946 B.C." He arrives at this opinion from a consideration of sundry particulars mentioned in the book ["*Intro. to Old Test.*," vol. ii., pp. 414, 415]. At the same time, he does not undertake to assign it to any particular writer, although he supposes it was the work of an Israelite. His remarks deserve quotation:—"The author was a member of the northern kingdom. To Judah he could not have belonged, on account of the subject. There kings sprung from Solomon reigned, and there that monarch was held in great estimation. His memory was cherished and praised. A poet living there would not have ventured to put him in an inferior light. On the contrary, one belonging to the kingdom of Israel might show how the blandishments even of such a monarch could not corrupt true love. It is remarkable that the name of Jehovah is absent from the song. In the neighbourhood of the splendid Temple, with its numerous priests and imposing ritual, an inhabitant of Jerusalem could

scarcely have refrained from some allusion to the building. The writer repeatedly mentions Lebanon [iv. 8] and places in the northern kingdom with which he was familiar" ["*Intro. to Old Test.*," ii. 415]. These observations, of course, proceed on the assumption that Solomon's Song is not allegorical of the loves of Christ and the Church; and herein the author agrees with writers such as Dr. Ginsburg, who regards it as showing how the temptations of wealth and royalty are overcome by humble and constant love. The critic just named also views Solomon as appearing in the character of a tempter, whose aims are frustrated by the fidelity of the shepherdess whom he seeks to win.

Some of those who reject the Solomonic authorship at the same time accept the allegorical character of the book. Mr. Thrupp, for example, believes the poem to be a spiritual allegory, and he refuses to disparage the spiritual endowments of Solomon; but he cannot accept him as its author. One of his arguments is particularly deserving of notice. He says: "We need have less hesitation in relying on the argument furnished by the way in which the mention of Jerusalem is coupled with that of Tirzah [vi. 4]. However beautiful its position, the only known importance which Tirzah possessed was that of being the residence, after the schism, of the earlier sovereigns of the kingdom of Israel. So long as it was merely a private city, there would have been an obvious impropriety in putting it, even in imagery, on a level with Jerusalem. The Song cannot well be earlier in date than the period when Tirzah became a royal abode. We cannot, however, fix the latest date for the composition of the song at the exact period when the kings of Israel removed their residence from Tirzah to Samaria. The associations of a capital city might hang around it for a time, even after its authoritative dignity had been transferred to a younger rival: it would not, for example, be derogatory to the array of modern capitals to place such a city as Moscow by their side. And we know, from 2 Kings xv. 14, that what importance Tirzah possessed did not, after the removal of the capital to Samaria, altogether disappear" ["*The Song of Songs*," *intro.*, p. 7].

It would carry us beyond our prescribed limits to discuss the question of authorship and date more fully. Great names might be quoted for and against the claim in favour of Solomon. Among the latter stands the venerable name of Kennicott, who, however, bases his theory, in this instance, it must be admitted, on a very shallow foundation. But, as already observed, the vast preponderance of all ancient testimony, including that of the Septuagint, supports the opinion that the son and successor of David was the writer. But the best authorities, however, who hesitate to adopt this conclusion, concur in referring the book to a date not much later than that of Solomon.

With respect to the book: it is a poem, lyrical in one sense, but eminently dramatic; more so, indeed, than almost any other portion of Holy Writ. In some of its features it forcibly reminds us of the eclogues of Virgil, from which, however, it also differs in a strongly marked manner. The prominence of the dramatic element led to attempts, at an early period, to divide it into sections, and to distribute these among the respective speakers. A curious example of this, and perhaps the oldest complete illustration known, is supplied by the venerable Codex Sinaiticus, where the Song of Songs is divided into four sections, each of which is cut up into smaller portions, prefaced by short explanations as to who are the speakers

and what are the circumstances. As very few can have access to this singular specimen of early Christian attempts to show the structure of the song, we will add a few of the details. The larger sections consist of the following portions:—

I. Chap. i. 1—14.

II. Chap. i. 15—iii. 5.

III. Chap. iii. 6—vi. 3.

IV. Chap. vi. 3—viii. 13.

The detailed contents of the smaller sections under the first head may be shown by giving the headings in italics, and the first and last words of the respective paragraphs:—

I. Chap. i. 1. "The Song of Songs, which is Solomon's."

Ver. 2. *The Bride*: "Let him kiss me"—"draw me, we will run after thee."

Ver. 4. *To the damsels the Bride narrates what pertains to the Bridegroom, what he has vouchsafed to her*: "The king has brought me into his chamber."

Ver. 4. *While the Bride was telling the damsels, they said*: "We will be glad"—"more than wine."

Ver. 4. *The damsels to the Bridegroom proclaim the name of the Bride—Uprightness loved thee*: "Uprightness loved thee."

Ver. 5. *The Bride*: "I am black"—"vineyard have not kept."

Ver. 7. *To Christ the Bridegroom*: "Tell me thou whom"—"the flocks of thy companions."

Ver. 8. *The Bridegroom to the Bride*: "If thou know not"—"my near one."

Ver. 10. *The Damsels to the Bride*: "How are thy cheeks beautiful"—"the king at his repose."

Ver. 12. *The Bride to herself and to the Bridegroom*: "My spikenard has yielded its odour"—"vineyards of En-Gaddi."

The whole of this singular analysis and appropriation of the song cannot be here inserted. [It has been printed in the "Journ. of Sac. Lit.," April, 1863.] The reader will, however, observe the identification of the Bridegroom as Christ in chap. i. 7, which furnishes the clue to the unquestionable allegorising of the expositor. If we want other evidence, it is found at chap. iv. 16, where the heading is this: "The Bride asketh the Father that his Bridegroom may come down." These words are important, and seem to indicate that the Bride is the Old Testament Church, if not exclusively, yet in part, according to this authority.

But leaving the question of the divisions of the book, whatever view be taken of the ultimate aim of this remarkable composition, it is very desirable to ascertain its literal significance. The supposition that it is allegorical does not relieve us from the necessity of this inquiry. Various speakers are introduced, and various circumstances alluded to. Who are the speakers, and what are the circumstances? These are questions which we cannot fully answer. The song is unquestionably one of love in its form. This all admit. But is the imagery drawn from the incidents connected with Solomon's marriage with Pharaoh's daughter? We do not think it is. All the imagery and the tone of the book point rather to a marriage with an individual of humbler rank. Among the wives whom Solomon took, there were doubtless some of comparatively inferior rank; and looking at the book, we are inclined to believe that it refers to one of these. But while we think this, we do not think the book commemorates, in its most literal sense, any but the most honourable attach-

ment. We are therefore unable to discover anything intentionally derogatory to the character of Solomon, who is assuredly the principal personage next to the spouse, who reciprocates and not resists his love.

Is the poem symbolical and allegorical? The general consent of all ages has been in the affirmative. Origen thought the Bridegroom to be the Word of God, and the Bride either the human soul or the Church. That the Bride is the Church seems to have been the prevalent view among the Christian fathers. Theodoret, who wrote a commentary in harmony with this opinion, tells us that some denied its spiritual reference. Such denials do not appear to have been popular, and have only been revived in modern times. It is not till the beginning of the twelfth century that we find any serious departure from the ancient Christian explanation. At the time in question, the exalted views which had been introduced respecting the Virgin Mary led some to affirm that while Christ was the Bridegroom, Mary was the Bride. This extravagant interpretation has not been given up in the Church of Rome, whose writers still persist in applying the book to the mother of our Lord. Not very consistently, they venture to say, "The Spouse of Christ is the Church; more especially as to the happiest part of it, viz., perfect souls, every one of which is his beloved, but above all others, the immaculate and ever blessed Virgin Mother" [Douay Bible]. Protestants followed, for the most part, the oldest view, that the Bride was the faithful soul, or the Church of Christ. The authors of the headings to the chapters in our present English Bibles more precisely understand the Spouse to be the Church; and this view has been maintained by multitudes.

The Jews in ancient times appear to have usually accepted the allegorical character of the book; but with them God himself was the Bridegroom, and Israel the Bride. They thought that the song symbolised the past and future of Israel, through its varying changes; thus making it partly historical and partly prophetic. The view thus indicated was partially received by some Christian writers, who thought the Bride was the Church under both dispensations. A number of different schemes have been based upon the foregoing principles, as may be seen by reference to the works of Moody Stuart, Dr. Ginsburg, and the Rev. J. F. Thrupp, in their introductions.

The deniers of the allegorical interpretation, for the most part, admit that the book has a moral purpose: what that is we have already said, but may repeat—the triumph of faithful love over temptations and blandishments. Such, at least, is the idea which has been very earnestly maintained by some who are both learned and pious, as well as by some whose learning has been allied to rationalism. It is very properly objected, that to view it as a mere love song, with or without a moral lesson, is to reduce it to a very low place in the canon of inspiration; although, on the other hand, it has been asserted that this opinion exalts and dignifies pure earthly affection. That the song is indeed a spiritual allegory is maintained on the ground of the language and imagery, which suggest, if they do not absolutely compel us to view it as symbolical of higher and diviner realities. Pious Jews and Christians have always felt that it had such a significance. The analogy of Ps. xlv. shows that such a method of exhibiting divine things was known in the ancient Church; and there are numerous texts where earthly affection, and wedded love, and similar figures are introduced by the inspired writers. The New

Testament itself gives particular prominence to the symbols which are foremost in the Song of Solomon, and uses them of Christ and the Church [Matt. ix. 15; John iii. 29; Eph. v. 27; Rev. xix. 9; xxi. 2, 9; xxii. 17].

The objections which have been made to the language of the song, on the ground of purity and delicacy, are of little weight, and simply prove the objectors unable to enter into the circumstances of the times in which it was written, and mistaken as to the true sense of many of the terms employed.

Writers who have accepted what is to be regarded as the orthodox allegorical explanation, have, with more or less difference of opinion, published their expositions of the plan and structure, and of the emblems of the book; but we cannot here attempt any detailed account of them. The author of the "Christian Dictionary" (Wilson), about two centuries and a half ago, published a key to Solomon's Song; and Mr. A. M. Stuart has done the same thing quite recently. Besides these, the subject has been handled in special commentaries upon the book, in works upon the types, &c. In Mr. Stuart's larger commentary, and in that of Dr. Ginsburg, there will be found very full lists of authors who have treated of Solomon's Song, in various ages and communities. Some of the German commentators—Hengstenberg in particular—are very valuable. In French we know not much: the work of Renan is based on objectionable principles, although a learned and fascinating volume. Mr. Thrupp's book, already mentioned, is scholarlike, and based on thoroughly safe principles. His general scheme seems to be preferable to most others: admitting that Solomon did not write the Song, he pleads for its inspired and spiritual character: Christ is the Bridegroom, and the Church of all ages the Bride. The contents are ranged in a certain chronological order, referring partly to the time before, and partly to the time after the advent of Christ, on to the consummation of the glory of the Church. The new translation and commentary of Mr. Thrupp may also be mentioned as valuable aids towards the right understanding of this most difficult, but, when rightly viewed, most instructive portion of Holy Writ. The latest theory we have seen is an allegory describing the soul's pursuit of heavenly wisdom ["Song of Songs:" a Biblical Study. 1864.]

SOLOMON'S PORCH. One of the porches of the Temple was so called [John x. 23; Acts iii. 11; v. 12]. According to Josephus, this porch was the eastern cloister, and had been built by Solomon himself. In the time of Claudius it was in a dilapidated condition, and its proposed restoration was not carried out in consequence of the expense ["Antiq.," xx. 9, 7]. This cloister stood on the very edge of the valley ["Wars," v. 5, 1], and appears to have been both spacious and magnificent. It was within the Temple area, but not properly part of the Temple, and hence was very convenient as a public promenade.

SON OF GOD, the second person of the Trinity, "which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father." The phrase is the distinctive title of the Deity of our blessed Master, as the corresponding phrase "Son of man" is the distinctive title of his humanity.

The expression is, however, used in a wider and more general sense alike in the Old and in the New Testaments. In Gen. vi. 2, 4, it is employed in the plural, "The sons of God saw the daughters of men that they

were fair," &c. Four interpretations have been given of the meaning of the words in this place. 1. They have been supposed to denote the angels entering, during the antediluvian ages, into the visible society of men. This was the notion of Lactantius, and has been revived by Mr. Maitland in modern times. It is supposed that the giants of that period were the offspring of these mixed marriages. The notion is, however, highly speculative, and there is nothing whatever in Scripture to render it probable. 2. They are supposed to have been the giant races themselves, so called on account of their size and strength; but this interpretation would give an unscriptural value to mere physical stature and power. 3. The potentates or great men of the period; and the interpretation then affixed to the passage is that, in the universal profligacy, the highest persons entered into intercourse with the lowest characters; but it is justly objected that this interpretation would fix the depravity of the times on one class alone, and is therefore inconsistent with the language of Scripture, that "all flesh had corrupted his way upon the earth." 4. The pious portion of the generation, and especially the children of Seth. The preponderating weight of argument is in favour of this interpretation. The phrase thus understood is analogous to the epithet "man of God," sometimes applied in Scripture to persons set apart to the prophetic or ministerial office. In two places of the Book of Job the phrase is evidently applied to the angels. Thus, in the first chapter, "the sons of God came to present themselves before the Lord." In Job xxxviii. 7, the creation of this world is said to have been celebrated by angelic songs—"all the sons of God shouted for joy." In a still higher sense the expression was apparently used by Nebuchadnezzar in the plain of Dura, when he saw a fourth person comforting Shadrach, Meshach, and Abednego with his presence in the midst of the burning fiery furnace—"the form of the fourth is like a son of God." Hosea, however, employs it in a lower sense, as descriptive of Christian privilege under the Gospel: "It shall be said unto them, Ye are the sons of the living God" [Hos. i. 10]. These are the only places in the Old Testament where the phrase occurs. But a corresponding epithet in the Psalms is naturally suggested for notice here, where the word "God" is applied to men, "unto whom the word of God came," and where its special application is, with reason, understood to denote the earthly magistrates who are ordained of God [compare Ps. lxxxii. 6 with John x. 35].

In the New Testament the phrase under consideration is used with corresponding latitude. It is repeatedly applied to those who are made the sons of God by adoption, and expresses in this sense the grand privilege common to all who "are led by the Spirit of God" [see Rom. viii. 14, 19; 2 Cor. vi. 18; Gal. iv. 5, 6; Phil. ii. 15; 1 John iii. 1, 2]. Still more frequently the epithet is applied to our blessed Master; and its very employment, as a distinctive appellation of himself alone, separating him from all other beings, at once confers upon the phrase, in this use of it, a special force and meaning. It occurs thirty-seven times in the course of the New Testament. In some of these instances it was clearly employed by our Master himself as an assertion of his Deity. Such was evidently the case in the discourse recorded in the tenth chapter of St. John's Gospel, where the correlative phrase "my Father" became definite from the lofty claim to bestow eternal life,

with which it was immediately associated. The Jews understood him to assert his possession of a Divine nature, and conceiving him to be guilty of blasphemy in advancing so lofty a pretension, took up stones, in order at once to inflict upon him the legal penalty of that great crime. It has often been remarked, with great force, that our Lord defended himself upon this occasion; and it is not conceivable, therefore, that if the Jews had misunderstood our Master's meaning, he would not have corrected their misapprehension. Whereas, in fact, his very defence consisted of a reiteration of the supposed crime, and essentially depended on a distinction of nature between himself and those to whom the title "gods" was ascribed in the Law. For his reply was an argument *à fortiori*. It is as if he had said in full, "How can I be guilty of a crime against the Law, or deserve to suffer the legal punishment for blasphemy, because I assert myself to be the Son of God, when the Law itself applies the specific term to men who were simply the recipients of a revelation from God?" "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken," how much more may the title of "Son of God" be claimed by him "whom the Father hath sanctified, and sent into the world?" If no higher nature existed in Christ than in the magistrates under the Law, the whole reply of our Lord is devoid of meaning, and becomes a mere play upon words. It is certain, therefore, that our Lord applied the phrase distinctively to himself, as asserting his own essential Deity.

It has been argued that this assertion of a Divine nature by our Master constituted the real stumbling-block to the Jews, and was the true cause of their rejection of his claims and office. They expected the coming of the Messiah; but they did not attach to him any superhuman character, clearly as the language of the Old Testament, interpreted by that of the New, is now seen by ourselves to teach it. They were willing, it is thought, to accept Jesus of Nazareth as Messiah; and the occasional popularity enjoyed by him during some periods of his ministry, and the expressed purpose of the multitude to make him a king, have been cited in support of this view. But they were not willing, it is added, to accept him as a Divine Being, and thus, in fact, stumbled on the deep and inscrutable mystery of "God manifest in the flesh."

There is some undoubted truth in this view, and yet it is not only pushed too far, but is too one-sided to constitute an adequate explanation of the facts of our blessed Master's rejection and crucifixion. The theory assumes the absolute, or at least moral identity of the parties among the Jews with whom he was brought successively into contact, and makes no allowance for diversities of class, circumstance, and occasion. It leaves too much out of sight the peculiarities of the Jewish political state, and of the moral features of the race during the period of Christ's life. It consequently leaves out of calculation the natural opposition of the Jewish mind to our Lord's teaching, and therefore to our Lord's person; not alone because their political hopes were frustrated by the spiritual nature of his kingdom, but yet more because the worldly tendencies of the human heart, fostered in the Jew by his national election and the grand history of his past into a peculiar fanaticism, were offended by the spirituality, purity, and loftiness of his doctrine.

Yet there remains sufficient in their recorded con-

duct towards our Master to show how clearly they understood his claim to be a Divine person, and how consonant this understanding was with his real teaching and its intended meaning. The phrase "Son of God" was in him not the product of a covenanted relation, but the assertion of an absolute and everlasting truth. Others are called "sons" by the free gift of God: He claimed the relationship by virtue of his own right. Others inherit it by virtue of their inherence in him: He possessed it by eternal generation from the Father. To others it is the result of salvation, and the pledge of a heavenly inheritance secured for them through the righteousness of another: to him it arose from an absolute unity of nature, and his essential co-equality of substance, power, and eternity with God the Father and God the Holy Ghost.

Here, therefore, we naturally pass on from the consideration of a special phrase to the great doctrine of the Divinity of God the Son, a doctrine as far above all human searching out on one side as it is vitally essential to human hope and human salvation upon the other. The relation of the truth to the office of our Saviour and the general scheme of salvation, and the important controversies to which the doctrine has given occasion in the Church of Christ, have already been treated in other articles. [See CHRIST, JUSTIFICATION, MEDIATOR, REDEMPTION.] It now only remains to say a few words respecting the Scriptural authority for the doctrine, and the evidences by which it can be most satisfactorily supported. The eternal Divinity of God the Son, as being himself, from everlasting to everlasting, God, must be clearly accepted before we can properly enter upon the mystery of the incarnation, and is, in the wonderful harmony of Christian doctrine, essential to a comprehension of the work and offices of Christ, and specially to the great central doctrine of the atonement.

What has been already said shows that the doctrine cannot safely be rested on the particular phrase "Son of God," on account of the latitude of its Scriptural usage. In controversy much depends upon the order of an argument. Evidences unfit to stand alone, or in the forefront, may yet be most important in combination, and as secondary and subsidiary proofs. The reverse is equally true, and evidences really strong may be made to appear weak by being taken out of their proper relation, and being presented in too isolated and independent an aspect. Thus, in the controversy with Socinianism, it is not safe to rest the proof of our Lord's Divinity primarily on his title as the Son of God, or upon the miracles he wrought, or on the attributes he assumed. Yet all these proofs are essential, in their place, to the validity and conclusiveness of the proof. The argument should, however, in the first place, be taken up with those direct testimonies of Scripture in which the name "God" is specifically and immediately applied to the second person of the Trinity. Such is, for instance, the first verse of St. John's Gospel, explained as its application is by the fourteenth verse of the same chapter. Such is the language of St. Paul in 1 Tim. iii. 16, where the Divine character of the Son is equally declared, whatever reading be adopted, whether *θεός* (*theos*), as in the authorised version, or *θες* (*hos*), as in some MSS. Such is the memorable declaration of the same apostle in Rom. ix. 5; such the declaration of Heb. i. 8, standing as it does in the midst of a series of elaborate proofs of the Deity of Christ drawn from the Old Testament Scriptures, a conspicuous gem, and

yet only one among a group of gems. When these passages are thoroughly studied, then it is time to adduce the subsidiary proofs, as making it absolutely impossible that the meaning of the direct passages should be misunderstood. Here the phrase "Son of God," with its distinctive force elucidated by the *a fortiori* argument of St. Paul in Rom. viii. 32, may suitably be employed. Then the arguments from our Lord's titles, from his attributes, from his works, complete the proofs, rendering this great doctrine of the Divinity of Christ so conspicuous that it is impossible to tear it out of Scripture without destroying the whole fabric of the word—impossible to leave it out of our scheme of belief without destroying the great distinctive features of Christian doctrine.

It is natural that in so sublime a truth there should be mysteries above human comprehension and beyond human experience. At the same time, they are so far from being against human reason that the highest exercise of reason teaches us to expect about the nature of God mysteries equally beyond our discovery, and above our understanding. Who, for instance, can understand the eternal generation of God the Son? We must be content to know that the doctrine is clearly taught in Scripture, and then to wait for the fuller light of another world to enable us to fathom and measure the doctrine itself, if, indeed, it ever can be fully measured even by the spirits of the just made perfect. Our faith is founded on the marvellous fact that to the human nature of Jesus of Nazareth was united, by a mystical conjunction, the Divine nature in the person of the Eternal Son, one with the Father and the Holy Ghost, himself "God blessed for evermore."

SON OF MAN, the title of our Lord in his human nature, and peculiarly expressive of his humiliation, as shown in the peculiarities of the Scriptural usage. There are three applications of the expression. 1. It is employed of mankind generally, and when so used, almost invariably denotes weakness and frailty. It thus points the contrast between Divine stability of purpose and human instability in the prophecy of Balaam [Numb. xxiii. 19]. It implies weakness in Job xxv. 6; Ps. viii. 4; cxliv. 3; cxlvi. 3; Isa. li. 2; and dependence in Job xxxv. 8; while in Isa. lvi. 2; Jer. xlix. 18; li. 43, it is used as a descriptive epithet for mankind in general. 2. It is employed as the personal title of a prophet. This is the case with Ezekiel, who is addressed eighty times as *ben-adam*, "son of man." To the inquiry why it should be so used of Ezekiel, and of no other of the company of the prophets, it has been replied that Ezekiel had been permitted to behold an especial vision of the glory of God, and that the title may have been employed to remind him of his human weakness, in the same way that the elevation of mind in the Apostle Paul after the vision recorded in 2 Cor. xii. was chastened by "the thorn in the flesh, the messenger of Satan to buffet" him. 3. The phrase is used as a distinctive title of our Lord, and in this sense alone occurs in the New Testament Scriptures. It had previously been prophetically applied to him by David in Ps. lxxx. 17, and occurs in the sublime vision of the Ancient of Days in Dan. vii. Here, moreover, the expression is one of intensified force, *ben-enosh*, and expresses in the strongest manner the lowest humiliation of humanity. As the characteristic title of our blessed Lord, it is employed forty-three times in the New Testament Scriptures.

How significant the title has ever been held to be of

the humiliation and sufferings of the incarnate Son of God, is shown by the significant fact, that in the Gospels the title is never applied to Christ, save by himself. It suggests the idea that it was considered too solemn and touching a mystery for any human being to use the phrase. That it should have been very largely employed by our Lord himself, was consistent with his singular humility, and wonderfully congruous with the self-conscious love of Him, who, being in the form of God, and thinking it not robbery to be equal with God, nevertheless took upon Him the form of a servant, and was found in fashion as a man. On three occasions only does a sacred writer employ the expression—it occurs in the words of Stephen [Acts vii. 56], and in the vision of St. John in Rev. i. 13; xiv. 14. Thus, on all the occasions in which the phrase is applied to him by any but our Lord himself, it is used of his glory. David is speaking of the exhibition of the Divine power in the person of the Messiah. Daniel foresees in vision his everlasting dominion over "all people, nations, and languages;" Stephen, at the moment of his martyrdom, caught strength and courage, and the assurance of his own heavenly recompense, when he saw "the Son of man sitting at the right hand of God," and at the same time was reminded by the sight that the saints of Christ should expect to tread the same path of humiliation and suffering as Christ himself had trodden. The beloved disciple sees one like the Son of man presiding in the midst of his churches, and subsequently describes him in the attitude of judgment, "having on his head a golden crown, and in his hand a sharp sickle." It is in exact consonance with this that St. John elsewhere maintains the same apposition between the humiliation and the glory of Christ, when he describes in the midst of the throne of God "a Lamb as it had been slain," and records the song of the blessed, "Worthy is the Lamb that was slain to receive power and riches," &c. [Rev. v. 6, 12].

Our Lord's own use of the phrase exhibits the same peculiarities. On ten occasions he coupled it with his rejection and death [Matt. viii. 20; xi. 19; xii. 32, 40; xvii. 22; Mark ix. 12, 31; Luke ix. 22; xxii. 48; John viii. 28]. But on all the other occasions he coupled it with the assertion of some attribute or act of power. Thus the Son of man "saves" [Luke ix. 58; xix. 10]; he forgives sins [Matt. ix. 6]; he has authority over his own ordinances [Matt. xii. 8]; he ascends to heaven [John vi. 62]; he will come again in glory [Matt. x. 23; xxiv. 27, 30, 44; Mark viii. 38; xiii. 34; Luke xli. 30; xlii. 8; xvii. 22; xviii. 8; xix. 10; xxi. 36; John i. 51; iii. 13, 14; v. 27; xii. 23, 34; xiii. 31]; he is the head of his Church, and by his authority the work of his Church upon earth is carried on [Matt. xiii. 37; John vi. 27]; the whole processes of the future judgment, from the sending forth of the angels to the pronouncing of the final sentence, will be executed by him [Matt. xiii. 41; Mark xiii. 34; John v. 27]. Thus the prominent relation in which this particular title is employed is, in the great majority of cases, that of power and glorious triumph.

The fact involved in all this—the true humanity of Jesus Christ—will not need to be treated at large in this place, because it has been explained in the series of previous articles on the person and work of Jesus which have appeared in other parts of this work. [See CHRIST, JESUS CHRIST, MEDIATOR.] Our Lord was no mere phantom, with the appearance of the manhood only; but a true man, possessed of every

quality of mind and heart, and every feeling of the body essential to true humanity. The evidence of this is found abundantly in the whole history of our Lord's life, and in the explanatory arguments of the Pauline epistles. Nor do we propose to touch upon those speculative questions relative to the point of contact of his two natures and their mutual influence upon each other, on which Holy Scripture contains no definite revelation. We shall confine ourselves to the usage of the title "Son of man," and to the doctrinal and practical lessons taught by it.

These are all deduced from the fact that our Lord's participation of human nature did not cease with his death and resurrection, but is equally continued through his ascension, his present session in glory, and the judgment yet to be accomplished. He is still in heaven, and will be till the consummation of all things, the same Jesus Christ he was upon earth—that is, one person with two whole and perfect natures, God and man in one. Thus the angels declared to the disciples at the time of the ascension, "This same Jesus (*οὗτος ὁ Ἰησοῦς, houtos ho Iēsous*) shall so come in like manner (*ὡς ᾤπισεν, hou tropōn*) as ye have seen him go into heaven." In accordance with this the Church of England teaches, in her fourth Article: "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." This is exactly the teaching of the texts already enumerated. He will return in glory, and will execute judgment, not alone in his everlasting Deity as the Son of God, but specially in the character of his humiliation as "the Son of man."

Hence follows the true significance of all those passages of Scripture which speak of the future kingdom of Christ as the reward of his work, and the joy for the sake of which he "endured the cross, despising the shame" [Heb. xii. 2]. What is specifically called his mediatorial kingdom, is not to be confounded with the glory belonging to him as God blessed for evermore. In the eternity of his Divine Being, he already possessed all things. He was incapable of reward, and his glory admitted of no addition. "For of him were all things, and by him were all things." It is as God and man united in one person that he is rewarded, crowned, throned, glorified. The emphatic reiteration of the distinctive title "Son of man," in connection with the completion of the mediatorial kingdom, expresses this in the strongest possible way. His session in glory, his power over all things in heaven and earth are as much part of the saving work he has accomplished for his people, as were his incarnation at Bethlehem and his death at Calvary. He has received gifts, not for himself, for as God he possesses all things, but for his people. He lives and reigns, and will hereafter, as the federal head and representative of his Church, conspicuously triumph as truly as he suffered, bled, and died.

The full comfort of the doctrine of our Lord's humanity is derived from this truth. His participation of human nature was indeed necessary for the virtue of his atonement on one side of it, as his Divine nature is necessary for it on the other. But hence also flows his marvellous sympathy, and the boundless reliance with which the Christian is taught to look to him. It is not the province of this article to dwell upon homiletic considerations. It must suffice to say that the tender and pathetic title of the "Son of man"

gives wonderful beauty to Christ's present government of this material and moral world in which we live; while from the future judgment it takes away for the Christian every element of fear, and clothes the expectation of it with unutterable blessedness.

SOOTH-SAYER, SOOTH-SAYING. The word "sooth" means "truth," and is specially applied to prognostications; hence, a soothsayer is one who prognosticates and foretells future events. In Josh. xiii. 22, "soothsayer" means a diviner. The Hebrew word in Isa. ii. 6; Micah v. 12, denotes an augur, perhaps with special reference to those who practised augury by observing the clouds; in actual use, however, the word appears to mean any sort of diviner. The soothsayers mentioned in the Book of Daniel were probably those who decided future and hidden things by various calculations [Dan. ii. 27; v. 7]. Under the heads DIVINATION, ENCHANTMENT, MAGIC, and SORCERER, a variety of observations will be found in reference to different sorts of pretenders to the knowledge of hidden and of future things. It is, therefore, not necessary to repeat what has been elsewhere said. The Hebrew and Chaldean words rendered "soothsayer" in the Old Testament, are all of them also translated by other English words. In Acts xvi. 16, we read of "a damsel possessed with a spirit of divination, who brought her masters much gain by soothsaying." Here it is evident that our translators regarded "divination" and "soothsaying" as equivalent terms. The Greek word for "soothsaying" denotes as much, and we clearly perceive that foretelling or divination, probably as mere fortune-telling, was the chief occupation of the person in question. But from the peculiar phraseology of the Greek of the sentence, it is also plain that she was thought to be inspired. The spirit of Python which she possessed is a direct allusion to the Greek mythology, in which Python was the serpent which guarded the oracle on Mount Parnassus, until slain by Apollo, who was called Pythius and the god of divination. From the statement that the spirit was cast out of her, and she prophesied no more, there can be no doubt whatever that this was a genuine case of demoniacal possession; but we have no means of ascertaining whether the predictions of the woman were actually such, or only such in appearance. We have here also evidence that Satan's emissaries are employed in deceiving the nations of the earth. It is needless to say that all common pretensions to soothsaying are impostures.

SO-PATER, the father who saves; a Berean, who accompanied St. Paul from Greece to Asia [Acts xx. 4]. It has been conjectured that he is the same person who is mentioned by St. Paul in Rom. xvi. 21, under the name Sosipater; but in the absence of any confirmation except the similarity of names, it is impossible to assert that the supposition rests on any certain foundation.

SOPE [Mal. iii. 2]. [See SOAP.]

SOPHER'ETH, female scribe; the ancestor of a family which returned from the captivity with Zerubabel [Ezra ii. 55; Neh. vii. 57].

SORCERER. This word is from the Latin *sortarius*, and denotes one who casts lots, or rather, who tells the lot, fate, and destiny of any one. "Sorcery" is the art and craft of the sorcerer. "Sorcerers" occurs in Isa. lviii. 3, where it denotes a female soothsayer or augur (the feminine of the word rendered "soothsayer" in Isa. ii. 6). The only other Hebrew

word translated "sorcerer" and "sorcery" is also rendered "witchcraft" and "witchery," and would probably be best represented by our words "enchanter" and "enchantment." At the same time, like many other terms, its actual use would be more extensive than its etymological sense, and it would mean almost any class of diviners or divination. There is nothing, however, either in the word or in its use which corresponds with the modern notions of witches and witchcraft [Exod. vii. 11; Isa. xlvii. 9, 12; Jer. xxvii. 9; Dan. ii. 2; Mal. iii. 5]. In the New Testament we have several terms. Thus, *magos* [Acts xiii. 6, 8], *pharmakeus* [Rev. xxi. 8], and *pharmakos* [Rev. xxii. 15] are all translated "sorcerer." So also, *mageia* [Acts viii. 11], *mageuo* [Acts viii. 9], and *pharmakeia* [Rev. ix. 21; xviii. 23], are all understood of sorcery. Of these, *magos*, *mageia*, and *mageuo* relate to magic, and are explained in the article on that subject. The other words primarily refer to certain mixtures and preparations which were used to cure, to intoxicate, or to poison, as the case might be. The use of drugs, in connection with sundry magic spells, charms, and incantations, was very common, and words which in themselves conveyed no such idea came to be employed of the arts and professors of sorcery and magic. Simon of Samaria, or Simon Magus, as he is usually called [Acts viii. 9, 11], and Bar-jesus, or Elymas, the Jewish sorcerer and false prophet of Paphos, both belonged to the class of magicians. No individual of the other class is specified in the New Testament. [See WITCH, WITCHCRAFT.]

SOREK, VALLEY OF. The word *sorek* denotes a superior sort of wine with a dark-red grape; but whether the valley was named after the fruit, or the contrary, or whether there is really any connection between the words, cannot be affirmed. Delilah, the concubine of Samson, resided in the valley of Sorek, which is usually regarded as having been between Ashkelon and Gaza; here, again, however, we have no certainty, and all we can affirm is that Sorek was not very far from Gaza. Wady Simsin has been proposed as its representative, and this terminates near Ashkelon, north of Gaza. Another wady, called Wady Ghuzzeh, with its continuation, Wady Sheriah, terminates at the sea, a little way south of Gaza. That the valley of Sorek was one or other of the wadys we have mentioned, is very probable. It may be observed, however, that a Wady Sharig, or valley of vine branches, still exists to the south of er-Ruheibeh, between that and es-Seram [Wilton's "Negeb," p. 228].

SOSIPATER, a kinsman of St. Paul, from whom, in common with others, he sent salutations to the Christians at Rome [Rom. xvi. 21]. [See SOPATER.]

SOSTHENES, the ruler of a synagogue at Corinth at the time when Paul was brought before Gallio, the Roman governor. On the refusal of Gallio to interfere in the charge which the Jews made against Paul, Sosthenes was seized in an impulse of frenzy, and maltreated in his presence, but whether by the Jews or the Greeks is left undetermined by the narrative [Acts xviii. 12—17]. If, however, Sosthenes were still a Jew, and not a convert to Christianity, it is difficult to understand what motive the Jews had for thus attacking him; and for this reason there seems but one alternative, either to assume that he was a Christian, or to fall back on the opinion that his assailants were Greeks, who took advantage of Gallio's indifference to

vent their spite on the Jews. In support of the former supposition, we have the fact that St. Paul conjoins with himself, in his first epistle to the Corinthians, a person of this name, who evidently was well known in the church [1 Cor. i. 1]. In the absence of any evidence either way, we can but state the facts as they stand on the sacred page, and there leave them. Of course there is nothing improbable in the conjecture that Sosthenes, though an official in the synagogue when St. Paul was at Corinth, might subsequently have embraced Christianity, and devoted himself to Christian work elsewhere.

SOTAI, drawn aside; a person whose descendants returned from the captivity with Zerubbabel [Ezra ii. 55; Neh. vii. 57].

SOUTH. 1. Among the Hebrews this word included all that lies between the south-east and the south-west. But, in addition to other significations, in the English Bible it denotes a particular region or district known as "the south." In these cases the Hebrew word *negebh* should have been retained as a proper name. No one has examined the subject with so much care and success as Mr. Wilton, who says that the Negeb (so he writes the word) describes that tract of country through which lay the ordinary caravan road between central Canaan and Egypt [Gen. xii. 9, 10; xiii. 1, 3; xvi. 1—6]. It contained the well of Hagar and the country of Gedar; Kadesh was at or near its southern border; was occupied by the Amalekites at the time of the exodus; part of it was governed by the king of Arad, part of it fell to the lot of Judah, and some of it to Simeon. Other details are mentioned by Mr. Wilton, who thus sums up his investigations respecting its extent and position:—"The Negeb comprised a considerable but irregularly shaped tract of country; its main portion stretching from the mountains and lowlands of Judah in the north to the mountains of Azazimeh in the south, and from the Dead Sea and southern Ghor on the east to the Mediterranean in the west. It had, however, a further extension, north-eastwardly, to lat. 31° 35' or 40', and south-westwardly to about lat. 30° 15', where it met the desert et-Tih, thus occupying a middle position, both topographically and physically, between the rich soil of central Canaan and the sandy wastes of that 'great and terrible wilderness'" ["Negeb," pt. i.]. 2. Another Hebrew word translated "south" (*teman*) sometimes appears as a proper name, but usually, if not always in this case, it indicates Arabia, part of which is still called Yemen (a name of like origin and radical force). [See TEMAN.]

SOUTH RA'MOTH [1 Sam. xxx. 27]. [See RAMATH OF THE SOUTH.]

SOUTH COUNTRY. [See SOUTH.]

SOWER, SOW'ING. Most of the operations of the husbandman are enumerated in the article AGRICULTURE [vol. i., p. 33]. October and November were the chief months for sowing corn, and constituted the period, therefore, called "seed-time."

SPAIN. Twice only does the name of this country occur in Scripture, although it has been supposed that the far-famed Tarshish was a Spanish city. St. Paul, when writing to the Romans, refers to his intention to visit Spain, and promises that then he will go to Rome [Rom. xv. 24, 28]. Whether this purpose was carried out or not is a matter still in dispute. Nor do we see how it can be decided. It is known that the

Gospel was early preached in that country; but it is not known that St. Paul went there. With regard to the geography and history of Spain, this is hardly the place to attempt any sketch of it. The Iberian Peninsula, as it is sometimes termed, is bounded on the north by the Pyrenees, which divide it from France; on all other sides it is surrounded by water. At one point it is separated from Africa only by the Straits of Gibraltar. It is now divided into the two kingdoms of Spain and Portugal, of which the latter is by far the smaller portion, occupying a region along the western coast. The soil and productions of Spain are very diversified, the population is small for the extent of territory, and the general condition of the nation is behind that of most European countries. Yet its resources are boundless, and it has in all ages been famous, especially for its mineral wealth. It has been ruled over by the Romans, the Arabs, and other foreign races; but for a long time past it has had a native government. Its religion is the Roman Catholic, and no other form of Christianity is tolerated. For further information the reader must consult works on the geography and history of Spain.

SPARROW. The sparrow is essentially a domestic bird, although it is sometimes met with in the East in woods far away from human habitations; but it is probable that such spots are tenanted at certain seasons. The sociability of the sparrow was a circumstance not lost upon so poetic a people as the Hebrews: "Yea, the sparrow hath found a house," says the Psalmist [lxxxiv. 3]; and again, David says: "I watch, and am as a sparrow alone upon the housetop" [Ps. cii. 7].

Sparrows were among the offerings [Lev. xiv. 4] of the very poor; for two, we are told, were sold for a farthing [Matt. x. 29], and five for two farthings [Luke xii. 6]. The Hebrew word *tsippûr*, which is translated "sparrow," is supposed, however, to include the whole family of small birds which do not feed exclusively on grain; more especially thrushes, locust-birds, larks, &c., which were not unclean, and therefore acceptable as offerings.

The Greek word *σπομβιον* (*strouthion*) appears to be more specific as used in the New Testament, and in the pregnant teaching of the Saviour, who selected the illustration supplied by God's care for these birds, to enforce the assurance of his providential watchfulness and protection over his people [Matt. x. 29—31].

SPEAR. [See ARMS.]

SPICE, SPICES. This word, which occurs very frequently in our translation of the Scriptures, has usually been considered to indicate several of the aromatic substances to which the same general name is applied in the present day. When several are enumerated, their names lead to their identification. In Exod. xxx., for example, we find mention made of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all which are the produce either of India or Arabia. Galbanum, it may be remarked, is, however, also a produce of Persia. Myrrh, stacte, and some frankincense, were also probably obtained from the east coast of Africa. Nine hundred years later, or about A.D. 588, the chief spices are referred to in Ezek. xxvii., with the addition of calamus. Dr. Vincent refers chiefly to the "Periplus," ascribed to Arrian, written in the second century, as furnishing a proof that many Indian substances were at that time well known to commerce. This is corroborated

by the spices and aromatics enumerated by Dioscorides. We have, therefore, as much assurance as is possible in such cases, that the majority of the substances mentioned in the Bible have been identified, as will be seen under their separate names, and that among the spices of early times were included many of those which now form articles of commerce from India to Europe.

SPIDER. The allusions made to the spider, or rather to its web, in Scripture, are of a remarkably pointed character. The trust of the hypocrite, or of a profane, ungodly person, as it has also been read, is, we are told in Job viii. 14, as fragile as a spider's house (*נֶחֱסֵי*, *beth*) or web. "The wicked," we are again told in Isaiah [lix. 5], "weave the spider's web" (*קִרְעֵי*, *kurei*), literally "thin threads;" and it is added, "their thin threads shall not become garments, neither shall they cover themselves with their works"—that is, their artifices shall neither succeed, nor conceal themselves, as does the spider's web.

In the only other instance in which the word is used in our version [Prov. xxx. 28], and where the Hebrew has *semûth*, the LXX. *καλαβότης* (*kalabôtēs*), and the Vulgate *stellio*, it has been supposed that there is a mistranslation, and that an eel or newt is meant. The allusion is, however, more likely to the flat-toed lizard, which "taketh hold with her hands," and is often to be seen running up the walls in pursuit of ants in inhabited houses, and may therefore have been in king's palaces.



Spikenard (*Valeriana jatamansi*)

SPIKENARD. Spikenard, or nard (*נֶרְד*, *nêrd*), is a far-famed perfume of the East. It was of great value—"very precious" [Mark xiv. 3; John xii. 3, 5].

The nard was also known to and equally estimated by the ancients. Dioscorides, indeed, describes three kinds. Of the first, called *νάρδος* (*nardos*), simply, there were two varieties, the one Syrian, the other Indian. It is only recently that Professor Royle ascertained that the latter was obtained from the *Nardostachys jatmansii*, a plant of the family of *Valeriana*, which grows in the mountains whence the Ganges and Jumna rivers have their sources. It is described as having many spikes from one root, whence its name, and these spikes appear to be like the tail of an ermine. The Syrian variety has been supposed to have been so called, because so many Indian products found their way in olden times into Europe across Syria, and the *jatmansii* or *balchur* of the Hindoos may have been among them. But considering the locality of the *Nardostachys* in India, there seems reason to believe that it grows also in the mountains of Persia or Syria, although not yet discovered *in situ*. Spikenard is mentioned in Song of Sol. iv. 14, in connection with saffron and calamus, products of Syria and Persia, as well as with Indian aromatics. Dioscorides also makes mention of mountain nard, and even of a Celtic or European nard, as well as of the Syrian and Gangetic varieties. Avicenna also notices the Roman, the mountain, the Indian, and the Syrian *sunbul*, as he calls the nard. The more valuable kinds may be rare, and that of Indian growth—the *sunbul Hindhi* of the Arabs—may have most virtue, whence its expensive character; but there is every evidence that different kinds of the same perfume, if not the Indian plant itself, were obtained from Persia, Syria, and even southern Europe.

SPINNING. The arts of spinning and weaving are of great antiquity, and are necessarily connected in the production of textile fabrics [Exod. xxxv. 25; Matt. vi. 28]. We propose to add a few details in the article **WEAVING**, to which we refer.

SPIRIT, HOLY. [See **HOLY SPIRIT**.]

SPIRITS, EVIL. [See **ANGEL, SATAN**.]

SPONGE. This is commonly regarded by naturalists as a zoophyte. Its varieties are numerous, and some of them are extensively employed and well known. The sponges of commerce are found at the bottom of the sea, attached or rooted to the rocks, in many parts of the world. In the New Testament the word is written "sponge," and only occurs in the narratives of our Lord's crucifixion [Matt. xxvii. 48; Mark xv. 36; John xix. 29]. The sponge was known and used in very early times, and is mentioned by Homer; yet there is no trace of any allusion to it in the Old Testament. The Greek name which we employ has passed into many languages. Sponges are still obtained on the Syrian coast. The Hon. F. Walpole says there were about fifty sponge boats lying in the harbour of Ruad when he was there. The divers are Greeks, and each boat is manned by eight or ten men. Their operations are carried on along the coast during the summer months. The men dive to the bottom, and pluck the sponges from the rocks and stones. It is, however, an occupation which few continue to follow more than a year, in consequence of the injury it does to their health ["The Assyrii," vol. iii., p. 408].

SPOUSE. In ordinary speech, this word signifies either husband or wife, as espoused or pledged to each other in a solemn covenant. In the Old Testament the word refers only to the wife; and the Hebrew term

specially alludes to the crowning, which has always formed part of Oriental marriages in more countries than one. The ceremonies of a modern Jewish marriage do not seem to include this crowning; but it is still practised in the Greek Church, and among some of the Eastern Christian communities [see Badger's "Nestorians and their Rituals," ii. 258]. [See **MARRIAGE**.] [Song of Sol. iv. 8—12; Hos. iv. 13, 14.]

STA'CHYS, spike; a Christian convert in the Roman church, whom St. Paul saluted by name in his epistle to the Romans [Rom. xvi. 9].

STACTE. This Greek word has been generally supposed to signify the gum that distils from the myrrh-trees. Moses speaks of *שֶׁט* (*nā'āph*), in the enumeration of the drugs that were to enter into the composition of the perfume which was to be offered in the holy place upon the golden altar [Exod. xxx. 34]. This word, also written *neteph*, has been translated "stacte" in the authorised version. Pliny remarks that *natat* signifies "to distil," and stacte was distilled myrrh; and Celsus and others have adopted this view of the matter. But Rosenmüller has pointed out that Dioscorides describes stacte as a species of storax gum, transparent like a tear, and resembling myrrh. Being a Greek word, the Greeks should have preference, in as far as the meaning of stacte is concerned; but whether that word is correctly applied to *nā'āph* is another question, and here Pliny appears to have the advantage.

STAND'ARD. [See **BANNER**.]

STAR. [See **ASTRONOMY**, and articles there referred to.]

STAR OF THE WISE MEN. There is no necessity whatever for supposing that the star which guided the magi was any other than a luminous meteor, miraculously kindled for a special purpose, and extinguished when its work was accomplished. The opinions which have been expressed in regard to the nature of this phenomenon are of no special value, except in so far as they agree with the requirements of the narrative. The narrative, again, must be read by the light of modern science, which will rather assist us in understanding it, than tend to its discredit. It is perfectly well known that the word *aster*, which occurs in the inspired record of the occurrence [Matt. ii. 1—10], has a wide significance, and is not at all confined to planets and stars properly so called. Homer employs it of a meteor ["*Iliad*," iv. 75], and the same must be included among the senses in which the word occurs in the Revelation [Rev. viii. 10; ix. 1]. Dr. D. Brown, in his commentary upon Matt. ii. 2, says, "Much has been written on the subject of this star; but from all that is here said, it is perhaps safest to regard it as simply a luminous meteor, which appeared under special laws, and for a special purpose." Dean Alford, in his "New Testament for English Readers," argues against the miraculous character of the appearance, and holds that the magi pursued their actual course in consequence of some astrological interpretation of a conjunction between Jupiter and Saturn which happened at that time. We prefer in this case to believe that the common sense of the great mass of modern expositors has led them to the right explanation, namely, that already proposed of a luminous meteor. The Nestorians of Oroomiah (where they say Zoroaster was born), and some other Orientals, believe there was some connection between the star seen by the magi and that foretold by Balaam [Numb. xxiv. 17].

This view, which has been rather favoured by some European writers, regards the star of the wise men as the fulfilment of an ancient prophecy which had been circulated in the East by tradition, as well as recorded in Scripture by inspiration. Evidence of the antiquity of this idea is furnished by some of the fathers. Theophylact, for example, clearly refers to it when he says that some say the magi were the disciples of Balaam, and that having found his oracle, they understood the mystery of Christ, and desired to see the child who was born.

STARGAZER. This word occurs in Isa. xlvii. 13, and is a literal translation of the Hebrew phrase, meaning "one who looks at the stars." Of course, the idea is that of astrologer. [See **ASTROLOGER**.]

STATÉR. This coin is mentioned in Matt. xvii. 27, in the Greek text, and in the margin of our translation. It was in value equal to two of the didrachmas named in ver. 24 (where the English text has "tribute money," and the Greek word in the margin). The statér may be roughly estimated at 2s. 6d. The word is rendered "piece of money" in the text. [See **MONEY**.]

STEEL. On reference to the texts where this word appears in the English version, it will be seen that it was suggested by the exigencies of the context in almost every case [2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; Jer. xv. 12].

The "bow of steel," mentioned in three of the four places indicated (*kešeth-néshāhāh*), is literally a "bow of brass." Simple copper cannot be meant, and pure brass or bronze even would not be elastic enough for a bow. We may therefore suppose that the bow of brass received its name from the fact that it was mounted and strengthened with metal. In classic authors we read of silver bows, and golden bows; and both Pindar and Euripides speak of those who carried a bow of brass (*chalkotaxos*, one who has a brazen bow). In the passage from Jeremiah, the Hebrew word likewise means brass, which was probably hardened and tempered, as it was extensively used for cutting instruments. Steel was known among the Assyrians; but the only specimen of which we have read (found and figured by Loftus in his "Chaldea") was for striking a light. It also seems to have been used in Egypt, as we have seen a butcher represented with a steel at his belt, very much like those which now serve for sharpening knives. [See **MINES AND METALS**.]

- **STEPHANAS**, *crown*; a member of the Christian church at Corinth, thrice named by St. Paul in his first epistle to the Corinthians [1 Cor. i. 16; xvi. 15, 17]. His family were among the few who had been baptised by the apostle himself, a circumstance possibly due to the fact that they were his first converts in Achaia. They subsequently devoted themselves zealously to the service of the church.

STEPHEN, one of the seven deacons appointed to relieve the apostles of the distribution of alms among the poor saints, and the first Christian who sealed the truth of the Gospel by martyrdom. The entire narration of his history, so far as supplied by Scripture, is embraced in Acts vi. vii., and on many accounts is invested with a deep and permanent interest. His personal character is described in terms remarkable for their significance and comprehensiveness [Acts vi. 5, 8, 10], and he appears to have devoted himself to the defence and preaching of the Gospel with a zeal

which, even in those early days of high fervour and Christian boldness, elevated him above his fellows to a level almost with the apostles themselves. From the first he possessed the power of working miracles [Acts vi. 8]. This, and the energy with which he preached Christ, soon drew upon him the notice of the bigoted Jews, and especially of a synagogue of foreigners [ver. 9]. Finding themselves unable to cope with him, these Jews suborned false testimony, and charged him before the Sanhedrim with blasphemy against God and the Law of Moses and the Temple. "It is evident, from the nature of this accusation, how remarkably his doctrine was an anticipation of St. Paul's. As a Hellenistic Jew he was less entangled in the prejudices of Hebrew nationality than his Aramaic brethren; and he seems to have had a fuller understanding of the final intention of the Gospel than St. Peter and the apostles had yet attained to. Not doubting the divinity of the Messianic economy, and not faithless to the God of Abraham, Isaac, and Jacob, he yet saw that the time was coming, yea, then was, when the 'true worshippers' should worship Him, not in the Temple only, or in any one sacred spot, but everywhere throughout the earth, 'in spirit and in truth;' and for this doctrine he was doomed to die" [Conybeare and Howson's "Life and Epistles of St. Paul," chap. ii.]. At his appearance before the Sanhedrim, it was observed that his countenance was suffused by a supernatural glow, like that of an angel. Even his judges were for a moment fascinated by it [Acts vi. 15]. Challenged to meet the charge laid against him, Stephen proceeded to recall, in a brief address, the salient points of the national history, commenting on them as he proceeded, and suggesting, as opportunity offered, how from the first it was clear that acceptance with God depended neither on locality, nor on external ritual; and also how, too, from the days of Moses, the chosen people had habitually rejected God's messengers, as they had done Jesus of Nazareth, in whom the predictions of the past had been fulfilled.

A remonstrance addressed to the consciences of his judges aroused their bitterest fury, which burned with even a deeper intensity when Stephen, his eyes earnestly fixed upwards, exclaimed that he beheld his Lord in glory, "the Son of man standing on the right hand of God." At once he was dragged from the council-chamber, hurried outside the city, and there stoned to death, the witnesses, ere they commenced their bloody work [Deut. xvii. 5-7], laying their clothes at the feet of Saul, who stood near, approving of their acts, and is now first mentioned in the history, where he is destined to occupy a prominence and honour to the end of time [Acts viii. 1]. But even in death the martyr retained his peaceful serenity. His first utterance was to commend his spirit to Jesus, his second and last to breathe a supplication on behalf of his murderers, after the example of his Divine Master. With this prayer on his lips "he fell asleep" [Acts vii. 60], and was subsequently carried to the grave by a band of devout and sincere mourners [viii. 2].

How far the scene and circumstances of his death affected the mind of Saul is not fully stated. That a deep impression was made on the mind of the future apostle of the Gentiles cannot be doubted. He himself alludes to this when urging reasons why his continuance in Jerusalem might be useful to the cause of the Gospel [Acts xxii. 19, 20]; and it is quite within the limits of legitimate supposition to believe that what he had heard and seen fastened itself on his conscience,

and constituted the "priks" or goads which he found it hard to resist [Acts ix. 5]. In this respect, as in others, the martyrdom of Stephen was overruled for the highest good.

The address of St. Stephen before the Sanhedrim has long been supposed to supply the objectors to the doctrine of the plenary inspiration of Scripture with an argument, and it has been urged with a frequency which indicates the importance which they attach to it. Dean Alford, in the "Prolegomena" to his Greek Testament, does not hesitate to affirm that Stephen made at least two demonstrable historical mistakes: the one in Acts vii. 4, where it is stated that Abraham's father was dead before the patriarch left Haran; and the other in ver. 16, where Stephen affirms that Abraham purchased a place of sepulture of Emmor at Sychem, and that Jacob himself was buried there. Our limits forbid more than a brief summary of the reply to such objections. In the first place, if the narrative of St. Luke accurately reported the address of Stephen, the argument for the plenary inspiration of Scripture remains intact as far as this address is concerned, and is entirely unaffected by any errors which may be contained in the address itself. In the second place, it has been fairly and forcibly urged, that for critics of the present day to convict St. Stephen of historical inaccuracy, considering his remarkable gifts, and his power in arguing with his opponents, is, to say the least of it, somewhat precipitate, and is a mode of evading a difficulty in the work of an ancient writer which would certainly not be tolerated in any other province than that of religion. Thirdly, as regards the alleged mistakes, several suggestions have been made, any one of which would satisfy the conditions of Stephen's narrative. To name, for example, but one or two. Is it certain that Abraham was Terah's eldest son? If he was not, then there is nothing improbable in the supposition that he was born at a considerably later period, and that though Terah died at the age of two hundred and five, yet that Abraham might not have been more than seventy-five at that time. So, also, as regards the second supposed inaccuracy, it has been urged as one explanation, that St. Stephen here, as in other parts of his address, combined two facts in a single phrase, "Abraham purchased a grave, and so did Jacob for Joseph;" and another, that it has not been shown that Abraham never purchased a plot of ground at Sychem as described, where Joseph and the patriarchs were buried. On this suggested solution Archdeacon Lee ["Inspiration of Holy Scripture"] observes, "Does not this view completely explain Jacob's visit to Shechem [Gen. xxxiii. 18], apparently with no object, for he already had the sepulchre at Hebron; as well as Gen. xlviii. 22, which shows that this plot of ground had already been a matter of dispute before Jacob gave it to Joseph [Gen. i. 25; Josh. xxiv. 32]?" For further information on this controversy we must refer the reader to critical commentaries on the Acts of the Apostles, only observing, in conclusion, that this is just one of those instances in which the difficulty is probably occasioned by the omission of a circumstance or two, and would be instantly cleared up, and all the parts of the narrative harmonised, if a few further details had come down to us.

STOCKS. As a means of punishment the stocks, in one form or another, have been very extensively employed from an early period. The Hebrew word *sach* thus translated [Job xiii. 27; xxxiii. 11] occurs in Syriac in the same sense with very slight change of form. In Prov. vii. 22 the Hebrew term is *'ekhes*,

which appears to mean some kind of fetter. In Jer. xx. 2; xxix. 26, the original is *mahpeketh*, and suggests the idea of a contrivance by which the hands and feet of a prisoner were twisted and distorted. Upon the passage first alluded to, Barnes says, "The word rendered 'stocks' denotes the wooden frame or block in which the feet of a person were confined for punishment. The whole passage here is designed to describe the feet as so confined in a clog or clogs, as to preclude the power of motion. Stocks or clogs were used often in ancient times as a mode of punishment." And again, "Stocks appear to have been of two kinds. They were either clogs attached to one foot or to both feet, so as to embarrass but not entirely to prevent walking, or they were fixed frames to which the feet were attached, so as entirely to preclude motion. The former were often used with runaway slaves to prevent their escaping again when taken, or were affixed to prisoners to prevent their escape. The fixed kinds, which are probably referred to here, were of different sorts. They consisted of a frame with holes for the feet only; or for the feet and hands; or for the feet, the hands, and the neck. At Pompeii stocks have been found so contrived that ten prisoners might be chained by the leg, each leg separately, by the sliding of a bar." Stocks are still used in the East. [These and other details are also given in the "Illustrated Commentary," on Job xiii.; reference may be added to Roberts's "Oriental Illustrations."] Paul and Silas had their feet made fast in the stocks at Philippi [Acts xvi. 24]. The Greek word is in this place *xulon* (wood), corresponding with the Latin *nervus*. These terms occur and are explained in ancient authors, and there is no doubt of their meaning. The Greeks had other names for the stocks, but they probably called them *xulon* only when made of wood. There is good reason for believing that the punishment inflicted upon the two servants of Christ was of a very painful character [see Dr. Robinson's "Archæologia Græca," book i., chap. xx.].

STOICS, a sect of Greek philosophers, founded by Zeno, and named from the Greek word *stoa*, "a porch" or "portico," from their original place of rendezvous. Zeno was a native of Cyprus, but taught at Athens, and died about B.C. 250. The stoical doctrines were professed by many ancient Greeks and Romans. The following is quoted as a convenient summary of their principles:—"The Stoics made three divisions of philosophy, which Plutarch calls the physical, ethical, and logical, *logikon*, of which our word "logical" is not a translation. But other Stoics made different divisions. Their system, so far as we can learn what it was, was obscure, and they were certainly not well agreed among themselves on their metaphysical doctrines. They cultivated logic, rhetoric, and grammar. In their physical doctrines they assumed two first principles, the active and the passive: the passive was matter, the first substance by which all things were made; the active was God, who was one, though called by many names. Their ethical doctrines have attracted most attention, as exhibited in the lives of distinguished Greeks and Romans. To live according to nature was the basis of their ethical system; but by this it was not meant that a man should follow his own particular nature; he must make his life conformable to the nature of the whole of things. This principle is the foundation of all morality, and is indisputable, but its application is not always easy, nor did they all agree in their exposition of it. They held that the only good things were virtue, wisdom, justice,

temperance, and the like; that the truly wise man is sufficient in himself; despises all that subjects to its power the rest of mankind; feels pain, but is not conquered by it" ["National Cyclopaedia," art. *Zeno*]. St. Paul encountered the Stoics at Athens, on which occasion only do we read of them in Scripture [Acts xvii. 18].

STOMACHER. The word thus translated in Isa. iii. 24 describes an article of female apparel. Modern critics understand it to denote "an ample robe;" but the term is confessedly obscure.

STONES, PRECIOUS. Precious stones are often alluded to collectively in the Bible. The queen of Sheba is described as coming with precious stones [1 Kings x. 2]; and the navy of Hiram, king of Tyre, who took part in Solomon's traffic to the Eastern seas, is also described as bringing home precious stones [2 Chron. ix. 10]. The Temple was "garnished" [2 Chron. iii. 6], the mystical Babylon was "decked" [Rev. xviii. 18], and the foundations of the wall of the heavenly Jerusalem were "garnished" with all manner of precious stones [Rev. xxi. 19].

The Hebrews appear to have attributed great value, for the most part, precisely to such stones as are costly, or are considered valuable for their intrinsic qualities by mineralogists, lapidaries, or amateurs in the present day. These, so far as they are mentioned or alluded to in Scripture, are described under their special and individual designations.

STONESQUAREERS. [See GIBLITES.]

STORK. The Hebrew and Greek names for the stork, *חַסְדָּה* (*chaldah*) and *στρογγύς* (*storge*), are both indicative of the character of the bird, affection between mates and to the young, and attachment (although a migratory bird, whence many of its Arabic epithets, as



Stork.

Haj: Luglug) to the place of its birth. Notwithstanding the well-known case of the stork that perished in the fire at Delft in endeavouring to save its young, some naturalists do not think that this character has been verified. To any one who has watched their habits,

especially in the East, where they are regarded with superstitious feelings and never molested, not a doubt can be entertained of an affection which manifests itself in almost every action of their lives. The solicitude with which they build their nest, generally on minarets or other towers, or on the high corner of the wall surrounding the flat roofs of the houses—seldom on fir-trees, although, in the time of the Psalmist, these appear to have been mostly their place of habitation [Ps. civ. 17]; the tender care with which they rear their offspring; the incessant noisy exhibitions of delight by the clapping of mandibles, as each, in its turn, returns soaring high in the air, bringing food for the little ones; and the trust they repose in human beings, all attest the same fact. In some villages they actually build their nests in the flat roofs of low huts.

The affection of the stork extends beyond the family. Bewick justly remarks, that before they take their departure they assemble in large flocks, and seem to confer on the plan of their route. "The stork in the heaven knoweth her appointed times" [Jer. viii. 7]. They are even sensible of attentions. A resident in the East, the roof of whose house was infested with snakes and centipedes, attracted two storks, on their arrival in spring, from a neighbouring dome, where they were accustomed to build, by constructing a nest for them and providing food at first. The Dutch always welcome their return, on account of their useful qualities of vermin-destroyers. It was, no doubt, from the snake and frog-eating habits of the bird that it was declared unclean by the Jewish law [Lev. xi. 19; Deut. xiv. 18]. And it would further appear that few birds held sacred in Egypt, as the stork and ibis, were held clean by the Hebrews.

STRAIGHT. [See STREET.]

STRANGER. The Hebrew words translated by this term denote those who permanently or casually sojourn in a foreign country. The Israelites themselves were strangers in Egypt; and when they became settled in their own land, strangers and sojourners from other nations were found among them. In anticipation of such an occurrence, various laws were instituted by Moses. The laws respecting the poor and the stranger are intimately connected, and have been already mentioned in the article *POOR*. It is apparent that so long as the stranger did not interfere with the religious principles and practices of Israel, he was free to dwell in the land, and to seek after wealth and honour. Strangers who were in a state of servitude were certainly treated with more consideration than servile classes generally. Intercourse with strangers had to be confined within certain limits, and one or two nations were excluded from fellowship altogether [Deut. xxiii. 3]. There can be no doubt that the spirit of Mosaic legislation respecting strangers was pre-eminently wise and sagacious, and pervaded by kindness. In illustration of this remark, it will be enough to refer to the following passages:—Deut. xxiv. 14—21; xxv. 5; xvi. 10—13.

STRAW. Chopped straw is in Syria the common food for horses and mules, as also for cattle in winter time. There seems to be no particular allusion to this fact in Scripture, where straw is almost always mentioned in connection with "provender," as in Gen. xxiv. 25, 32; Judg. xix. 19, or with "barley," as in 1 Kings iv. 28, and not as itself provender. It is particularly noticed in Exod. v. As used in brick-making,

its little value is noticed in Job xli. 27; and it is used as a figure of speech when we are told that "the lion shall eat straw like the ox" [Isa. xi. 7; lxxv. 25], and that Moab shall be trodden down even as straw [Isa. xxv. 10]. The latter is in allusion to the Oriental practice of treading out the grain by animals. The precept of Moses, "Thou shalt not muzzle the ox when

which the Lower Nile was popularly divided. It is possible that the "stream of Egypt" may denote the channel called the Wady el-Arish, commonly supposed to be the "river of Egypt," mentioned in Numb. xxxiv. 5, and some other places where the Hebrew is *nachal-Mitzraim*, as in Isa. xxvii. 12. [See EGYPT, RIVER OF.]



A STREET IN CAIRO.

be treadeth out" [Deut. xxv. 4], is, however, curiously enough, more regarded in modern times by the Mahometans than by Christians.

STREAM OF EGYPT, a phrase occurring in Isa. xxvii. 12, apparently in reference to the Nile or one of its branches. "The seven streams" mentioned by Isaiah [xi. 16] clearly mean the seven branches into

STREET. The word "street" in the Old Testament often denotes merely "out of doors," and the open spaces of ancient Eastern towns. With regard to streets, properly so called, they are so inconveniently narrow and gloomy in Oriental cities generally, that they are seldom mentioned with honour in books of travel. The truth is, that streets in such regions are

thoroughfares, and nothing else; they are not lined with shop windows, and the windows of private dwellings usually look out on the other side of the house. In Acts ix. 11 we read of the street called "Straight," which is still commemorated by every European who visits Damascus. It is "a long, broad street, running from east to west, about a mile in length, and forming the principal thoroughfare in the city" ["Travels," by Dr. G. Robinson]. The author now quoted says of the streets of Damascus what applies to those of some other places: "The streets are narrow and irregular; their narrowness is peculiar to all hot countries, where shade and coolness are desired; their irregularity, to Turkish towns in general, architectural embellishments being confined to insulated monuments, or to the interior of private buildings, seldom seen by the public eye." "The mire of the streets" [Ps. xviii. 42; Isa. x. 6] is not unknown. "In windy weather the streets are incommoded with dust, and with mire after rain." The discomfort of the streets is also increased by the habit of depositing filth and offal in them, and a too general reliance upon herds of dogs for scavengers. There are places, of course, where certain sanitary measures have to be taken; but in towns of any size complaints are all but universal.

STRIPE, when inflicted as a punishment by the Jews, were not to exceed forty [Deut. xxv. 1-3], hence the custom was to stop at thirty-nine. St. Paul alludes to this practice [2 Cor. xi. 24]. Scourging by stripes was a common punishment among the Romans, but could not legally be inflicted upon uncondemned citizens. St. Paul insisted upon his citizenship in this matter [Acts xvi. 37, 38; xxii. 25-29]. Exemption from this degrading punishment was no trifle, for the scourging was often of the most severe and painful description; of this there can be no question. But with regard to some individual cases, as that of our Saviour, who was scourged with stripes by Pilate's order, we cannot decide the measure of its violence; at the same time, we are not compelled to draw such a horrifying picture as Dr. Wiseman and others of his communion have given; for although Pilate, as a Roman, would not be bound by the Jewish rule, we may venture to hope that the vestiges of humanity in him mitigated the cruelty of the chastisement which he inflicted [Matt. xxvii. 26]. The punishment of offenders by scourging was often so terrible in its effects, that the Greek name for it is "flaying." In modern times, as by the knout in Russia, the bastinado in Turkey, or in other forms and by other names, corporal punishment by stripes is still inflicted. It is a summary and degrading mode of retaliation, and naturally most in favour where the slow processes of legal forms and penalties are inconvenient or unknown. The whip or scourge of the ancients was made up of a handle and a varying number of lashes. The lashes were either of cords [John ii. 15], or of leather, and sometimes armed with bones, or pieces of brass, or terminated with hooks; in the latter case they were called scorpions by the Romans [compare 1 Kings xii. 11]. It often happened that scourging proved fatal ["Dictionary of Greek and Roman Antiquities," article *Flagrum*].

STRING'ED INSTRUMENT. [See MUSIC, MUSICAL INSTRUMENTS.]

SU'AH, *sweepings*; an Asherite, one of the sons of Zophah [1 Chron. vii. 36].

SUB'URBS, the immediate vicinity of a town or city [Numb. xxxv. 3, 7; Ezek. xlv. 2]. In 2 Kings

xxiii. 11 the word thus translated is very doubtful, but seems to describe some place contiguous to the Temple. [See NATHAN-MELECH.]

SUC'COTH, *booths*. 1. The place where the Israelites first encamped after leaving Ramees [Exod. xii. 37; Numb. xxxiii. 5, 6]. The next encampment was at Etham, on the edge of the wilderness, and therefore Succoth was between Etham and Ramees. It was, no doubt, to the west or north-west of what is now Suez, but its actual site is unknown; it has been conjecturally placed at Bejum el-Khail, to the west of the Bitter Lakes. 2. A city, so called because Jacob there built himself a house, and made booths for his cattle [Gen. xxxiii. 17]. It appears to have been east of the Jordan, and was allotted to the tribe of Gad [Josh. xiii. 27]. The passage last referred to reckons Succoth among the towns which were "in the valley," but what valley is not stated; most likely it was the valley of the Jordan [Judg. viii. 4-14]. There are other texts in which Succoth is mentioned [1 Kings vii. 46; 2 Chron. iv. 17; Ps. lx. 6; cviii. 7], but none of these assist us. It is by no means impossible that the name was borne by more places than one. There still exists a Sukkuth in the valley of the Jordan, but it is on the west of the river. With regard to the Succoth of Jacob, Mrs. Beke observes: "Succoth must have been situate somewhere to the south of the Jabbok, and most probably at a very short distance from that brook, on the east side of Jordan, and not on the opposite side and further to the north, where it has been placed by other travellers" ["Jacob's Flight," p. 233]. We must consider the precise locality as still undetermined.

SUC'COTH-BENOTH', *tents of daughters*; but why so called can only be matter of conjecture. We read in 2 Kings xvii. 30 that "the men of Babylon made Succoth-benoth," the allusion being to some form of idolatry. No light is thrown upon the passage by the ancient versions, which simply reproduce the Hebrew words. It is very possible that the words as we have them represent Babylonian terms which were somewhat different, and if so, nothing is gained by translating the Hebrew forms. In Rawlinson's "Ancient Monarchies" [i. 171], it has been suggested that Zirbanit, the wife of Merodach, a Chaldean divinity, is meant. This is a reasonable conjecture; but after all, the present text may be correct, and may describe an unknown and perhaps obscene form of idolatry introduced into Samaria by its Babylonian immigrants.

SU'CHATHITES, *dwellers in booths*; one of the families of scribes which were settled at Jabez [1 Chron. ii. 55].

SUKKI'IMS, one of the nations from which were derived part of the forces with which the Egyptian Shishak marched upon Jerusalem [2 Chron. xii. 3]. The Greek and Latin versions call them "troglodytes," or dwellers in caves; but if the word is Hebrew, it rather means "dwellers in tents," or Scenites. The whole of the passage recording the invasion of Shishak is missing from the Syriac version. Fürst thinks the Sukkiim were dwellers in Sök, a mountain region near the Red Sea, where Pliny fixes the troglodyte city of Sucho; and he thinks the modern Nubian name Suakin may be connected with the same district.

SUM'MER. [See SEASONS.]

SUN. The Hebrew name of the sun is *shemesh*, which occurs in some proper names, as Beth-shemesh,

Ir-shemesh. The great importance of this luminary accounts for the frequency with which it is mentioned in Holy Writ. Many of the allusions are perfectly intelligible, and need no special explanation; but we may say a few words respecting the idolatrous worship of the sun, of which we sometimes read. It appears that this was one of the oldest and simplest forms of false religion [Job xxi. 26, 27]. In course of time it became more complicated, and the sun received a variety of names, and was represented by numerous symbols and images. The Egyptians, especially, invented an elaborate system of sun-worship. The Phœnician Baal probably denoted the sun. The Babylonians and Chaldeans, and most of the pagan nations of Asia, practised this idolatry under one name or another. It was adopted by the Greeks and Romans, and it extended over the greater part of Europe. It was one of the forms of idolatry into which the Jews fell; hence we read of "the horses which the kings of Judah had given to the sun" [2 Kings xxiii. 11], and of the incense which they had burned to the sun [ver. 5]. Sun-worship was forbidden in the Pentateuch [Deut. iv. 19; xvii. 3]. It prevailed among some of the Arab tribes, and, according to Mr. Palgrave, is not yet extinct ["Travels in Arabia," vol. i.]. The reasons for prohibiting this worship are the same as for prohibiting any other kind of idolatry: it was loving and serving the creature more than the Creator. Although in itself the simplest, purest, and most natural of all idolatries, the worship of the sun has been associated with the most cruel and loathsome rites.

SUPPER. In the New Testament this word denotes the principal meal of the day, taken in the early part of the evening, after the heat had subsided. It therefore corresponded with our dinner rather than our supper, which was, in fact, unknown [Mark vi. 21; John xii. 2; 1 Cor. xi. 21]. What is called the Lord's Supper [1 Cor. xi. 21] is treated of in a separate article.

SUPPER, LORD'S. This designation of one of the two sacraments instituted by Jesus Christ is only found in Scripture in 1 Cor. xi. 20. There is no doubt that it was so used because this rite was first celebrated at the *deipnon* (*deipnon*), or "evening meal." No ordinance of the Christian Church has been the subject of more important or more lasting controversy than this, nor has any been more widely diverted from its original significance and purpose. On the one hand, it has been robbed of its Divine and blessed meaning; on the other, it has been invested with attributes which have practically served to raise it to well-nigh an equality with Christ himself. A careful examination of the teaching of Holy Scripture on the subject will show that the true doctrine lies between these extremes: It is obviously impossible for us, in the space at our command, to do more than give a mere outline in elucidation of a topic on which piles of learned books in every language have been written, from the days of the early fathers of the Christian Church down to our own times, and which forms the text of probably half the voluminous literature called into existence by the theological controversies of the Reformation. The references in Scripture to the Lord's Supper are extremely scanty, yet it is from a review of these that we shall best obtain the true conception of the nature of this rite, and the object for which it was appointed.

It is a remarkable fact, that although St. John

narrates some of the circumstances which took place at the time this ordinance was instituted, he is entirely silent as to the ordinance itself [John xiii. 18—36]. Gathering up into one history the statements of the synoptical evangelists, we learn that at the close of the last paschal festival which our Lord shared with his disciples, and, indeed, the only one of which any details have been recorded, Jesus took bread—one of the unleavened cakes ordinarily used at the passover—and having given thanks, blessed it, broke it, and gave it to his disciples, with these words, "Take, eat; this is my body, which is given for you; this do in remembrance of me." He then took the cup, and again giving thanks, gave it to them, saying, "Drink ye all of it; for this is my blood of the new testament," or "the new testament in my blood," which is shed for you and for many for the remission of sins" [Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20]. The account of St. Paul, received by direct revelation from God, is substantially identical with that of the evangelists [1 Cor. xi. 23—25]. There is a special value in the statement of St. Paul, not only on account of its distinct and independent character as an authoritative witness to the origin of the rite, but also because of its indirect testimony to the fact that the Lord's Supper was not intended to be limited in its observance to the immediate disciples of Christ, but was the privilege of the whole company of believers, and an ordinance of perpetual obligation, for the apostle adds, "As often as ye eat this bread, and drink this cup, ye shew"—that is, exhibit or confess—"the Lord's death till he come" [1 Cor. xi. 26]. The above summary contains all that we know in regard to the actual institution of the Lord's Supper, or of the intent and significance of it, so far as stated by Christ himself. The symbolism which he employed in the discourse of John vi. is so striking and peculiar, that from a very early period the opinion has been firmly maintained that we have here an express anticipatory allusion to the Lord's Supper. Possibly this opinion may be well founded, but there is no positive evidence of the fact. Even if it were as represented, no support or countenance would thereby be given for Romanist and analogous dogmas. The utmost that can be asserted consistently with a candid interpretation of the chapter is, as Bullinger observes, that "the things there written are agreeable with, and do fully open, the matter of the Lord's Supper." They enable us on the highest authority—that of Christ himself—to identify three modes of expression, "eating" Christ's flesh and "drinking" his blood, "coming" to him, and "believing" on him, as having one and the same significance. They militate, therefore, directly against the Romish view, and, moreover, serve to show what the apostles must have understood by Christ's words, when he instituted the sacrament of the Lord's Supper. Reverting, then, to the terms of the institution, we see that they indicated the rite to be a commemorative act, and also imparted to it a special significance in connection with the sacrificial and atoning character of Christ's death. His blood, symbolised by the wine, was shed "for the remission of sins."

Passing on to the Acts of the Apostles, the glimpses there given us into the internal history and customs of the early Church clearly reveal the light in which the commandment of their ascended Lord was regarded by the first Christians. We assume what will hardly be denied, that the "breaking of bread" spoken of in Acts ii. 42 was really the observance of the Lord's Supper. If this be granted, it is at once evident how

naturally and immediately the new rite took its place among the devotional customs of the Church, and also in how extremely simple a mode it was observed. From the language used it would appear that there was an absence of all ceremony, and that not even the presence of an apostle or elder was an essential requisite in the commemorative and sacramental act. It was a daily thing, and no doubt formed a part of the religious services of prayer and praise wherever "two or three" met together in Christ's name. Before referring more expressly to the notices of the Lord's Supper which are found in the epistles, it may be well to notice the singular circumstance that it is so seldom mentioned, or even remotely alluded to, either in the history of the early Church, so far as it is embraced in the Bible, or in the writings of the apostles. Acts ii. 42, 46, and perhaps xx. 7, are the only instances in the former. In the epistles written by apostles present at the original institution, there is no mention of it or allusion to it. St. Paul alone refers to it: even he speaks of it, not in his more formal epistles, nor in his letters to all the churches which he addressed, but only in the First Epistle to the Corinthians, and there but twice, or perhaps thrice—once, not for the object of explaining the ordinance, but with the purpose of illustrating and enforcing his exhortations on another subject; once in order to administer a solemn rebuke to the Corinthian Christians for the unseemliness and irreverence which they had shown in the customary observance of the rite [1 Cor. x. 16–21; xi. 20–34]; and again, perhaps, in 1 Cor. v. 7, 8, though this last reference is extremely doubtful. This is all, for we cannot admit that in Heb. xiii. 10 there is any allusion whatever to the Lord's Supper. It is impossible not to draw from this silence of Scripture a significant inference, and one diametrically opposed to the sacramental system of mediæval and many modern religionists. The commandment of the Lord was obligatory, and as such was faithfully obeyed: this much these incidental notices prove to us, but nothing more. For the elaborate schemes of doctrine and sacerdotalism which have been framed and built up on this simple ordinance, or any authority for them, we search in vain. The sacraments were not disparaged by the apostles, but observed. Yet, as means of grace, whether for the purpose of justification or of sanctification, they were certainly not regarded as the only instruments of one or the other, or as the principal channels of grace to the soul. Faith in Christ, prayer, the Word of God—these are familiar things in the apostolic letters; but twice, or at the most three times only, is the Lord's Supper mentioned. The multiplied precepts and exhortations with which these writings abound leave this in a comparatively subordinate place, or at least it was not deemed worthy of special mention.

It is, however, a subject of thankfulness that, while the almost entire silence of Scripture rebukes the attempt which has been made to exalt this sacrament to a place which it was never intended to occupy, the allusions made to it by St. Paul are especially valuable for the assistance which they give us in obtaining a clearer conception of the purport and efficacy of the ordinance to the Christian. The rite appears under new names, how and when first introduced we are not informed, but they were evidently in familiar and constant use. It is "the Lord's table" [1 Cor. x. 21], "the Lord's supper" [1 Cor. xi. 20], "the cup of blessing," "the cup of the Lord" [1 Cor. x. 16, 21]. Its significance is asserted. It is the "communion," or

fellowship, "of the body of Christ," and "the blood of Christ" [1 Cor. x. 16], "the showing forth of the Lord's death" [1 Cor. xi. 26]—a visible act by which the Christian recalled the Lord's death, and avowed his faith in it as the ground of his hopes for forgiveness and acceptance. Directions are also supplied as to the persons who may beneficially participate in the Lord's Supper. Distinctions are drawn for the first time between a worthy and unworthy way of eating and drinking, between the discerning and not discerning "the Lord's body"—that is, intelligently understanding or not the true purpose and meaning of the ordinance, and of the death of Christ which it commemorated. It is here also that we learn the fact of Divine chastisements and visitations having fallen on some who had come to the ordinance in an improper spirit, and the consequent necessity of self-examination. In all this again the silence of Scripture is full of meaning. From first to last there is not a word as to a material altar or sacrifice. The sacrament of the Lord's Supper, according to Scripture, includes in it a commemoration of the death of Christ as the atonement for sin; a pledge of forgiveness and remission of sin to all who trust in him and rely on the merits of his one perfect sacrifice; a communion, oneness, and spiritual fellowship with Christ, and with his body and blood; a confession of faith in him as Redeemer and Saviour, and an avowal of personal consecration to his service. It is a covenant act in which Christ gives himself to the believing heart in all the fulness of his grace; and the Christian offers to Christ the faith, and hope, and love, which find expression in prayer, and adoration, and praise, "uttered or unexpressed."

So far all is clear. But immediately after the days of the apostles a marked change is observable in the phraseology of the patristic writers. Thus, Clement of Rome applies to the Lord's Supper the term *σποσφοδ* (*prospora*), "an offering," a word ordinarily understood in a sacrificial sense; Ignatius, more innocently and Scripturally, calls it *εὐχαριστία* (*eucharistia*), "a thanksgiving," and *ἀρτον κλάσις* (*arton klasis*), "a breaking of bread;" Justin and Irenæus use the bolder designation of *θυσία* (*thusia*), "a sacrifice;" a term also adopted by Tertullian in its Latin equivalent, *sacrificium*. The distinctive name of the passover, *πάσχα* (*pascha*), "the paschal feast," was transferred to the Lord's Supper at an early period. The word *sacramentum*, "a sacrament," also came very soon into use, not only in its proper sense as a sacred thing, or a bond or obligation, but also as the equivalent of the Greek term *μυστήριον* (*mysterion*), "a mystery," "because," as Isidore observes, "under the veil of bodily things, God's divine power or virtue doth secretly work the efficacy or power of the sacraments." In their earlier use both these words are applied to the Lord's Supper in the sense of "symbolical," because, in the words of Augustine, "one thing is seen and another understood;" a definition which has been adopted by the Church of England in the Catechism, where a sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." But even though we find in the earlier Christian writers phrases such as the above, indicating a somewhat bolder conception of the Lord's Supper than can be justified by the strict letter of Scripture, there is abundant evidence that they were far from intending, by the use of these, to destroy the more simple character of the rite, or to attach to it

a significance which was clearly never intended by our Lord himself. Unhappily, however, what was exceptional in this case, and counteracted, corrected, and qualified by other statements, became afterwards a familiar and common phraseology. The loftiest and boldest expressions of sacrificial terminology are constantly applied to this ordinance. The priest was said to offer up Christ himself unto God under the consecrated elements of bread and wine [Cyprian, Ep. lxxiii.]. Chrysostom's language, even after every allowance is made for the glowing fervour of his imagination and the exuberance of his oratorical and figurative style, not only goes to the very extreme limit of sound and Scriptural doctrine, but constantly passes beyond it, when dilating, as he loved to do, on this subject. Yet he, too, after some of his highest flights, descends again to a lower level, and so explains his views and his meaning in his soberer and chaster style, as to prove that he still held to the true doctrine of the Bible, and would have had no sympathy with the grosser conceptions and developments of later times. Moreover, in this respect the patristic writers of highest antiquity and greatest authority all agree, that they attach a figurative meaning to the words of institution used by Jesus Christ. For centuries, too, after Christ, the mode of celebrating the Lord's Supper was alike simple and Scriptural. It was at a later date that an elaborate and ostentatious ceremonial crept in. Indeed, from the fourth and fifth centuries, the doctrine of the Church on this sacrament deteriorated rapidly. It manifested a constantly widening divergence from the teaching of Scripture, and, after passing through a variety of phases, all more or less unsound and indefensible, reached about the eighth century, first, consubstantiation, which was formally adopted by the Greek Church; and finally, not long after, the lowest point of error, in the notorious Roman dogma of transubstantiation, which was first formally promulgated by Paschase Radbert, Abbot of Corby, in France. Yet some time elapsed, and considerable opposition was made, before the new doctrine met with general acceptance or formal approval. Rabanus Maurus, Archbishop of Mentz; Bertram, or Ratramne, the monk; Berenger, Archdeacon of Angers, and others, lifted a bold protest against the heresy. The last-named of these was frightened by the penalties launched against him, and recanted, but speedily recalled his recantation, and was finally deprived of his rank and revenues. The doctrine of transubstantiation was adopted by the Church, and taken under its special sanction; the Fourth Lateran Council, and subsequently, with greater precision of definition and statement, the Council of Trent, formally incorporated it with the Romish system, where it has ever since remained an essential and integral element in the Church's creed, disbelief or denial of which is accounted mortal sin, and visited, wherever the Church of Rome has power to carry out her edicts, with excommunication and death. The natural and logical consequence of transubstantiation is the doctrine relating to the mass, in which it is solemnly affirmed, in direct contradiction to the entire argument in Heb. vii.—x.; that there is offered a true, proper, and propitiatory sacrifice for the living and the dead. Another consequence of the dogma was the refusal of the cup to the laity, which was authoritatively declared and promulgated by the Councils of Constance and Trent, under the pretence that the whole Christ was received under either kind, and therefore the administration

of the wine is unnecessary, the participation of it being the privilege of the priesthood alone.

For the more detailed account of this gross perversion of the Scripture doctrine concerning the Lord's Supper, and the refutation of it, we must refer the reader to the numerous theological treatises which abound on this controversy. It must suffice here to observe that there have been three principal modes of thought and definition on this subject. 1. The Romish doctrine of transubstantiation and of a propitiatory sacrifice in the mass. According to this theory, the substance of bread is changed into the very body of Christ, which was born of the Virgin Mary, and died on the cross, and rose again, and ascended to heaven; and in like manner, under the species of wine, there exists after consecration the very blood of Christ, the visible appearance of the bread and wine only remaining; and that, together with his real flesh and blood, the entire person of the God-man, humanity and divinity, is really and physically present. 2. The Lutheran doctrine of "consubstantiation," by which term is understood the opinion that, while the bread and wine remain the same that they were before, and what they appear to the senses to be, nevertheless the body and blood of Christ are literally and corporeally present in some miraculous way, in and under the material elements. It is manifest that, so far as this view asserts a local and corporeal presence, it is almost identical with the Romish theory. But it differs from it in stopping short of the assertion of an actual change in the consecrated elements, nor has there been built upon it the monstrous tenets to which the heresy of transubstantiation has given rise. At the same time it must, equally with that, be objected to and protested against as a false and unscriptural dogma, unknown to the apostles and early Church, and unwarranted by the Word of God. 3. There is the strictly Protestant doctrine, as held by the Church of England, the orthodox Nonconformists, and the Evangelical churches on the Continent. The phraseology adopted in their confessions of faith may differ here and there; but in all essential points these several sections and denominations of Christians are practically at one, and have been so from the days of the Reformation. No doubt, at first, before the leaders of that great movement abroad had had time to consider and shape their convictions on this grave topic, there existed a considerable diversity of opinion, a diversity increased in some cases by the intensity of their antipathy to Rome; but gradually, after the heat of controversy had somewhat passed away, greater unanimity and sounder views prevailed, and hence the substantial agreement which now exists. They agree in denying and protesting against both the Romish and Lutheran theories, asserting, in contradiction to them, that Christ's divinely-human nature is in heaven, and that neither physically nor locally, in any sense whatever, are his body and blood present in the bread and wine used in the Lord's Supper, either before or after consecration. They agree in interpreting in an entirely figurative sense the words of Christ, "This is my body," "This is my blood." They would all endorse the memorable saying of Hooker, who, expounding the doctrine of the Church of England, affirms that "the real presence of Christ's most blessed body and blood is not to be sought in the sacrament, but in the worthy receiver of the sacrament." And further, "I see not which way it should be gathered by the words of Christ, when

and where the bread is his body, or the cup his blood; but only in the very heart and soul of him who receiveth them. As for the sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really, nor do really contain in themselves, that grace which with them, or by them, it pleaseth God to bestow" ["Eccles. Polity," v. 67]. They agree in denying that in the celebration of the Lord's Supper there is any sacrifice, except such as is implied and contained in the offering of praise and the renewed consecration to God of the heart and life of the faithful and worthy recipient. They agree that the participation of Christ in this sacrament is entirely of a spiritual nature, "by faith;" that, in the language of the Church of England [Art. xxix.], the wicked, and such as be void of a lively faith, who partake of this ordinance, are in no wise partakers of Christ; and that whoever possesses a lively faith in Christ, yet for sufficient reason is prevented from receiving the sacrament, yet doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health [Rubric for Communion of the Sick]. In all these and many other respects, not to quote the confessions of the Reformed Churches abroad, the Church of England, the Westminster Confession, and the Assembly's Catechisms hold precisely similar and equivalent language, and are found to exhibit a striking and Scriptural harmony of thought and expression.

The importance of the Lord's Supper, as an evidence to the truth of the Gospel narratives and the doctrine of the atonement, has been largely insisted upon by most writers on the evidences of Christianity. Nor is it possible, perhaps, to be overrated; for it is utterly inconceivable on any other supposition than that the Gospel is true, which describes the institution of this ordinance, that it should have so entirely and absolutely taken, in part at least, the place of that complex ritual and observance to which the Jews, our Lord's disciples, and the first Christians included, were so devotedly, we may say, so superstitiously attached. It is an ordinance which is perpetuated in the worship of every Christian church in one form or another. It has survived all the changes and revolutions through which the devotional forms of all churches have passed. No ritual has been reformed or reconstructed in which the ceremonial for the Lord's Supper does not still occupy a place more or less conspicuous, and in which, moreover, there is not an express reference in the celebration of the sacrament to the death of Christ, as a sacrifice for the world's sin. It is this, indeed, and mainly this, which imparts real significance to the rite. Apart from this, it is destitute of any but the barest meaning. It is only as the recipient recognises this, and fixes on it the glance of a lively and earnest faith, that he can derive from the observance the grace and peace it was intended to proclaim and convey, or find in it, in the words of Calvin, "medicine for the sick, and comfort for the sinful."

SUR, GATE OF, *removed*; a gate of the Temple [2 Kings xi. 6]. In the parallel passage [2 Chron. xxiii. 5] it is called "the gate of the foundation."

SURETISHIP, a word only found once in our Bibles [Prov. xi. 15], but often in the Hebrew text [Prov. vi. 1; xvii. 18; xxii. 26]. When a man became surety for another—that is, responsible or answerable for him in some respect—the contracting parties struck each other's hands, and this action is described by the Hebrew phrase "to strike hands," or "to smite

hands." Thus, if A became surety for B to C, then A and C smote hands; B, on behalf of whom the agreement was made, seems merely to have given his consent. Of course, if B failed to fulfil his obligation to C, the latter could fall back upon A. The transaction was therefore similar, in its essential features, to the modern practice of obtaining a third party as a surety. The surety necessarily exposed himself to some risk, and hence the caution insisted on by the sacred writers.

SUSAN'CHITES, the designation of a people who, with others, are described in Ezra iv. 9 as uniting with the adversaries of the Jews in the attempt to hinder the rebuilding of the Temple by Zerubbabel and his companions. They were colonists who had been introduced into Palestine on the conquest of the country by the Assyrians, probably from the district of Susa.

SUSAN'NA, lily; a pious woman who, with others, ministered to Jesus Christ [Luke viii. 3].

SUSI, horseman; a Manassite, the father of Gaddi, one of the twelve spies [Numb. xiii. 11].

SWALLOW. This is the translation of the Hebrew word *tsip (sis)* in the authorised version. The allusion in Jer. viii. 7 to the swallow observing the time of coming, seems apposite enough; but so it would be to any other migratory bird, whose instincts are by Providence made almost unerring. The version may,



Swallow (*Micropteryx Longipennis*).

indeed, be considered as satisfactory, but not perfectly so. When, in the writing of Ezekiah, king of Judah, it was said that he did chatter in his sickness "like a crane or swallow" [Isa. xxxviii. 14], commentators have agreed that a swallow is a "plaintive," "twittering" bird: none have gone so far as to

say a "chattering" bird. Such a term applies best to the noise made by cranes and storks.

The Septuagint and Vulgate, however, support the received reading, which has been further elaborately elucidated by Bochart, although Rabbinical writers produce Arabic authority to prove that *sis* is the name of a long-legged bird. Schwartz says, "*Sis*, סס, *al akruth*, a species of crow;" and he quotes Jonathan to Jer. viii. 7 for corroboration. A crow is a chattering bird.

דֶּרֶר (dérér), sometimes translated "turtledove," has been supposed to be the "swift," because that bird is called *dururi* in Alexandria. It is certain that the swift was a bird of mark in Palestine, since it became the type of the heraldic martlet, originally applied in the art of blazon as the especial distinction of Crusader pilgrims, being borrowed from Oriental nations; but the particular terms in which the *dérér* is mentioned, more particularly as building in the altar, do not bear out this version.

It is worthy of remark that Dr. Kennicott read *sis* for *sis* in thirteen codices of Jeremiah, and it has been suggested that the source of the ancient fable of the Egyptian *sis* being transformed into a swallow is found in this circumstance. The idea is more ingenious than profound. It has not been irrefragably shown that *sis* is a swallow. The actual name for swallow is *al senuna*. The white *senuniah* is the tern or sea-swallow.

SWAN. This noble bird, which has been entitled "the peaceful monarch of the lake" (for while, conscious of his superior strength, he fears no enemy, he rarely molests any living thing), is only noticed in Holy Writ, as not being clean [Lev. xi. 18; Deut. xiv. 16]. No allusion is made to that fiction in natural history,



Wild Swan (*Ocyrops Ferox*).

and favourite fable of Greek antiquity, of its "dying song." This is another example of the fact that Bible natural history never lends itself to the support of superstition, or of popular errors or fallacies. The swan is met with on the Jordan and other rivers and lakes in Syria, particularly on the Sea of Galilee.

SWEAR. [See OATH.]

SWINE. The flesh of this especially unclean animal [Lev. xi. 8] was held in such abhorrence by the Hebrews, that some would not so much as pronounce its name; but, instead of it, said, "that beast!" "that thing!" It is also the well-known abomination of the Mussulman; and there is no doubt,



Swine (*Sus Scrofa*).

notwithstanding the attempts which have been made to establish proofs to the contrary, that in hot countries swine's flesh is provocative of cutaneous eruptions, and even leprosy. The Mosaic law was abrogated by Christians, because Christianity was a universal religion; but the modern discovery of the trichina renders it doubtful if swine's flesh is really clean and proper food for man. Porphyry affirms, that the Hebrews and Phœnicians abstained from pork because there was none in their country; but this is an error, for wild boars are met with in almost all marshy places in Syria.

The parable of the prodigal son, and our Lord's miraculous cure of the demoniac, furnish ample proof that the strong prohibitions in the Law of Moses [Isa. lxxv. 4] were not always regarded by the Hebrew people, and that, at all events, during the dominion of the Romans, swine were kept in a domestic state around the kingdom of Judah. The restrictive laws of Hyrcanus on this subject indicate that the Jews themselves were not altogether strangers to this unlawful practice.

Swine are spoken of figuratively in Matt. vii. 6 [see PEARL], and probably in Luke xv. 15. It is said in Prov. xi. 22, "As a jewel of gold in a swine's snout, so is a fair woman without discretion." This is in allusion to the practice of Jewish and Arabian women, of sometimes wearing jewels in their noses—a distasteful practice, which would not be made more acceptable by

being transferred to swine.

SWORD, a warlike weapon, usually consisting of a long metal blade with a short handle. The blade is either straight or curved, with one edge, or with two, sharp at the point or blunt, as the case may be. It is generally formed of steel, although many ancient

specimens were of bronze, and in certain cases the material has been wood. We read in the "Dictionary of Greek and Roman Antiquities" that the ancient sword generally had a straight, two-edged blade, rather broad, and nearly of equal width from hilt to point. A sword curved like a scimitar was used by gladiators. The earliest swords were of bronze. The Greeks and Romans wore them at their left side, in a sheath or scabbard. The old Greeks used a very short sword, but it was afterwards made longer. The Roman sword was both longer and larger. The Persian sword, or *acinaces*, was short and straight, and worn at the right side, in a sheath, which was suspended to the girdle, and often had an ornamented handle. Similar weapons were used by the Egyptians and Ethiopians. The Assyrian swords were sometimes curved, but more frequently straight; their handles and scabbards were ornamented, and they were usually worn at the left side, in an almost horizontal position. Of the Hebrew swords we have no representations, but it is evident that they were pointed, were sometimes two-edged, were worn in a scabbard, and suspended at the side from the girdle [Exod. xxxii. 27; 1 Sam. xxxi. 4; 1 Chron. xxi. 27; Ps. cxlix. 6; Prov. v. 4; Ezek. xvi. 40; xxi. 3—5]. In a figurative sense, the sword is often put as the symbol of war, of Divine chastisements, and of destruction generally [Dout. xxxii. 25; Ps. vii. 12; lxxviii. 62]. The sword also symbolises slanderous and wicked tongues [Ps. lvii. 4; lxiv. 3; Prov. xii. 18]. The word of God is called a sword [Eph. vi. 17; compare Heb. iv. 12; Rev. i. 16; ii. 12; xix. 15]. When our Lord says, "I came not to send peace but a sword," he means that hostility and division would often arise from the preaching of his Gospel to its enemies [Matt. x. 34].

SYCAMINE-TREE. This tree is only mentioned once in the New Testament, in Luke xvii. 6. Hasselquist, a naturalist and a traveller, believed, like many others, the sycamore was meant ["Voy. and Trav.," p. 286], and that Luther translated it badly in calling it a "mulberry-tree." But Dioscorides says, *μορέα ἢ συκαμίνη* (*morea* & *sukamīnei*), "mulberry or sycamine." Celsius also shows ["Hierobot.," i. 290], by quotations from Athenæus, Galen, and others, that the Greeks called it by both names; and Corn. Celsius ["Do Medicinā," iii. 18] says expressly, "*Græci morum sukāmīnon (sukamīnon) appellānt.*" In Greece the white mulberry-tree is called in the present day *μορέα (morea)*; the black mulberry-tree *συκαμίνη* (*sukamēnia*).

SYCAMORE-TREE. *σικαμώθ* (*shikmōth*) and *σικαμ* (*shikmim*), both words translated "sycamore" or "sycamore," occur in several passages of the Old Testament, and are rendered *σुकάμινος (sukamīnos)*, or "mulberry," in the Septuagint. But the tree was neither the sycamore (*Acer pseudo-platanus*), which grows in our hedges, nor the mulberry [see SYCAMINE], but the *συκομορος (sukomoros)* of the Greeks, the *Ficus sycamorus* of botanists, the mulberry fig-tree of Schwartz, and *al jama* of the Arabs, also known as the Egyptian fig-tree. The word, then, should be written "sycamore," as in some editions of the Bible, to distinguish it from the sycamore.

It is a genuine species of fig-tree; but while the fruit in its general character resembles that of the fig, the leaves resemble those of the mulberry-tree. Hence its name. The fruit is palatable, sweetish in taste, and is still used as food in the East. When the fruit has reached a certain size, a part of the centre point is pared off, to secure its ripening. It is supposed to be this that Amos alluded to as his employment [vii. 14], rather than "a gatherer of sycamore fruit." The



Sycamore Figs.

wood, though cross-grained, was used in Egypt for mummy cases.

The sycamore was, like the palm, a tree of the plain—"Cedars made he to be as the sycamore-trees that are in the vale, for abundance" [1 Kings x. 27; 2 Chron. i. 15]. The word translated "vale" is *shēphēlāh*, the "low country" of Philistia. The sycamore grew, indeed, chiefly on the plains of the sea-coast, or in the hot valley of the Jordan. It was at Jericho that Zachæus climbed up a sycamore-tree to see Jesus pass [Luke xix. 4]; and we are told by the Psalmist that the sycamore-trees were destroyed by frost [Ps. lxxviii. 47]. As Jericho derived its name from the palms, so did Sycaminopolis—the modern Caïpha—from the grove of sycamores, some of which still remain in its neighbourhood.

SY'CHAR. This word [John iv. 5] is usually understood to denote Shechem, but some suppose it to have been a different place. The old Syriac version has "Shochar," which may be explained "drunken." It is thought to have been a term of reproach applied by the Jews to the Samaritan city. There can be no doubt that in the fourth century Shechem and Sychar were distinguished, because the Bordeaux Pilgrim names them separately. But it is almost certain that the distinction was not kept up, for in the sixth century the writer of the so-called "Itinerary of Antoninus" says he went "to the city which formerly was called Samaria, but now Neapolis, wherein is the well from which our Lord asked water of the Samaritan woman. A church has been made there in honour of St. John the Baptist; and the well is before the rails of the altar, and the water-pot out of which the Lord is said to have drunk." Modern writers are as little

unanimous as were the ancients. If Sychar was not Shechem, it may have been the small Samaritan town or village somewhat north of the wall, and now called Aschar [Dr. Thomson's "Land and Book," pt. ii., chap. xxxi.]. Amid opinions so conflicting, it is difficult to decide positively, but we prefer to abide by the more common view which identifies Sychar and Shechem.

SYCHEM [Acts vii. 16]. [See SHECHEM.]

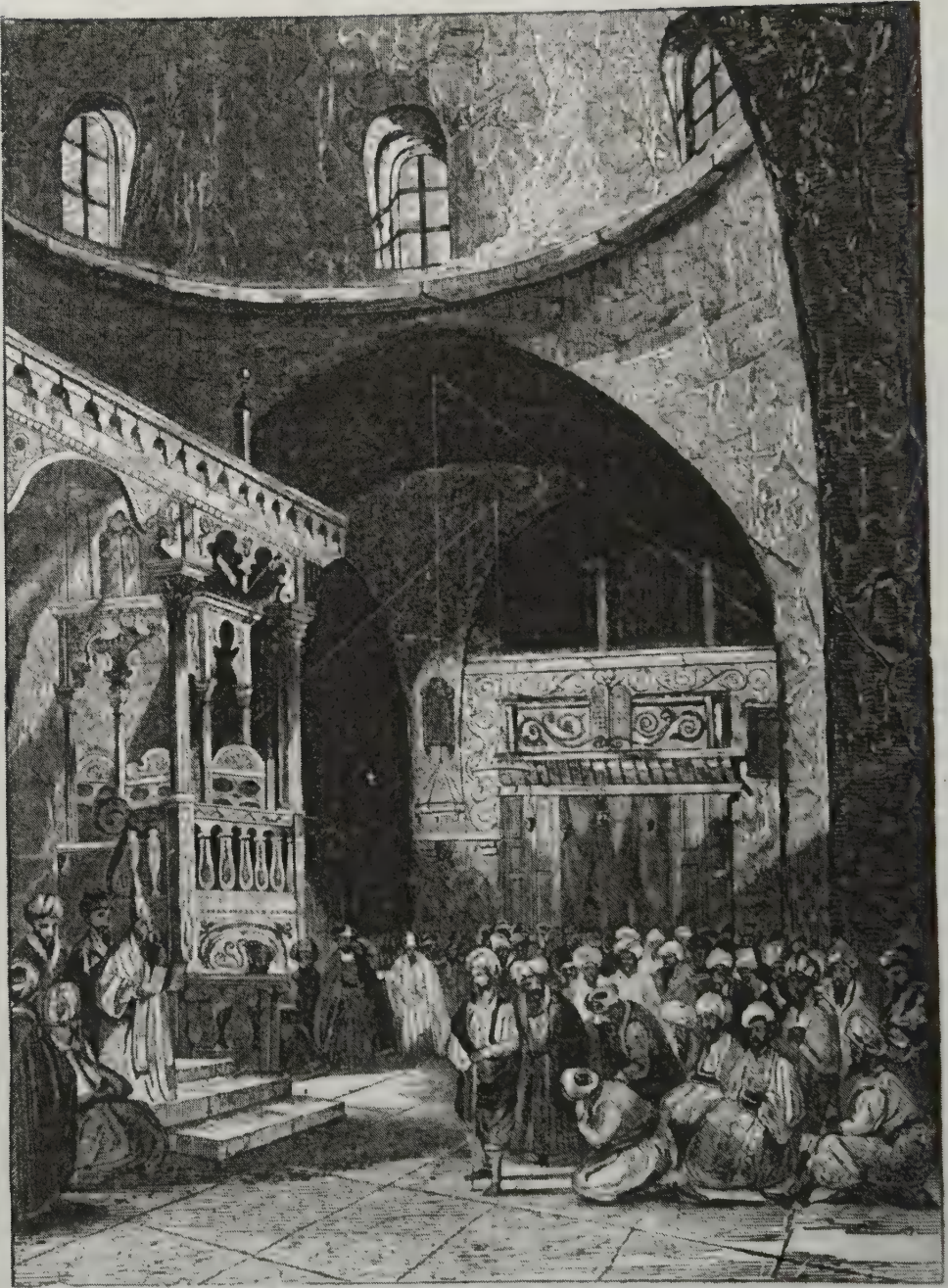
SYCOMORE. [See SYCAMORE-TREE.]

SYENE, a town or city of Egypt referred to in Ezekiel [xxix. 10; xxx. 6], whose words should rather be translated "from Migdol to Syene, and to the border of Cush," "from Migdol to Syene." The Egyptian Migdol was at a considerable distance from Syene, which lay on the northern border of Egypt. It is now called Assouan, or Essouan, and stands on the right bank of the Nile, near Elephantine, and is noticeable for its quarries, which still contain a half-finished obelisk. The beautiful red granite of these quarries is known as Syenite. To this place steam-boats run from Cairo. Lord Lindsay says: "The vale of Egypt appears to end in a *cul de sac* as you approach Essouan, old Syene, its southern boundary since the days of the prophets, and, indeed, from time immemorial; for though many of the Pharaohs extended their sway over Ethiopia, the two countries remained always politically, as they are geographically, distinct" ["Letters on Egypt," &c.].

SYNAGOGUE (Greek *συναγωγή*, *synagōgē*), an assembly. Although the Greek form of this word is frequently met with in the Septuagint, there is no positive evidence that the institution, or the building to which the term was subsequently limited, had any recognised place among the Jews prior to the Babylonian captivity. The word is only once met with in the authorised version of the Old Testament, viz., in Ps. lxxiv. 8. Though the date of this psalm is somewhat uncertain, it is no doubt ancient; but to whatever period ascribed, it supplies an apt illustration of that twofold application of a word with which we are familiar in the use of the term "church" [vs. 4, 8]. The psalm evidently indicates that congregations were accustomed to assemble for the worship of God, and that separate buildings were set apart for that purpose. But on what principle or model the services were conducted we have no means of deciding. The discussion among Biblical writers and critics as to the actual period at which the synagogue was established and recognised as a religious institution among the Jews, is too wide and extensive to be reproduced here. Very remote dates have been assigned by some, and comparatively modern ones by others. Probably the thing itself, in a modified form, existed, though the distinctive appellation only came into use at a later time. It is of all things unlikely that the Jews, throughout their cities and villages, never assembled for public worship, especially when we recall the prominence which was given to the Sabbath and its due observance in the land, or that they had no places set apart for the purpose. From these local gatherings it is easy to conceive that the synagogue was developed in the more systematic form which it appears to have taken from the period of the Babylonian captivity. Dr. Prideaux relies for this modern date, not only on the absence of any positive evidence that the synagogue existed previously as a Jewish institution, but especially on the circumstance that as the principal part of the synagogue service consisted in the reading of the

Law to the people, and books of the Law were evidently very rare before the captivity, there could have been no synagogue antecedent to that event. He also ascribes the detestation of idolatry which characterised the Jews after the captivity, to the constant reading of the Law and the Prophets in the synagogue. The reference in Ps. lxxiv. he applies, not to synagogues, but to the *proseucha*, or oratories, which we know to have existed. Josephus, by the application of this term to a synagogue, seems to have regarded the two things as practically synonymous, which, no doubt, may have been to some extent the case, especially as the *proseucha* need not necessarily have been everywhere a structure of precisely the same character, or the mode of worship in every case identical.

From the period of the captivity, however, the history of the synagogue is comparatively free from obscurity. Deprived of the services to which they had been accustomed, the exiles endeavoured to make up for the loss in the best way they could. At first they probably met at stated times at the house of some neighbour, eminent for his piety, for the purpose of worship and instruction [Ezek. xiv. 1; xx. 1; xxxiii. 31]; and from these little gatherings would gradually be elaborated a more systematic and formal service. Incidental notices in the historical books of Ezra and Nehemiah show that such services were organised after the return from Babylon, and from that time there is no doubt that wherever a sufficient number of Jews were located, whether in Palestine or in foreign lands, there this worship was established. Synagogues were found in almost every place in Judea, and in numbers varying with the population. Jerusalem is said to have had nearly five hundred, though possibly this is an exaggeration. Abroad, the synagogues afforded a convenient opportunity to the apostles to secure a first hearing for their message. From the Acts we learn that at Damascus and Salamis there were several [Acts ix. 20; xiii. 5]. Antioch in Pisidia also had its synagogue [xiii. 14], and so also had Thessalonica [xvii. 1], Athens [xvii. 17], and Corinth [xviii. 4]. The synagogues had in truth become a religious institution, second only to the Temple itself. Though not clearly based on a Divine ordinance and appointment, and having no immediate connection with either the Temple, or the ritual or the priesthood charged with its solemnisation, they seem to have been established and extended without opposition, and were recognised by Jesus Christ himself, who attended at the synagogue of Nazareth for worship at the commencement of his ministry, as he had, no doubt, done on every Sabbath day during his previous lengthened abode there [Luke iv. 16, &c.]. As regards the situation and form of the synagogues, they were built, if possible, "in open and conspicuous positions. This natural wish may frequently have been checked by the influence of the heathen priests, who would not willingly see the votaries of an ancient idolatry forsaking the Temple for the synagogue; and feelings of the same kind may probably have hindered the Jews, even if they had the ability or desire, from erecting religious edifices of any remarkable grandeur or solidity. No ruins of the synagogues of imperial times have remained to us, like those of the temples in every province, from which we are able to convince ourselves of the very form and size of the sanctuaries of Jupiter, Apollo, and Diana. There is little doubt that the sacred edifices of the Jews have been modified by the architecture of the remote centuries through which they have been dispersed, and the successive



SYNAGOGUE AT JERUSALEM.

centuries through which they have continued a separated people. Under the Roman empire it is natural to suppose that they must have varied, according to all circumstances, through all gradations of magnitude and decoration, from the simple *proscucha* at Philippi [Acts xvi. 13], to the magnificent prayer-houses at Alexandria mentioned by Philo. Yet there are certain

traditional peculiarities which have doubtless united together, by a common resemblance, the Jewish synagogues of all ages and countries. The arrangements for the women's places in a separate gallery, or behind a partition of lattice-work; the desk in the centre, where the reader, like Ezra in ancient days, from his 'pulpit of wood,' may 'open the book in the sight of

all the people, and read in the book in the Law of God distinctly, and give the sense; and cause them to understand the reading' [Neh. viii. 4, 8]; the carefully closed ark on the side of the building nearest to Jerusalem, for the preservation of the rolls or manuscripts of the Law; the seats all round the building, whence 'the eyes of all them that are in the synagogue' may be 'fastened' on him who speaks [Luke iv. 20]; the 'chief seats' [Matt. xxiii. 6] which were appropriated to the 'ruler' or 'rulers' of the synagogue, according as its organisation may have been more or less complete, and which were so dear to the hearts of those who professed to be peculiarly learned, or peculiarly devout;—these are some of the features of a synagogue, which agree at once with the notices of Scripture, the descriptions in the Talmud, and the practice of modern Judaism" [Conybeare and Howson's "Life and Epistles of St. Paul," ch. vi.]. The arrangements for the management of the synagogue, and the conduct of its worship, though necessarily possessing considerable identity in their main features, varied according to circumstances. In more populous places there was the college of elders, or rulers, which, in smaller Jewish communities, were replaced by a single rabbi or teacher; and with these were associated, though in a recognised subordinate position, the *sheliach zibbor*, angel or minister of the church, who officiated in the devotional parts of the service; and the *chazan*, who was charged with the custody of the sacred books [Luke iv. 20], and the care of the building. There was also a sort of select vestry of ten, whose duties are not anywhere clearly defined, and have been the subject of considerable debate among learned writers; nor is it certain whether they embraced the officials above described, or constituted a body entirely exclusive of them.

The services of the synagogue, which took place at the stated hours of the Temple sacrifices, consisted of three parts—worship, the reading of the Scriptures, and preaching or exposition. For the first of these the Jews had liturgies, the principal part of which consisted of eighteen prayers, *Shemoneh Esreh*, so called because alleged by Rabbinical writers to have been composed by Ezra, in order that the Jews, whose language after the captivity was corrupted by the introduction of many barbarous terms, might worship God in the pure language of their own country. This opinion, however, is contradicted by the internal evidence of the prayers themselves, which indicates a considerably later date. To these eighteen prayers was subsequently added another. The prayers are given in Horne's "Introduction," vol. iii., part iii., chap. i. The Scriptures appointed to be read are of a threefold character. 1. The *Kiriath Shema* (reading of the *Shema*), which consisted of three short passages [Deut. vi. 6—9; xi. 13—21; Numb. xv. 37—41], the first word of which, *shema*, "hear," gave the name to the entire selection. The *Kiriath Shema* formed an invariable part of the ritual. 2. The Law, which was divided into fifty-four sections, so as to suffice for the intercalary years, one section being read on each Sabbath. 3. The *Haphtaroth* (opened), a selection from the prophetic Scriptures. The selected portions of the Law and Prophets will be found in Horne, as above. The exposition of the Scriptures, and the more direct exhortation or preaching took their proper place; the one in the course of the reading, the other afterwards. Of these customs, the description of our Lord's visit to the synagogue at Nazareth [Luke iv. 16, 22], and of the visit of St. Paul to the synagogue at Antioch in Pisidia [Acts xiii. 14,

15], afford interesting illustrations. "The meetings of the congregations in the ancient synagogues may be easily realised, if due allowance be made for the change of costume, by those who have seen the Jews at their worship in the large towns of modern Europe. On their entrance into the building, the four-cornered *tallith*—the use of which is said to have arisen from the Mosaic commandment to wear fringes on the four corners of the garment—was first placed like a veil over the head, or like a scarf over the shoulders. The prayers were then recited by an officer called 'the angel,' or 'apostle' of the assembly. These prayers were doubtless many of them identical with those which may be found in the present service-books of the German and Spanish Jews, though their liturgies, in the course of ages, have undergone successive developments, the steps of which are not easily ascertained. It seems that the prayers were sometimes read in the vernacular language of the country, but the Law was read in Hebrew. The sacred roll of manuscript was handed from the ark to the reader by the *chazan* or 'minister,' and then certain portions were read according to a fixed cycle, first from the Law and then from the Prophets. It is impossible to determine the period when the sections from these two divisions of the Old Testament were arranged as in use at present, but the same necessity for translation and explanation existed then as now. The Hebrew and English are now printed in parallel columns. Then the reading of the Hebrew was elucidated by the Targum or the Septuagint, or followed by a paraphrase in the spoken language of the country. The reader stood while thus employed, and all the congregation sat around. The manuscript was rolled up and returned to the *chazan*. Then followed a pause, during which strangers or learned men, who had 'any word of consolation' or exhortation, rose and addressed the meeting. And thus, after a pathetic enumeration of the sufferings of the chosen people, or an allegorical exposition of some dark passage of Holy Writ, the worship was closed with a benediction and a solemn 'Amen'" [Conybeare and Howson, chap. vi.]. Not only, however, for purposes of public worship were the synagogues used, but also as courts of judicature for minor offences, the rulers and officials exercising certain judicial functions in virtue of their office, and inflicting also certain penalties and punishments [Matt. x. 17; Luke xii. 11; xxi. 12; John ix. 22, 34; Acts xxii. 19]. Here also were the schools for the instruction of the young, and probably those of a more advanced age; the synagogue, in this respect, corresponding in some degree, no doubt, to the schools of the prophets, of which we read in the Old Testament [Acts xiii. 3].

It has been frequently pointed out by writers on the subject of the Jewish synagogue, how the establishment of these institutions indicates a Providential hand preparing the way for the Gospel. It was obviously impossible that the Temple and its services could be multiplied and reproduced. But the synagogues just supplied the deficiency. They could be multiplied indefinitely. They kept up among the Jews, however widely scattered in distant lands, the knowledge of God's truth. The Jews were thus familiarised with services of a character entirely distinct from the sacrificial rites of the Temple; and thus "on their arrival at any new scene of labour, the missionaries of Christ, themselves Jews, had but to repair to the synagogue, and, as far as regards external facilities, they found everything prepared for a successful promulgation of the Gospel." In fact, the polity of the Church of

Christ has to a great extent been modelled after the synagogue. Its true type or analogy will be found in the latter with its elders and ministers, and its simple ritual of prayer and praise, and reading of the Word—not in the Temple with its gorgeous ceremonial, and daily round of sacrifice and priestly functions. The same thing is true of the exercise of discipline, the rite of imposition of hands as practised by the apostles in setting apart to the office of the ministry, and that subordinate judicial character which was conferred upon the Church by our Lord himself [Matt. xviii. 17], and is implied and asserted more than once by St. Paul in his epistles. The arguments for this analogy will be found at length in the "Bampton Lectures" for 1856, by Rev. E. B. Litton, who deduces from them several important inferences in connection with the contrasts between the Law and the Gospel, and points out their bearing on some of the controversies of the day. It must suffice here to observe how it was thus providentially arranged that there should be an entire absence from the Christianity of the apostles' days of even the ideas of a human priesthood and a visible perpetuated sacrifice. "Familiar as the apostles were with sacrificial ideas and terms, they never associated them with the synagogue; and that is the reason why they never associate them with the Christian ministry. Just as little as the elders, or the inferior ministers, of the Jewish institution were necessarily priests, so little are Christian presbyters and deacons; just as little as the exposition of the Law, or prayer or thanksgiving, were sacrifices, so little of a sacrificial element belongs to the worship of the Christian synagogue, as St. James expressly calls the assemblies of Christians. It is incomprehensible, if a human priesthood was to exist under the Gospel, that the apostles should have been guided to adopt a platform of polity which directly excludes it; and still more that they should in no instance have corrected the mistake into which it might be expected that the Church of subsequent ages would be thereby led. It was incumbent on the apostles, on this hypothesis, to have explained to the first disciples, that notwithstanding the synagogal form which Christian societies had assumed, their breaking of bread was an 'unbloody sacrifice,' and their elders and deacons sacrificing priests; otherwise their disciples must have drawn the opposite conclusion. But they did not counteract the impression, because it was a just one—that, in fact, which was intended to be conveyed ["Bampton Lectures," 254, 255]. Corresponding inferences are deducible from the different manner in which the priesthood and the officers of the synagogue were perpetuated, and from the differences in the essential nature and character of worship in the two cases.

SYNTYCHE, *one who speaks*; a member of the Church at Philippi, coupled with Euodias in an exhortation from the Apostle Paul to harmony and Christian unity [Phil. iv. 2, 3].

SYRACUSE, a city on the east coast of Sicily, where St. Paul landed and remained three days on his way to Rome [Acts xxviii. 12]. It was once a place of great magnitude, splendour, and importance. In form it was triangular, and it comprised five towns in one: Ortygia, Acradina, Tyche, Neapolis, and Epipolæ. It had two harbours: the Great Harbour, five miles in circuit, and the Little Harbour. One of its ports was called Trogius. As early as the time of Augustus the city had diminished in size; but even when taken by the Saracens in the ninth century, it

contained 100,000 inhabitants. Its ancient ruins are not considerable, but there are many indications of its former importance. The modern town, occupying the Ortygian peninsula, contains 13,000 inhabitants. Mr. Francis says: "Syracuse, of all the spots I have ever seen, affects me most strongly with the idea of desolation. Here are some fifty square miles, once peopled by a million and a half of souls, as bare and lone as the top of Ben Crnachan" ["Notes on Sicily," p. 227]. The interest attaching to Syracuse is almost wholly historical and classical. It is only once mentioned in Scripture, and it occupies no prominent place in the records of the Church. The inhabitants say that a St. Martial was their first bishop, but their chief honours seem to be reserved for St. Lucia.

SYRIA. In the Old Testament the word thus translated is always *Aram*, which, as the name of a country, has been explained in the article devoted to it. The limits of the region to which the term is applied are vague and various, and it rather denoted a region than a country in the ordinary sense. Thus Geshur, which was included in Manasseh, is said to be in Syria [2 Sam. xv. 8], and we may say that in general the Jews regarded Syria as comprehending the whole territory north and north-east of their own land, at least as far as the Tigris. [See **ARAM**.] After the Greek conquests, and during the Roman occupation, the term "Syria" included even more, and was applied to more or less of Palestine itself, and portions of Asia Minor. This loose application of the word originated at an early period, because it is exemplified by the writings of Herodotus, and other early authors. We do not propose to investigate the sense of the classical allusions more minutely, but we may observe that under the Roman rule the term "Syria" was often used in a narrower and better defined meaning. It is so in the New Testament [Matt. iv. 24; Luke ii. 2; Acts xv. 23, 41; xviii. 18; xxi. 3; Gal. i. 21]. In its more restricted sense, Syria comprises the vast plain of Coele-Syria, in which are the cities of Damascus, Homs, Baalbec, Tadmor, Antioch, and Aleppo. It is watered by the Orontes, and contains the mountains of Lebanon and Anti-Lebanon. It reaches from the Mediterranean in the west to the Euphrates in the east, and from Galilee in the south to the regions east of Asia Minor in the north. Inasmuch, however, as "the political geography of Syria has changed with every new dynasty or race which has in succession conquered or possessed the country," it would be impossible here to describe its changing boundaries, and we only add that Syria now usually means the districts north of Palestine, but is by no means fixed in its application.

The origin of the word "Syria," by which "Aram" is known in Greek and Latin, and among the Syrians themselves, involves a question not easily answered. Hesychius refers the word to a Greek root, but the reason he gives shows that his theory is a mere fancy. Others have supposed "Syria" to be a contraction of "Assyria." Others, again, imagine the name is a variation of *seur*, "a rock," and the Hebrew form of our word Tyre. The source of the name is so obscure that we cannot pretend to know it: we can only say that the Greek translators of the Old Testament were acquainted with it, and that long before their time it was familiar to Herodotus. The word even occurs in Homer ["Odyssey," book xv.], but it is there the name of a Greek island. Like "Phœnicia," it seems to be a name which was given by strangers, but was adopted by the natives of the country.

SYRIAC LANGUAGE AND VERSIONS. It is not our purpose to enter at great length into the subjects here indicated. Something illustrative of the first has been already said in the articles on the Aramaic, Chaldee, and Shemitic languages, and it is needless to repeat it. The word which in our version of the Old Testament is rendered "Syriac" and "Syrian" [2 Kings xviii. 26; Ezra iv. 7; Dan. ii. 4], would be more correctly rendered "Aramaic," a term which includes both Syriac and Chaldee. There are various words and expressions, in the New Testament especially, which may be fairly called Syriac; such as "raca," "ephphatha," "talitha cumi," "Eloi, Eloi, lama sabachthani," "maranatha," &c. It is, however, in the early Christian Church that we find Syriac suddenly assuming the position of a literary language. Prior to the date to which the old Syriac version of the New Testament is assigned, there are very few specimens of the language extant. But at that time it was cultivated by Christian authors, and took a high rank among the agencies for propagating and expounding the truths of the Gospel in the East. In its alphabet it differed from the Hebrew and Samaritan, and from the later Cufic and Arabic. Thus, while closely related to other Shemitic dialects, in its vocabulary and grammar, as well as in its written character, it took a distinct place of its own, and was cultivated all over Western Asia, from the Tigris to the Mediterranean, and in Lower Egypt. Although it was not much studied by the Greeks, not a few works originally written in it were translated into Greek. Many Syriac writers, however, learned Greek, and rendered into their own tongue the choicest productions of the Greek fathers, and some of the philosophers and poets. At Antioch and Aleppo, at Damascus, Haran, and Edessa, and at numerous other places, preachers, writers, and copyists made the Syriac the vehicle for instructing their contemporaries alike in heavenly and in earthly wisdom. The growing prevalence of Greek in the East, and the rapid uprising and diffusion of Arabic, brought about a reaction; but native Syriac literature, and original writings in the language, continued for more than a thousand years. First deteriorated, and then supplanted, the Syriac became eventually, to all intents and purposes, a dead language. It was used in the Syrian churches for ecclesiastical purposes, as Latin is at Rome, but it was not the language of the congregation. Some traces of it, nevertheless, have lingered on in a few obscure districts of Syria, as has lately been proved. It is also found, in a very modified form, among some of the old Nestorian Christians in Oroomiah, and elsewhere, but the pure Syriac of the early Church is nowhere now on the lips of the people. The American missionaries have translated the entire Bible, and other books, into the Nestorians' dialect, and these books are printed in an alphabet somewhat different from those which are known in Europe, and found in ancient MSS. The missionary efforts to which we refer will tend to perpetuate the study of both the ancient and modern dialects in the regions where their books are read.

It would be very interesting to trace the stream of Syriac literature from the earliest times to the present, but such an inquiry would scarcely be appropriate here. And with regard to the language itself, we need only add a very few details. The old MSS. are written in two different alphabets, which are sometimes called the *Peshito*, or simple, and the *Estrangelo*, which is more complicated, and perhaps owes its name to the Greek word *τρογγυλος*, meaning "rounded." Of these

alphabets, the *Estrangelo* is considered the older form. Like the Hebrew, the language was formerly written without vowels, but they were afterwards borrowed from the Greek. Of the vowels there are two kinds, one consisting of the Greek vowels modified, and the other consisting of points. Both sets of vowels are placed above or below the consonants, as the case may be, according to certain rules. The letters of the alphabet were generally used for numerals, but, besides these, there were special numeral signs, which are not common. Besides the alphabets already named, there is a variation of the *Estrangelo*, in which what is called the "Jerusalem Lectionary" is written. In our opinion these characters are less ancient than the others; certainly our examples of the others are older. It is a mistake to suppose that Syriac is identical with what is called Chaldee in all respects except the form of the letters. If Syriac and Chaldee were the same, there would not have been needed a positive translation of the Chaldee of Daniel. There is a close resemblance between the two, but they are dialectically different.

We shall now briefly notice the Syriac versions of the Scriptures which, in whole or in part, have come down to us.

Following the uniform tradition, we have no hesitation in assigning the first place to the *Peshito* version, which comprises both the Old and New Testaments. The Old Testament was translated directly from the original text, and is therefore of much value to the critic. Its readings frequently differ from those we now have, but not more frequently than might be expected, except in certain books. As in the case of most ancient versions, there are numerous variations in the spelling of proper names, owing to the confounding of similar letters. There are important omissions of verses and paragraphs, chiefly in the later historical books. In Job, and other poetical books, we often find translations which we cannot get out of the Hebrew text. In the book of Proverbs some of the deviations from the Hebrew resemble, in a singular manner, the Greek of the Septuagint. It is very probable that the work was not all accomplished by one person and at one time. There are unquestionable proofs that some parts were translated by those who understood Greek, and who knew more of Greece than the mere language. Thus sometimes, for example, as in 1 Kings vii. 43, and Ezra viii. 27, the translation mentions "Corinthian brass." Among the peculiarities of the book of Psalms is this, that the Hebrew titles are mostly left out, and their place is either vacant or supplied by others. The titles which have been added are not the same in all copies, and are most likely less ancient than the translation.

This version contains all the canonical books, and sundry of the Old Testament Apocrypha are associated with it. Whether the Apocrypha originally formed part of it may reasonably be doubted, because the version of them must have been taken from another language; besides which, the text of these books is in a deplorable condition. That some of the Apocryphal books now in the Syriac Bible formed no part of the original work we know, because the copies expressly mention the sources from which they have come. This will appear from the following enumeration of books of this class included in Walton's "Polyglott":—

1. The Third Book of Esdras.
2. The Book of Tobit.

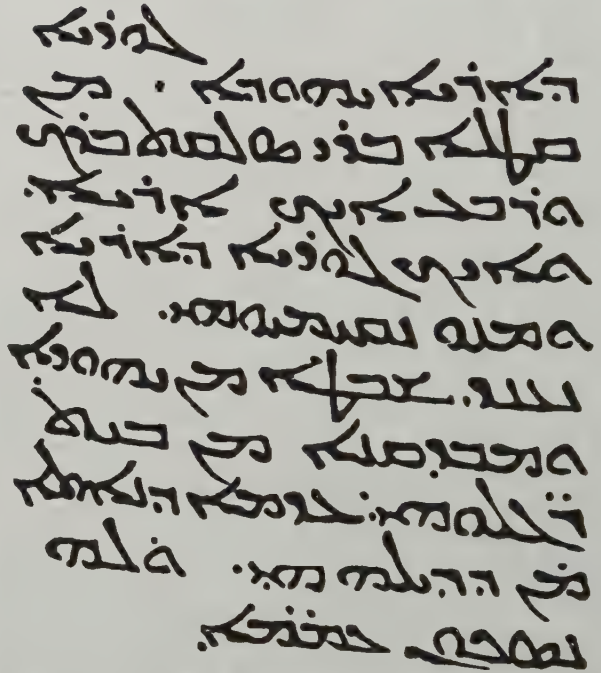
Both these are stated to be taken from the version of the Septuagint, or Seventy.

3. The Book of Judith.
Reckoned as a member of the "Book of Women," in which were Ruth, Esther, Susanna, and Judith. This arrangement is not in accordance with that of the Jews, and does not appear in the old Greek manuscripts.
4. The Book of Wisdom.
5. Ecclesiastical.
6. An Epistle of Baruch to the nine tribes and a half.
7. The Epistle of Baruch, commonly so called.
8. The Epistle of Jeremiah, added to the last.
9. The Story of Susanna in two versions, of which the first is anonymous, and the second from the Heracleian version. This latter is entitled "The Book of Daniel the Little; The History of Susan from the Heracleian Version."
10. Additions to Daniel, including the "Song of the Three Children," so-called.
11. The Stories of Bel and the Dragon.
- 12 to 14. Three Books of the Maccabees.
- The Additions to Esther are not given.

We cannot stop to inquire when any or all of the foregoing Apocrypha were grafted upon the Syriac version, nor what position they held in the Syrian churches. This question belongs to the history of the canon. It is sufficient to have shown that all these books cannot have been included in this version originally. As to the question, when this precious translation of the Old Testament was made, the chief source of our information is the "Bibliotheca Orientalis" of Assemani [vol. ii.: Rome, 1721]. In this work we have statements extracted from Syrian authors, of which it will suffice to quote what Gregory Bar-Hebraeus says: "With respect to this Syriac version there are three opinions: first, that it appeared in the time of Solomon and King Hiram; secondly, that Asa the priest translated it when the Assyrian sent him to Samaria; and thirdly, that it was translated in the days of Addi the apostle and Abgar the king of Edessa, when also they translated the New Testament in the like Peshito version." The first and second of these opinions may be dismissed as not at all probable. The third opinion refers the work to the first century, and is much nearer the truth. There is an allusion to a Syriac version of the Psalms in a work which bears the name of Justin Martyr ["Questions and Answers to the Orthodox," quest. 63], but that work is spurious, and not earlier than the latter part of the fifth century. Ephraim Syrus, who lived in the fourth century, used the Peshito version, and treated it as an ancient work. Still earlier than Ephraim, Melito of Sardis, in the latter part of the second century, appeals to the Syriac translation of Gen. xii. 13, and this is the oldest allusion we have met with [see "Journal of Sac. Lit.," April, 1855, p. 131]. There are manuscripts of portions of this version in the British Museum, which date as far back as the fifth century. From one of these we present an extract in fac-simile. The original was written in A.D. 461, and contains the books of Genesis and Exodus. The drawing of the fac-simile from this venerable and beautiful book has been kindly made for us by Dr. Land, professor at Amsterdam. On the whole, there seems no reason to doubt that the Peshito of the Old Testament was made early in the second century, if not before, and is therefore the oldest Christian translation of the Jewish canonical books of which we have any knowledge.

The order of the books is peculiar, as will appear

from the following enumeration:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Job, Joshua, Judges; 1 and 2 Samuel; 1 and 2 Kings; 1 and 2 Chronicles; Psalms, Proverbs, Ecclesiastes; Ruth, Song of Solomon, Esther; Ezra, Nehemiah; Isaiah; Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; Jeremiah, Lamentations, Ezekiel, Daniel. This arrangement agrees with neither the Hebrew nor the Greek copies. The text is also divided into sections, which are quite independent of our division into chapters. To some of the sections headings or titles are prefixed. Lesser divisions are indicated like sentences, by stops, and added up at the end of each book. These are called *pethômê*, and resemble the *stichoi* of the Greeks. As a specimen, we give the



Fac-simile of Syriac MS. (Gen. xlix. 9, 10).

words at the end of Deuteronomy:—"There are contained in this book of Deuteronomy 2,796 *pethômê*, and in this whole book of the Law there are 16,906, which are comprised in 126 sections. Written by Moses. Arranged and finished by Joshua, the son of Nun, his minister. The end."

As we cannot positively say when this version was made, we do not know where or by whom it was effected. The usual opinion is that it was produced at Edessa.

It has been said that the text of the version as we now have it has been altered in accordance with other translations, more especially the Latin Vulgate; but we see no real ground for this opinion. Most of the defects which have crept into it will be found to have arisen from the mistakes of transcribers. The Paris Polyglott contains the first printed edition of the Syriac Old Testament (1645), another appears in Walton's Polyglott (1657), and others have been printed since, especially that of Dr. Lee for the Bible Society, and

that of the American missionaries at Oroomiah, in Persia. MS. copies are numerous, but they usually contain only a part of the Bible. The oldest and best are at Rome, Paris, and, above all, in the British Museum.

What is called the "Hexaplar" version of the Old Testament constitutes the only other ancient Syriac translation of the Hebrew canon, but it underwent sundry changes or revisions. Assemani quotes a Syriac author, who mentions a version of the Psalms made from the Greek, by one Polycarp, for Xenias or Philoxenes, of Mabug. This was early in the sixth century. Assemani mentions another Syriac version of the Psalms by a certain Simeon. Moses Bar-Cephas says there have been two versions of the Old Testament made into Syriac, one from Hebrew and one from Greek; while Ebed-Jesu says that the Old Testament was translated out of Greek into Syriac by Mar-Aba, who lived in the sixth century ["Bib. Orient.," ii. 130]. Gregory Bar-Hebraeus says the Bible was translated from Greek into Syriac by Paul of Tela, who lived early in the seventh century. This is, probably, a careful revision of the work of Mar-Aba, and is the one now known as the Hexaplar version. The reason of this name is that the translation is based upon the Hexapla of Origen, and reproduces with scrupulous accuracy the marks and notes which Origen affixed to the Greek text in that edition. It is therefore very valuable for the criticism of the Septuagint. No perfect copy of this version exists, but most of it is to be found in the public libraries of Europe. Parts of it have been printed from time to time.

The New Testament in Syriac appears in various forms. The version called the Peshito forms part and parcel of the Old Testament, and is, like it, made directly from the original. Its style and language harmonise altogether with the Old Testament part, and it must be referred to much the same date. The earliest mention of it is in a notice of Hegesippus by Eusebius of Cæsarea. Eusebius says that Hegesippus used the Syriac Gospel; and as he lived in the second century, the version must have existed then. In its original form it did not contain 2 and 3 John, 2 Peter, and Jude, and the Apocalypse also was wanting. The reason for these omissions is that the books left out were not at first received universally. The history of the adulteress [John viii. 1—11] is also not a part of the original version. The first printed edition of this New Testament appeared at Vienna in 1553, and contains none of the portions now specified, nor 1 John v. 7. The version has been printed many times since, and has assumed a form more in accordance with our common copies. The missing books were found in certain MSS., and are now inserted in their proper places. With regard to them, we do not know where, when, or by whom they were translated, but they probably date back 800 or 1,000 years, if not more. The value of this translation of the New Testament is extremely great for critical purposes, and an understanding of it is a valuable help to the true interpretation of the Greek text; for whether Christ and his apostles spoke Syriac generally, or not, the whole of the New Testament is pervaded by the Syriac element, and, as we have seen, there are in it some Syriac words and phrases. Some suppose that the text has been modified from time to time, but we believe, as we said of the Old Testament it will be found that most of the changes in it—at least those of any antiquity—are due to error, rather than design.

What are called the "Curetonian Gospels," because

discovered and edited by the late Canon Cureton, have been thought to represent an older form of the Peshito than the common one. They are doubtless ancient, curious, and important, but, in our view, less ancient than the common text, of which they appear to have been a revision made by a private scholar. A closely similar recension is described by Dr. Adler, as at Rome. We cannot here give our reasons for our judgment, but we will refer to one: the language and style of the Curetonian Gospels differ from those of the Peshito Old Testament, showing them to be a different work; whereas the Old and New Testaments of the Peshito quite harmonise, and they must stand or fall together.

The next version to be mentioned is the Philoxenian, so called from Philoxenus already named, for whom it was made by the Polycarp who translated the Psalms. This version was revised and re-wrought by Thomas of Heraclea, whose text is that which is now known to students. Hence the book is called sometimes the Philoxenian, and sometimes the Heracleian. This version contains all the books now in the New Testament, except the Apocalypse. It was published at Oxford in four volumes, of which the first is dated 1778, and the last 1803, with a Latin translation and notes by Professor White. Its language is far less pure than that of the Peshito, and its style is in many respects inferior, but its value to critics is increased by its slavish adherence to the letter of the Greek text. Viewed as a literary work, it has no great merit, and in this respect contrasts remarkably with the stately freedom and dignity of the Peshito. On this account it seems never to have been popular, and was, like the Hexaplar of the Old Testament, more a book for students than for the public. Hence, too, while the Peshito was used almost everywhere where the Syriac language was known for liturgical or Church purposes, the Heracleian was so little employed that Assemani says: "The Jacobites alone read in the church the version which was first edited by Philoxenus, and afterwards revised by Thomas of Heraclea." With regard to the precise dates of the first and second revisions, Philoxenus died in A.D. 520, and Thomas published his version in A.D. 610. The little use made of this version for public and Church purposes, explains why so few MSS. of it are known, and lectionaries from it are so seldom met with. Examples of the latter occur in the Hartwell collection, and among the Rich MSS. in the British Museum. It must here be noticed that the epistles found in the Heracleian version, but not in the Peshito, really form part of the Heracleian. The copies which have been added to the Peshito are so different that their translator must have imitated the style of the ancient version. The same remark applies to the Apocalypse, and it is therefore probable that all these books were translated by some one who sought to complete the old canon of the Peshito. Of the Apocalypse in Syriac no example has been found older than the eleventh century, and it is quite an error to suppose that the version we have ever belonged to the Philoxenian, or rather the Heracleian.

There is at Rome a copy of a lectionary (or lessons from the Gospels) called the "Jerusalem version." The MS. is dated 1031, and has been edited with a Latin translation by Count Miniscalchi Erizzo, who thinks the dialect and the version alike very ancient. With regard to the dialect, we believe it to represent a degraded form of Syriac which was current in Palestine perhaps 900 years since; and as for the version,

we doubt if it is much, if at all, older. We suppose, moreover, that the translator did not render the whole of the New Testament, nor even the four Gospels, but turned into his corrupt Syriac some Greek lectionary. Other and very different opinions have been expressed, but these are the result of our examination of the work, which, as representing an apparently much older Greek text, is by no means without value.

The late Cardinal Wiseman published at Rome, in 1828, part 1 of a work ["*Horæ Syriacæ*"] which he never continued. In this there are discussions of sundry matters concerning Syriac versions of Scripture; there is, for instance, a list of such translations, twelve in number, but it is by no means clear that it is correct. More valuable is the account given of what is called the Karkaphensian recension of the Old and New Testaments, which Dr. Wiseman first fully investigated from MSS. at Rome. It is, however, not within the limits and scope of this work to admit a full statement of details upon ancient versions; and we therefore refrain from pursuing our inquiries concerning topics which only the learned can appreciate. All that we have attempted to do has been to collect a few of the more prominent facts respecting what may claim to be the most interesting of all the classes of ancient versions of Scripture.

SYRIAN, the people or language of Syria [Gen. xxv. 20; Deut. xxvi. 5; 2 Kings xviii. 26; Luke iv. 27]. [See ARAM, SYRIA, SYRIAC LANGUAGE AND VERSIONS.]

SYRO-PHœNICIAN, a Syrian of Phœnicia. In Mark vii. 26 we read of a woman who is called "a Greek, a Syro-Phœnician by nation." We may understand by this that she was a Gentile, perhaps a Greek by language, who was born in the Phœnician portion of Syria. The passage indicates that Phœnicia was then reckoned by some as in Syria, just as at the present day. The woman is elsewhere termed "a woman of Canaan," which may denote that she was of the old Canaanite, or of the Phœnician stock, or simply that she belonged to the Canaanite region [Matt. xv. 22].

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TA'ANACH, TA'NACH, probably a Phœnician word, and thought by Gesenius to denote a *sandy place*; the name of an ancient city not far from Megiddo, with which it is often associated. It was a royal city, and its king was subdued by Joshua [Josh. xii. 21]. It was assigned to the half-tribe of Manasseh, but made over to the Levites of the family of Kohath [Josh. xvii. 11; xxi. 25]. The original inhabitants, however, remained for some time in possession [Josh. xvii. 11, 12; Judg. i. 27]. It is mentioned in the song of Deborah as the scene of conflict with the Canaanites [Judg. v. 19]. It is also named in the list of places to which Solomon sent Baana, one of the officers of his commissariat [1 Kings iv. 12]. After this it disappears from Scripture, but it continued to exist, and the name still attaches, in the form of Taanuk, to a little village five or six miles S.E. of Megiddo, on the borders of the plain of Jezreel. [Van de Velde, "Mémorial," 350; Sepp, "Jerusalem," ii. 64; Stanley, "Lectures on the Jewish Church," i. 321.]

TA'ANATH-SHĪLOH, *approach to Shiloh*; a place on the border of Ephraim [Josh. xvi. 6]. There is no certainty as to the exact locality, but it is supposed to be the Thonath of Eusebius, ten Roman miles from Shechem, on the way to the Jordan: probably the

Thena of Ptolemy, and the modern Tana, or Ain Tana, a ruin S.E. of Nablus [Keil and Delitzsch on Joshua].

TAB'BAOTH, *impressions or rings*. A family of Nethinims, called "the children of Tabbaoth," returned from the captivity of Babylon [Ezra ii. 43; Neh. vii. 46]. The name seems to be that of a place, of which, however, nothing is known.

TAB'BATH, perhaps *famous*; a town near Abelmeholah, in the tribe of Ephraim [Judg. vii. 22]. The Syriac has Jetbath, but neither this nor Tabbath is known, although it must have been south of Bethshean and near the Jordan. [See ABEL-MEHOLAH.]

TAB'EAL, *goodness of God*; father of an otherwise unknown man, whom the kings of Syria and Samaria, and the tribe of Ephraim, intended to have placed upon the throne of Ahaz at Jerusalem. The predicted failure of their attempt was accompanied by the deliverance of that remarkable prophecy concerning the incarnation of our Lord contained in Isa. vii. 6-14.

TAB'EEL, a governor of Samaria under Artaxerxes, king of Persia, who, with others, tried to frustrate Ezra in rebuilding Jerusalem [Ezra iv. 7].

TAB'ERAH, *burning*; a place which received its name from "the fire of the Lord" which consumed the murmuring Israelites [Numb. xi. 3; Deut. ix. 22]. It was in the wilderness of Paran, but the site has not been ascertained.

TAB'ERING, the same as taboring, playing upon a little drum or tabor. The word occurs only in Nahum ii. 7, where it is said of Nineveh, "Her maids shall lead her as with the voice of doves, tabering upon their breasts." The idea is that of lamenting and beating the breast. The Hebrew term is the same in sense as the English.

TABERNACLE. Several Hebrew words are thus rendered in the authorised version. The term is frequently used in the simple meaning of a tent, house, or dwelling-place [Job v. 24; xviii. 6; xix. 12; Ps. xix. 4; cxxxii. 3; Prov. xiv. 11; Isa. iv. 6, &c.], also of heathen temples [Amos v. 26], of man's earthly body [2 Cor. v. 1, 4], and of the human nature of Jesus Christ [Heb. ix. 11]. The principal and more frequent use of the term, however, is as the designation of the structure which was erected by Moses in the wilderness for the service of God, and subsequently removed with the camp of Israel from place to place, till at last it was permanently set up in Canaan, and which was hallowed by the inhabitation within its walls of the Divine glory. This tabernacle is also variously described as a "sanctuary" [Exod. xxv. 8], the "tabernacle of the congregation" or of meeting [Exod. xxix. 42], the "tent of the testimony" [Numb. ix. 15], and its exactly equivalent designation "the tabernacle of witness" [Numb. xvii. 7], the "house of the Lord" [Deut. xxiii. 18, &c.]. In what way the public worship of the tribes of Israel had been previously conducted, either in Egypt or at first in the wilderness, antecedent to the construction of the tabernacle, Scripture does not inform us. It would seem, from Exod. xxxiii., that some structure of this kind was already in use among the Israelites; that the glory of the Lord, the pillar of cloud and fire, which had been interposed for their guidance and protection during the perilous march to the Red Sea, hovered visibly around and over it; and that "there every one who sought the Lord went out unto the tabernacle of the congregation, which was without the camp"

[Exod. xxxiii. 7]. This, however, was but a provisional arrangement. God himself, by an immediate revelation to Moses at Mount Sinai, not only commanded him forthwith to construct a tabernacle of worship, but also expressly indicated its form by a pattern or model, and ordained, even in its minutest details, the ritual to be observed [Exod. xxv. 9; Heb. viii. 5]. Attempts have been made, in the interest of scepticism and infidelity, to prove that, alike in the form of the tabernacle and the elaborate ceremonial of its worship, Moses did little more than copy things with which he must have been familiar in Egypt, during his residence at Pharaoh's court; that, in fact, the ritual of the Hebrews was but an improved edition of the rites of heathenism. It is to be regretted that these attempts to undermine the authority of the Mosaic institutions should have been so often supported by the concessions of Christian writers in the presence of such positive statements as meet us in the sacred history. The present is not the place to enlarge on a topic of so wide and diversified a character. That some similarity is observable between the rites of the Mosaic Law and those of other ancient peoples, the Egyptians especially, cannot be disputed after the light which has been thrown on the latter by the laborious research of modern investigators. But this fact is insufficient to prove the human origin of the tabernacle and its worship, even were it not also demonstrably true that the points of difference were as numerous and as marked of those of resemblance, and that, as has been ably argued, "whatever similarity existed between their respective institutions arose from the necessity of employing like symbols to express like ideas, which rendered a certain degree of similarity in all symbolical religions unavoidable." It was the primary object of the entire Mosaic ritual, not only to typify, by a striking symbolism, the great essential verities of the Gospel covenant, but also to give to the Israelites what the Egyptians, in common with all heathen nations, vainly supposed they had secured in their own corrupt and idolatrous worship—to meet that deep craving of the natural conscience which yearns for deliverance from the burden of sin, and to which the entire system of heathen worship, with its sacrifices and oblations, so eloquently and painfully testifies. In the Mosaic ceremonial God supplied the true, instead of leaving the Israelites, for want of clearer light, to copy the false. "Whatever might be the acquaintance Moses possessed with the customs and learning of Egypt, this could in no case be the direct and formal reason of his imposing anything as an obligation on the Israelites. For the whole and every part of his work he had a commission from above, and nothing was admitted into his institutions which did not at first approve itself to Divine wisdom, and carry with it the sanction of Divine authority" [Fairbairn's "Typol.," ii. 207]. Hence the form or appearance of the new institution, says Witsius in his "*Ægyptiaca*," quoted by this author, "not as fabricated from the rubbish of Canaanite or Egyptian superstitions, but as let down from heaven, was first shown to Moses on the sacred mount, that everything in Israel might be ordered and settled after that pattern. Nor did he wish liberty to be granted to the people to determine, by their own judgment, even the smallest points in religion. God determined all things himself, even to the minutest circumstances, so that, on pain of instant death, they were forbidden either to omit or to change anything" [*ibid.*].

A full account of the materials which were provided for the construction of the tabernacle by the voluntary offerings of the people, and also of the erection itself and the contents of it, will be found in the concluding chapters of Exodus [Exod. xxv.—xl.]. The zeal of the people, indeed, was such that Moses was under the necessity of restraining it [Exod. xxxvi. 6]. Of the total value of the materials thus provided, a large portion of which was of the most costly character, various estimates have been formed, ranging from a fifth to half of a million sterling of English money. As regards the question how the Israelites became possessed of so much wealth as is implied by the fact that the portion dedicated to God was so considerable both in quantity and value, it may be observed (1), that the people themselves must have been possessed in Egypt of property of their own; and (2) that the readiness with which the Egyptians supplied them with valuables of all kinds, and the terms in which the result of it is described, imply a vast increase to their property from this source [Exod. xii. 35, 36]. For the execution of the mechanical and artistic details of the structure, Bezaleel and Aholiab were specially designated by a revelation from heaven, and endowed with Divine gifts of wisdom and skill for the purpose [Exod. xxxv. 30—35].

In form the tabernacle was an oblong rectangular structure, set up much in the same manner as a large modern tent. The roofs and sides were of gilded "shittim" or acacia wood—which grew plentifully in the Sinaitic Peninsula—fastened together by transverse bars, which passed through rings of gold. Over all were thrown coverings and hangings of various materials, those over the holy of holies being of a more costly fabric than the rest. The entire measurement of the tabernacle proper was in length thirty cubits, and in height and breadth ten, that is, about forty-five feet by fifteen. An outer court of a hundred and fifty cubits by forty, and enclosed by screens, enlarged this area considerably, and provided room in front of the tabernacle for the holy laver and the altar of burnt-offerings. The interior of the tabernacle was divided by a veil or curtain of richly-embroidered material, with two chambers, the first of which was called the "sanctuary" [Heb. ix. 2], and the "first tabernacle" [ver. 6]. In this were placed the altar of incense, the table of showbread, and the seven-branched candlestick [Heb. ix. 2]. The second, designated "the holy place," "the holiest," the "second" tabernacle [Exod. xxviii. 29; Heb. ix. 3, 7], contained the ark for the reception of the tables of the Law, with the mercy-seat above, shadowed by the outspread wings of the golden cherubim, and consecrated as the resting-place or habitation of the Shechinah, the visible symbol of the Divine presence. Into the first tabernacle the priests went daily to make the appointed offerings; but the most holy place could be entered once only in the year [see ATONEMENT, DAY OF], and then only by the high priest, and after the most solemn preparation. As the several articles in the tabernacle, and also their typical significance, are described under their respective Scriptural designations, we need not here enter into further details on these points; nor is it necessary to discuss at length the speculative theories which have been advanced at various times, as to the typical meaning, either of the tabernacle as a whole or of the materials of which it was constructed, even down to the metals, the colours of the fabrics employed, and the sockets of the pillars. Not a few of these are

purely arbitrary, the mere fancies of an ingenuous mind, and others are entirely destitute of any foundation in reason or Scripture. The immediate object and design of the tabernacle was, no doubt, to provide the means of bringing God near, so to speak, to his people, and of bringing them near to him. Hence its appropriate designation, "tabernacle of meeting." Thereby the Israelites were not only continually reminded of God, but by the appointment of a special ceremonial in which alone He could be approached, a perpetual corrective was supplied to that inveterate tendency to idolatry which characterised them. How far the people generally were able to realise the symbolism embodied in the tabernacle and its worship, we are unable authoritatively to say. That it was, in the highest sense of the word, a type of higher and greater things, the argument of the Epistle to the Hebrews sufficiently makes clear. Nor is it difficult to trace in outline the leading purposes which, in this and similar respects, it was intended to fulfil. If, in its simplest idea, the tabernacle was a visible pledge of God's presence in the midst of the people, the very form of the interior, the solemn sanctions, almost startling in their sacredness, with which the most holy place was hedged round and fenced off against possible intrusion, proclaimed, with unmistakable distinctness, the awfulness of God's presence, and its utter inaccessibility to the sinful, except in the way of his own appointment by the blood of atonement. In its highest purpose, as pointing to the Gospel and the work of Christ, the Great High Priest of his Church, the tabernacle would appear to have a twofold meaning. In the first place, it is impossible to read Heb. viii., ix., x. 19—22, without perceiving that the tabernacle, especially the "holiest of all," was regarded by the writer as a type of heaven itself. The entire argument of these chapters is constructed on this fact as a basis. In the second place, in the sense of its being the dwelling-place of God, the tabernacle may also be regarded as typifying Jesus Christ in his divinely-human nature [John i. 14], as the dwelling-place or habitation of God among men. His flesh is called, in Heb. x. 20, "the veil," which having been broken down, opened the way for all into the presence of God, a fact signified by the rending of the veil of the Temple at the death of Christ on Calvary [Matt. xxvii. 51].

As already observed, the tabernacle erected by Moses was moved about from place to place during the sojourn in the wilderness, the construction of its several parts being specially adapted to facilitate its ready removal. This was also the case for some time after the entrance into Canaan. At Gilgal, the first encampment after passing the Jordan, the tabernacle remained for seven years [Josh. iv. 19]. It was subsequently erected in Shiloh [see SHILOH], in the lot of Ephraim, and the very heart of the conquered territory [Josh. xviii. 1], and continued there during the period of the Judges till the time of Eli, when the ark was carried from its sacred tent into the camp, and seized by the Philistines, under the circumstances described in 1 Sam. iv. From this period the history of the tabernacle, and its sacred treasure, which hitherto has been identical, divides, and the chief interest of the narrative centres in the latter, as being the peculiar symbol of the Divine presence. Of the tabernacle erected by Moses in the wilderness, which had followed so long the varying fortunes of the people, we only get very occasional notices. There is no evidence that it was ever set up

in Mizpeh, although that was a rendezvous of considerable importance, or at any of the other places where assemblies of the people were held. We infer its removal from Shiloh to Nob from the presence at the latter place of the priests [1 Sam. xxi.], but it may be doubted whether, as regards the fulness and solemn splendour of its celebrations and sacrifices, the ritual ordained by the Law of Moses had not, amid the general corruption and irreligiosity of the times, fallen into a low and neglected state. Certainly the ark was never restored to its place in the tabernacle of Moses. One of the first acts of David, after his secure settlement on the throne of the united tribes, was to take measures for bringing it to Jerusalem, an object which he ultimately accomplished, amid the liveliest demonstrations of national piety and thanksgiving [2 Sam. vi.]. But the tabernacle in which it was enshrined was a new one, specially erected by David for its reception [2 Sam. vi. 17; 1 Chron. xvi. 1]. The tabernacle of Moses meanwhile had been transferred to Gibeon, though at what time and under what circumstances is not stated, and there, simultaneously with the festive celebrations just mentioned, services appointed by the Law were revived with due solemnity [1 Chron. xvi. 39—43]. It was to Gibeon, moreover, that Solomon went after his establishment in the kingdom, and sacrificed before the Lord, as described in 2 Chron. i. 3—6. A few years more, and the tabernacles of Jerusalem and Gibeon were alike replaced by the more gorgeous structure erected by Solomon. [See TEMPLE.]

TABERNACLES, FEAST OF. This feast was the third of the great annual celebrations instituted by the Law of Moses, at which all the adult Hebrew males were commanded to assemble before the Lord [Lev. xxiii. 33—43]. It was also called "the feast of ingathering" [Exod. xxiii. 16; Deut. xvi. 13]. In these passages, and in Numb. xxix. 12—39, will be found full details of the ceremonial and sacrifices with which it was observed. The time of its celebration was in the month Tisri, immediately after the termination of harvest: according as we include or not in the festival the day of convocation, by which it was closed or followed—a point on which authorities are divided—the duration would be eight or seven days. The strict letter of Scripture is conclusive as to the latter number [Lev. xxiii. 34], the eighth day, with its special ceremonies, being simply designated as a day of convocation [ver. 36]. During the period of the festival, the people were to leave their houses, and live in booths, or alight tents or tabernacles, constructed of the branches of trees. The sacrifices offered were peculiar to this occasion. On the first day there were presented thirteen bullocks, two rams, fourteen lambs, with their accompanying meat-offerings, and, in addition to these, a kid for a sin-offering [Numb. xxix. 13—16]. On the six following days of the festival, these sacrifices were continued, with this remarkable difference, that while the single goat was presented as a sin-offering day by day, the number of bullocks was diminished each day by one, until the completion of the festival on the seventh day [vs. 17—38]. In addition to these, the customary annual observances, it was appointed that, in every seventh year, amid the solemnities of the year of release, the Law should be read before all Israel in their hearing [Deut. xxxi. 10—13]. The notices in the Bible of subsequent celebrations only meet us at rare and wide intervals. It was at this feast that Solomon's Temple was dedicated [1 Kings viii. 2], and its solemn observance under the direction of Ezra and Nehemiah, after the return from

captivity, was one of the first results of the instruction given to the people by the reading of the Law [Neh. vii. 9-18]. From this passage it appears that the branch-booths were set up on the roofs and in the court-yards of the houses; also in the courts of the Temple, and even in the streets. It is further incidentally stated that, "since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so" [ver. 17]; but whether this is to be understood as affirming that the observance of the festival, including the sacrifices and the assembling of the people, had been altogether discontinued during this long period with but an occasional exception—or that the discontinuance refers only to the construction of booths and the dwelling in them, is not clear. We should rather infer the latter. One other notice of the Feast of Tabernacles is found in John vii. 2, 37; in illustration of which, it may be mentioned, that Jewish authorities describe several additional customs which had grown up around the simple institution of the Law. One of these was the carrying in their hands branches of palm-trees, olives, citrons, myrtles, &c., with which they paraded the city amid demonstrations of the greatest joy. Another was the ceremony of a priest going in procession to the fountain of Siloam for water, which was then mixed with wine and poured on the sacrifice, as it lay on the altar, in fulfilment of the gracious promise in Isa. xii. 3. The city was also brilliantly illuminated. It is supposed to have been in reference to this custom of fetching water from Siloam that Jesus Christ, on the last day of the feast, cried, "If any man thirst, let him come to me and drink;" and thereby indicated himself as the true fountain of grace and salvation, of which the prophet had spoken. Assuming that the authorities are correct who assert that the libation was performed during all the seven days of the feast, and not on the eighth or last, Fairbairn ["Typol.," ii. 424] believes that the cessation of the usual ceremony was in the mind of our Lord, not its performance. "He took advantage of the want, and intimated that in him the reality was to be found of what on the other days had been exhibited, but which had now ceased."

The primary purpose of the Feast of Tabernacles was twofold—commemorative and eucharistic. Its commemorative character was signified by the dwelling in booths, as a vivid memorial of the days of the wilderness-wandering, when the Lord made Israel to dwell in booths, on their coming up from the land of Egypt [Lev. xxiii. 43], and of God's gracious care and watchfulness over them. Its eucharistic object is seen alike in the season of its celebration, and its alternative name as "the feast of ingathering," already mentioned. It was, in fact, an annual harvest thanksgiving. As to the reasons for the double number of one kind of sacrifices, and the daily decrease of another, Scripture affords us no clue whatever. Nor has the ingenuity of critics availed to discover any satisfactory explanation. Equally uncertain is the typical significance of the feast, the utmost that can be ventured being probability. The analogy of the other two principal feasts—that of the Passover pointing to the death of Christ, and that of Pentecost prefiguring the descent of the Spirit—would lead us to believe that the Feast of Tabernacles must also have its antitype and fulfilment in the Gospel, though it has not pleased God to indicate precisely what it is. In the first place, it is supposed to point to the incarnation of God—his tabernacling in the flesh (*ἐσκήνωσεν, ἐσκήνωσεν*) [John i. 14] in the person of Jesus Christ,

who, according to the history of the typical people, "was led up, after an obscure and troubled youth, into a literal wilderness, to be tempted forty days, a day for a year, that the people might more readily identify him with the true Israel; and when Satan could find nothing in him, so that he was proved to be fitted for accomplishing the work of God, and casting out the wicked one from his usurped dominion, he came forth to enter on the great conflict of man's and the world's redemption. In this great work, too, the beginning and the end meet together, and are united by a bond of closest intimacy. The sufferings necessarily go before, and lay the foundation for the glory. Jesus must personally triumph over sin and death, before he can receive the kingdom from the Father, or be prepared to wield the sceptre of its government, and enjoy with his people the riches of its fulness" [Fairbairn's "Typol.," ii. 425]. This author also believes that, with a still closer resemblance to the type, "because with a greater similarity of condition in the person respectively concerned," the spiritual import of the feast is to be realised in the case of all genuine believers. To this fulfilment he applies with a spiritual interpretation the prediction of Zech. xiv. 16. In the heavenly Canaan the Church "will ever hold with her Divine Head a feast of tabernacles; living and reigning in his kingdom, satisfied with his fulness, even as with marrow and fatness; and feeling assured that if there had been no wilderness to pass through on earth, there should have been for her no inheritance with God in glory." According to this view, the great multitude of the redeemed and glorified, described in Rev. vii. 9 as clothed in white robes and having palms in their hands, are the final antitypes of the Israelites celebrating the Feast of Tabernacles. Other writers believe that the antitype of this great festival has not yet come in any sense whatever, and that its coming must be sought in the celebrations consequent on the restoration and gathering of the Jews after their long dispersion since the destruction of Jerusalem. Positive assertion, however, in such a case, where Scripture is silent, would be both presumptuous and unprofitable.

TABITHA, or DORCAS (the latter being the Greek synonym of the former); a disciple of Joppa, full of good works and almsdeeds. She died, and was, in the usual manner, prepared for burial. St. Peter, already famous for miracles, was sent for from Lydda, and went into the room where she was laid, surrounded by the mementoes and recipients of her charity. Having cleared the room, he prayed, and then commanded her to arise; and she arose, and was presented alive to the widows and saints [Acts ix. 36-43].

TABOR, probably a *height*. 1. A celebrated mountain in Palestine, standing alone, a few miles east of Nazareth. It is of a regular rounded form, rising to the height of about a thousand feet, and forming a remarkable object. Trees of various kinds grow rather thickly about it, and it is not particularly precipitous or hard to ascend. The view from the summit is singularly extensive and beautiful. Mr. Porter says: "The ruins on the summit of Tabor are extensive. The destroyer, however, has dealt so heavily with them, and they are so overgrown with thorns, and briars, and thistles, that any minute examination by a passing traveller is impossible. I spent the whole afternoon exploring, and since that time I spent an entire day among them, yet I was not satisfied" ["Giant



TADMOR (PALMYRA).

Cities of Bashan, and Syria's Holy Places," p. 243]. The top has been fortified with a ditch and a wall, and the ruins within represent the work of different ages and peoples. A town, no doubt, once stood there, but it has long been deserted, except by wild beasts, and occasional pilgrims and travellers. A new convent has been built there, in accordance with the tradition that it is the scene of the transfiguration ["Land of Israel," by Rev. H. B. Tristram, who says the height is 1,300 feet from the base, and 1,865 feet from the sea-level]. Tabor was on the border of Issachar [Josh. xix. 22]. Here Barak encamped before the battle with Sisera [Judg. iv. 6—14]. Hosea seems to refer to idolatrous practices upon it [Hos. v. 1]. The beauty of its scenery is alluded to in some places [Ps. lxxxix. 12; Jer. xlvi. 18]. Much of the celebrity of this mountain is due to its being the traditional site of our Lord's transfiguration. This honour seems to have been conferred upon it in the fourth century. The Bordeaux Pilgrim, in A.D. 333, regarded the Mount of Olives as the place of the transfiguration; before the end of the century, however, we find Jerome identifying Tabor with that event, and so it has since continued. There can be little or no doubt that the tradition is unfounded, inasmuch as we know almost for certain that Tabor was built upon at that time. Josephus restored its fortifications, and his language implies that it was inhabited ["Wars," iv. 1, 8]. Few or none of modern explorers accept the ecclesiastical tradition, and we do not hesitate to reject it. 2. Tabor appears in 1 Chron. vi. 77, as a town of Zebulun. Either this was a town upon Mount Tabor, or, and more probably, it may have been what is called Chisloth-tabor. 3. Tabor is mentioned in 1 Sam. x. 3, in the phrase "plain of Tabor." The

Hebrew is *elon-Tabor*, which should either have been left untranslated, or correctly rendered "oak of Tabor." The spot indicated had no connection with Mount Tabor. Its position cannot be determined, but it seems to have been between Bethel and Jerusalem.

TAB'RET, a small tabor or drum, sometimes played upon by women [Gen. xxxi. 27; 1 Sam. x. 5; xviii. 6]. The same Hebrew word *tôph* is also translated "tim-brel." [See **TIMBREL**.]

TAB'RIMMON, good is Rimmon, or, who pleases Rimmon; the father of Benhadad, king of Syria [1 Kings xv. 18].

TACHE, a contrivance for fastening up, or attaching curtains together. Those for the tabernacle were of gold [Exod. xxvi. 6] and of brass [ver. 11].

TACHMONITE. This word appears in 2 Sam. xxiii. 8, as the equivalent of Hachmoni or Hachmonite, of which it is another form. [See **HACHMONI**.]

TAD'MOR, *palm*; the name of a city built by Solomon, and called "Tadmor in the wilderness" [1 Kings ix. 18; 2 Chron. viii. 4]. A various reading in the first of these texts has caused some to think that Tadmor is only once named in the Bible, but, we believe, without sufficient reason. The Greeks and Latins translated the original name into Palmyra, by which it is perhaps best known. According to an Arabic tradition, Tadmor existed earlier than the time of Solomon; and if this is correct, he must have rebuilt, restored, or enlarged it. The city stood in the great Syrian wilderness which extends from some distance east of Damascus to the Euphrates. The name was, no doubt, derived from the palm-trees which grew there, and which have not become extinct in modern times.

The Jewish king attached importance to this site, probably rather from commercial than from political or military motives. It was admirably situated as a station and an entrepôt for those caravans which conveyed overland by way of Assyria, Persia, and other countries, the productions of the far distant east, and the merchandise of the Phœnicians from the west. For a long period Tadmor is lost to history, but it emerges again under the Roman occupation, as almost a neutral and independent city [Pliny, "Nat. Hist.," v. 25]. Somewhat later it went to decay, but Hadrian restored it and called it Hadrianopolis. Its fortunes fluctuated during the continuance of the Roman power, but in the seventh century it was absorbed by the Mohammedan conquests, and from this time sunk into decay. Abulfeda, at the commencement of the fourteenth century, speaks of it as merely a village, but famous for the ruins of ancient and magnificent edifices. The ruins in question were almost unknown to the western world till 1691, when the reports which appeared found little credit. In the middle of the last century the careful and admirably illustrated work of Wood and Dawkins showed that nothing in Italy or Greece surpassed these ruins in the wilderness. The remains were found to be of two kinds: some belong to the first three centuries of the Christian era, others are more ancient and less elaborate. The principal ruin is that of a noble Temple of the Sun, of which a large number of the finest pillars were standing in this century; at present there are fewer, but enough remain to show the grandeur of the work. Another extraordinary object is the grand colonnade, which was nearly a mile in length, and consisted of about 1,500 pillars, 50 feet high, and in four rows: more than 150 of them are still erect. Besides these relics of ancient grandeur there are many tombs with towers, and others underground. The walls of the city are thrown down, and its castle on a hill is in ruins. Those who have visited this wonderful remnant of ancient pride and glory, describe it in glowing terms. [Among recent accounts we may specially refer to Miss Beaufort's "Egyptian Sepulchres and Syrian Shrines," and Porter's "Giant Cities of Bashan."] "Standing in solitary and gloomy magnificence in the midst of a vast desert, and at a great distance from any habitable town, this ancient city, even in its ruins, presents an appearance singularly impressive. Remains of ancient temples and palaces, surrounded by splendid colonnades of white marble, many of which are yet standing; and thousands of prostrate pillars scattered over a large extent of space, attest the ancient magnificence of this City of Palms, surpassing that of the renowned cities of Greece and Rome" [Coleman's "Historical Geography of the Bible"]. Tadmor must have been on the eastern limit of the dominions of Solomon, and it is quite uncertain whether any of his successors extended their power so far in the same direction.

TA'HAN, *camp*; son of Telah, of the tribe of Ephraim [Numb. xxvi. 35; 1 Chron. vii. 25].

TA'HANITES, the family of Tahan [Numb. xxvi. 35].

TAHAP'ANES, TAH'PANHES, TEHAPH'NEHES, an Egyptian city, the name of which the Greeks imitated by calling it Daphne. The only Old Testament writers who mention it are Jeremiah and Ezekiel [Jer. ii. 16; xliii. 7—9; xlv. 1; xlv. 14; Esek. xxx. 18]. From these references we learn that there were Jews there, that Jeremiah himself went there, that Pharaoh had a palace there, and that its

wickedness was so excessive that it was menaced with destruction. The place is alluded to in the Greek and Syriac texts of the Apocryphal book of Judith [i. 9]. Herodotus and later classical writers also refer to it. All the evidence we have shows that it was a place of consequence in the direction of Sin or Pelusium. It has been thought that Hanes is another name for the same city; but this is only a conjecture. It may be deserving of notice that the Syriac translators write Tahpanhes in the shorter form Tachphis, and that there was a place called Taphis (now Tafa) further south than Elephantine.

TA'HATH, that which is *under* or *below*, and hence, perhaps, a *place*; an Israelitish encampment in the wilderness [Numb. xxxiii. 26]. Its position is unknown.

TA'HATH. 1. A man of the tribe of Levi, and the forefather of Samuel [1 Chron. vi. 24—27]. 2. One of the great-grandsons of Ephraim [1 Chron. vii. 20].

TAH'PANHES. [See **TAHAPANES**.]

TAH'PENES, the Egyptian name of the queen of the Pharaoh who entertained Haded the Edomite, and gave him to wife the sister of Tahpenes [1 Kings xi. 19, 20]. Tahpenes weaned her sister's son in her own house, and he had a place among Pharaoh's sons. There is little doubt that this name is similar in origin to that of the city mentioned in the article **TAHAPANES**; but nothing is known of its meaning, nor of the queen who bore it.

TAHRE'A, *cunning*; a descendant of Saul by Jonathan [1 Chron. ix. 41], otherwise "Tarea" [viii. 35].

TAH'TIM-HOD'SHI, **THE LAND OF**, the very obscure designation of a district mentioned in 2 Sam. xxiv. 6. It is omitted in the Syriac version. It was probably on the north-east border of David's kingdom; but beyond this nothing can be affirmed.

TAL'ENT. This word is representative both of weight and value. [For its probable value, see **MONEY**; and for its weight, see **WEIGHTS**.]

TALI'THA-CU'MI, a Syriac phrase, occurring in Mark v. 41, where it is correctly rendered, "Maid, arise."

TAL'MAI, *abounding in furrows*. 1. One of the three Anakim inhabitants of Hebron who were slain by the men of Judah under Caleb [Numb. xiii. 22; Josh. xv. 14; Judg. i. 10]. 2. A king of Geshur, whose daughter Maachah David married, and to whom Absalom fled after killing Amnon [2 Sam. iii. 3; xiii. 37].

TALMON, *oppressed*; a porter, or gatekeeper, dwelling in Jerusalem [1 Chron. ix. 17], whose descendants occupied the same position under Ezra and Nehemiah [Neh. vii. 45; xii. 25].

TA'MAH, the head of a family of Nethinims, who accompanied Zerubbabel from the Babylonish captivity [Neh. vii. 65].

TAMAR, *palm*; a place mentioned only by Ezekiel in his prophetic vision of the new distribution of the Holy Land [Ezek. xlvii. 19; xlviii. 28]. It seems to have formed the south-east corner of the territory.

TAMAR. 1. The daughter-in-law of Judah. Her first husband was Er, the eldest son of Judah, who, for some wickedness not specifically indicated in the sacred narrative, was slain by the Lord [Gen. xxxviii.

7]. Tamar was thereupon given in marriage to her late husband's next brother, Onan, and he also died under the immediate judgment of God [ver. 10]. Thereupon Judah promised Tamar that if she would remain a widow at home till his third son Shelah was of age, she should become the wife of the latter. Finding that this promise was not fulfilled, she adopted the device described in the above chapter to entrap Judah himself, and in this was successful, obtaining, moreover, his signet, bracelets, and staff, which she preserved until the time arrived for averting a terrible death by the disclosure of the secret [vs. 12—26]. Her children by Judah were Pharez and Zarah [vs. 27—30], the former of whom occupies a place in the genealogy of Jesus Christ [Matt. i. 3]. 2. A daughter of David [2 Sam. xiii. 1; 1 Chron. iii. 9]. According to Josephus ["Antiq." vii. 8, 1], her mother was Maachah, the mother of Absalom; but there is no express authority for this in the sacred narrative, though, no doubt, it may be fairly inferred from the course which Absalom took to avenge the outrage which she suffered at the hands of her half-brother Amnon. For the particulars of his crime, and the melancholy consequences which resulted, see 2 Sam. xiii. 3. A daughter of Absalom, so named, doubtless, after her father's sister [2 Sam. xiv. 27]. [See MAACHAH.]

TAMMUZ, the name of a pagan divinity corresponding with the Greek Adonis. There is no doubt of this identification. In one of his visions, the prophet Ezekiel beheld, at the north door of the Temple, "women who sat and wept for Tammuz" [Ezek. viii. 14]. This allusion to the form of worship is in accordance with the accounts which the ancients have left us of the fable and the idolatrous practices which were grounded upon it. One of the months in the Hebrew calendar still bears the name of Tammuz. It would require considerable space to present a summary of what so many authors have written on the subject of this form of idolatry; and it is unnecessary that we should attempt it. We must say, however, that the worship of Tammuz, as practised by the Phœnicians, is known to have been not merely repulsive, but obscene and abominable. There is a very curious passage in a writing ascribed to Melito of Sardis (second century), where it is said that Tammuz was slain in Lebanon. Some of the details are obscure; but the meaning seems to be that Hephæstus employed a wild boar as the agent in killing Tammuz. Whether the fable and worship of Tammuz be of Phœnician origin or not, it is quite certain that in one form or another it is found in its principal features in the practices and beliefs of several ancient nations.

TA'NACH [Josh. xxi. 25]. [See TAANACH.]

TANHU'METH, *consolation*; a Netophathite, and father of Seraiah, one of the captains who supported Gedaliah [2 Kings xxv. 23; Jer. xl. 8].

TA'PHATH, *a drop*; a daughter of Solomon, who was married to the son of Abinadab, one of Solomon's officers [1 Kings iv. 11].

TAPPUAH, *apple*. 1. One of the towns of Judah, previously a royal city of the Canaanites [Josh. xii. 17; xv. 34]. The name does not occur in the Greek of Josh. xv. 34, and it is there written *Pathuch* in the Syriac version; but in Josh. xii. 17 the Greek has "Taphout," and the Syriac the proper form. Beth-tappuah, mentioned in Josh. xv. 53, was another place. The site of Tappuah is unknown; but it was

in that portion of Judah called the valley or lowland, and therefore in the western division. 2. A town of Ephraim, on the border [Josh. xvi. 8; xvii. 8]. It has not been discovered. In Van de Velde's map, a place called Atuf is marked as Tappuah; nor is the conjecture an impossible one; but it is no more than a conjecture. Atuf is north-east of Shechem, ten miles distant in a straight line. Van de Velde seems not to doubt his identification, and to suppose that En-tappuah was the same as Tappuah (2) ["Mémoir," 351]. [See EN-TAPPUAH; TAPPUAH, LAND OF.]

TAPPUAH, THE LAND OF, a district adjacent to Tappuah (2), and belonging to the half-tribe of Manasseh [Josh. xvii. 8]. En-tappuah was doubtless in the same locality, if it was not the same as Tappuah [Josh. xvii. 7].

TA'RAH (in Hebrew *Terah*), *stopping*; an encampment of the Israelites in the wilderness, of which the position is unknown [Numb. xxxiii. 27].

TAE'ALAH, a word of doubtful meaning; Gesenius thinks it may signify *reefing*, while Fürst explains it *power of El*: a town of Benjamin [Josh. xviii. 27]. Its site has not been discovered.

TARE'A. [See TAUREA.]

TARES. This is the translation of the word *zizania*, which occurs in Matt. xiii. 25 and several of the following verses. The word, however, is not met with in any Greek author, and is supposed to be the *zizian* of the Arabs—*darnel*, or *Lolium temulentum*—in-



Tares.

troduced into the Greek version. The sense conveyed in the parable is not, indeed, that of "weeds," as translated by Luther; or of the *crum*, which is a pest to the land; but of a plant that is noxious to man. Volney long ago remarked that the peasants of Palestine and Syria do not cleanse away from the wheat the

seeds called *siwan*, which stun people and make them giddy, as he himself experienced. Ainsworth, in his "Trav. in Asia Minor, &c.," vol. ii., p. 93, relates a painful instance of wholesale poisoning that occurred at Antioch in 1840 from this very cause. The deleterious properties of the *infelix lolium*, as Virgil calls it in his "Georgics" [i. 154], have long been known.

TAR'GUM. [See CHALDEE LANGUAGE AND VERSIONS.]

TAR'PELITES, a people mentioned in Ezra iv. 9; but where they lived, and what their usual designation, is not known.

TAR'SHISH, a word of disputed derivation; the name of one or more persons and places mentioned in the Old Testament. There is considerable difference of opinion among interpreters as to the application of this name when used as a geographical expression. Its ancient celebrity is the most perfect contrast to its present obscurity, and its experience finds no parallel except in the case of Ophir, which is remarkably similar. A full discussion of the subject is impossible here, and, indeed, it would require several pages to state in detail the principal arguments which have been advanced by various writers on the subject. 1. Tarshish was one of the sons of Javan [Gen. x. 4; 1 Chron. i. 7]. It has been conjectured that he was the founder of the Etruscan race; but how far this is right we cannot say. 2. As the name of a place, Tarshish has been referred (a) to Tartessus in Spain; (b) to some place on the coast of Northern Africa; (c) to an emporium in Southern Arabia; (d) to Tarsus in Cilicia; (e) to Tortosa in Spain; (f) to the Dorians. There are still other conjectures, to which it is unnecessary here to make further allusion. Fürst, who supposes that Tarshish in Gen. x. 4 denotes the Etruscans, thinks Isa. lxvi. 19 may refer to them also. To the famous Phœnician emporium of Tartessus, near the mouth of the Guadalquivir, and not far from the modern Cadiz, the same authority applies Isa. xxiii. 10; Jer. x. 9; Ezek. xxvii. 12; xxxviii. 13. To an African colony he refers 2 Chron. ix. 21 compared with 1 Kings x. 22. The Greek, as he says, translates Tarshish by Carthage in Isa. xxiii. 1, 10, 14; Ezek. xxvii. 12; xxxviii. 13; while the Vulgate Latin renders the word "Carthaginians" in Ezek. xxvii. 12; and the Targum explains it by "Africa" in 1 Kings xxii. 48; Jer. x. 9. But he says that all these texts, with the exception of 1 Kings xxii. 48, must be understood of the Spanish Tarshish. The passages which Fürst believes point to a South Arabian Tarshish are 2 Chron. xx. 36, 37; but at a later period the word was used of the old Indian coast-line. Owing to the vague employment of the term, large ships for long sea voyages were called "ships of Tarshish" [Isa. ii. 16; xxiii. 1, 14; lx. 9]. Some of the ancient versions translate the phrase "ships of Tarshish," in accordance with the last-mentioned explanation.

Of all the views which have been advanced in reference to the locality of Tarshish we believe the three most worthy of attention are those which place it in Spain, in Africa or in Arabia, or even further east. It will be observed that it is not till the time of Solomon (if we except Gen. x. 4) that we read of Tarshish at all. From this we should infer that it was not much known by the Jews at an earlier date. Now the Tarshish of Solomon was, in all human probability, an Oriental and Asiatic one: ivory, apes, and peacocks would not be procured in Spain; the time required

for the voyage forbids us to think of Tunis or Carthage; while the names borne by some of the articles brought home have been traced to an Indian origin by modern linguists. We believe, therefore, that there was an Oriental Tarshish, and our conclusion is all but demonstrated by 2 Chron. xx. 36, 37, where we are told of a fleet intended for Tarshish, but wrecked at Ezion-gober, on the eastern arm of the Red Sea.

In favour of a second Tarshish on or near the coast of the Mediterranean there are several texts, such as Ezek. xxvii. 12; Jonah i. 3, in which ships bound for Tarshish appear to have sailed from Tyre and Joppa. That Tartessus in Spain was the place has been maintained with great erudition and probability by numerous writers. The mineral commodities named by Ezekiel especially seem to point to the Spanish emporium, and other arguments are not wanting. We would much rather admit the claims of Tartessus than those of Tortosa. We cannot at all coincide with such as would locate Tarshish either at Tarsus or on the coast of Italy.

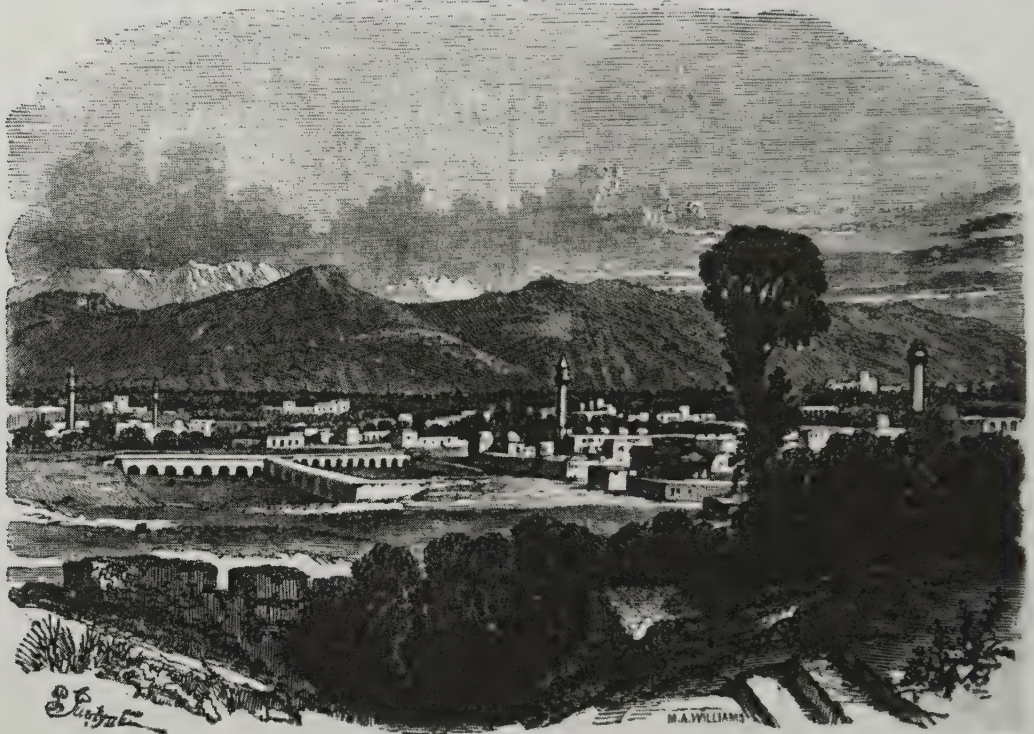
With respect to the plea advanced on behalf of Carthage, it is worthy of serious consideration. The oldest explanation of Tarshish which we have is that of the Septuagint Greek version, where the word is sometimes rendered "Carthage." Dr. N. Davis ["Carthage and her Remains"] endeavours at considerable length to prove that Carthage was the Tarshish of the sacred writers; but he also maintains that the Phœnician traders called other places by the name of Carthage.

We see nothing to object to in the opinion that Carthage may have been a Tarshish, but we should seriously differ from the author in many of his details. It is only reasonable to expect that a place of so much commercial enterprise and importance as Carthage was should be mentioned in the Old Testament; and yet, if Tarshish be the place, why is it called by a name so different? We have no satisfactory solution of the difficulty. On the other hand, Tartessus was also a port of great distinction, its name is sufficiently near to Tarshish, and the commodities in which it would be sure to trade are those named by Ezekiel. Still, again, the word "Tarshish" is by no means easy to explain as a Shemitic derivative, which it would be, if due to Phœnician colonisation. Lastly, if Tarshish, the son of Javan, founded Tarshish, or gave his name to it, we are relieved from the difficulty of supposing that the same name was common to the descendants of Japhet and of Ham.

The conclusions to which we have come are these: (1) That there was a Tarshish in Asia; (2) that the same name may have sometimes been given to Carthage; (3) that Tartessus was pre-eminently the Tarshish of the prophetic writers; and (4) that the name was occasionally used without reference to any particular place. [It may be well to notice, in passing, that the Hebrews gave the name of *tarshish* to a kind of gem or precious stone: see BERYL.]

3. One of the princes of the kingdom of Ahasuerus [Ezth. i. 14]. 4. [See THARSHISH (2).]

TAR'SUS. The common meaning of this word in Greek is, *the sole of the foot*; but as the name of a place it describes a well-known city of Cilicia, once large and populous, and distinguished for its schools and learned men, in which it ranked with Athens and Alexandria. Tarsus was the chief city of Cilicia, and stood in a fruitful plain watered by the river Cydnus. It was a wealthy place, and hence St. Paul, who was born there, declares himself "a citizen of no mean city" [Acts xxi. 39]. Strabo speaks very strongly of



MODERN TARBUS.

the zeal with which the inhabitants cultivated learning [book xiv., p. 673—675]. Some have thought that Gamaliel, the teacher of Paul, resided at Tarsus, but the preferable opinion is that he dwelt at Jerusalem. Tarsus was what is called "a free city;" a privilege which it derived from Augustus. It has been maintained that Tarsus was the Tarshish of the Hebrew Scriptures, but this idea rests upon no certain foundation, and is encompassed with difficulties.

The place was undoubtedly ancient, and occupied a prominent position, but it never corresponded as an emporium with the Tarshish to which Phœnician ships sailed from the Syrian coast. The references to Tarsus gathered by Cellarius from ancient authors ["Geogr. Antiq.," lib. iii., cap. vi.] confirm and illustrate what we have said. Tarsus stood at some distance from the sea. Its ancient port is represented by a village called Kazalu, which, in fact, serves for the modern town of Tersoos. This modern town is about twelve miles from the sea, from which it is reached across a level and well-cultivated country. Some remains of ancient Tarsus are to be found there, but the ignorance and bigotry of the people have seriously interfered with explorations. The river Cydnus was once navigable for vessels of large size, but the entrance to it is now well-nigh choked up [Beaufort's "Karamania"]. A Christian church was established here at an early date, and there are still in the place a few Armenians and Greeks, but most of the 30,000 inhabitants are Moslems [Murray's "Hand-book for the East"].

TARTAK, an idol made by the Avites who were

settled in Samaria [2 Kings xvii. 31]. No other allusion to this divinity has been met with.

TARTAN. 1. A messenger sent with Rabearis and Rabahakeh to Hezekiah by Sennacherib [2 Kings xviii. 17]. 2. A general employed by Sargon, king of Assyria, to take Ashdod [Isa. xx. 1]. It is possible, however, that the word is an official title only.

TATNAI, probable meaning, *gift*; a Persian governor of Samaria, who tried to frustrate the rebuilding of the Temple [Ezra v. 6; vi. 6, 13].

TAU, ט, the final letter of the Hebrew alphabet: as a numeral, it represents 400; its consonantal power is *th*, or simply *t*, when the point *dagesh* is inserted (ט) The word *tau* is usually understood to signify "a cross," or other mark; and the letter, in some of its older forms, resembles a cross in appearance [Ps. cxix. 169]. [See ALPHABET.]

TAVERNS, THE THREE, in Latin *Tres Tabernæ*; the name of one of the places where the Roman Christians met St. Paul on his way to the imperial city [Acts xviii. 15]. It was, as the name suggests, a place chiefly designed for the reception and entertainment of travellers. It lay nearer Rome than Appii Forum, and was, like it, upon the Appian Way. *Tres Tabernæ* was about thirty-three Roman miles from Rome, as we learn from the "Itinerary" of Augustus, which gives the distance from Rome to Aricia at sixteen miles, thence to *Tres Tabernæ* seventeen miles. Cicero sometimes refers to the place in his correspond-

ence with Atticus [book i. 13; ii. 10; ii. 12]. The historian Zosimus records that it was here Severus fell into the snare of Maxentius, and was murdered ["Hist." ii. 10]. It was made the see of a bishop, which honour was afterwards transferred to Velletri, and again from Velletri to Ostia. According to Lucas Holstenius, the ruins of Trea Tabernæ were to be seen near Oisterna, and upon the Appian Way.

TAXES are not often expressly referred to in Scripture, but must, in one form or another, have been known from the first among the Jews, as under every other organised government. The earliest reference to the existence of a tax among the Israelites implies that, in accordance with the peculiar relation in which they stood to God, it partook of a religious character. We read of a Divine enactment [Exod. xxx. 11—16], requiring that every Israelite above twenty years of age should pay an annual tax of half a shekel as "an offering unto the Lord." The symbolical character of this payment plainly appears from the precept which accompanied it, that the rich should not give more, and the poor should not give less. It was a universal and public acknowledgment of personal guilt, and kept up continually among the people a sense of the necessity of an atonement. While the expense connected with the devout and solemn worship of Jehovah was thus provided for, a deep spiritual truth was at the same time impressed on the minds of the Israelites; and we find, by a reference to the custom many ages afterwards [2 Chron. xxiv. 6; comp. Matt. xvii. 24], that it was religiously observed throughout all succeeding generations. Taxes for merely civil purposes were first imposed under the monarchy. Samuel warned the people, when they clamoured for a king [1 Sam. viii. 10—18], that such would be the case. These taxes were partly in kind [1 Kings iv. 7], partly consisted of personal service, and were to some extent paid in money [1 Kings ix. 15]. We find the people complaining heavily to Rehoboam [1 Kings xii. 4] of the exactions to which they had been subjected under his father Solomon, thus fulfilling the prediction of Samuel as to the experience which waited them under the rule of kings. [See REHOBAM.] But their sufferings under native princes were light when compared with those which they had to bear when they fell under a foreign domination. Josephus informs us ["Antiq." xvii. 11, 4] of the annual amount of taxes paid to the successors of Herod the Great, and mentions specially that Archelaus had one-half of his father's dominions, while the revenue that he derived from it amounted to 600 talents. Reckoning from the data with which we are thus furnished, Whiston computes that Herod's yearly income had been about 1,600 talents (a fourth part having by order of Cæsar been remitted to the inhabitants of Idumæa, and Judæa, and Samaria, under Archelaus, because they had not joined in revolt with the neighbouring provinces); and this, at the rate of 3,000 shekels to a talent, and about 2s. 10d. to a shekel, would amount to a sum of £680,000. We can thus form some idea of the financial burdens which the Jews had to bear after the loss of their independence. The consequence was a state of general disquietude and discontentment. Those heavy taxes especially which were imposed by the Romans, and levied through the publicans, or farmers of the public revenues, excited very great and lasting irritation among the people, which not unfrequently burst forth into open insurrection. It may be noticed further that, besides the regular tax for the

support of Divine ordinances, above referred to, there was additional provision made in special emergencies [Neh. x. 32]. We also find allusion made to a toll, or transit-tax [1 Kings x. 15], and of heavy assessments which the kings, when hard pressed, laid upon the people [2 Kings xv. 19, 20; xxiii. 35]. In the New Testament, the willing and peaceable payment of taxes imposed by competent authority is enjoined upon all the professing followers of Christ [Rom. xiii. 1—7; 1 Peter ii. 13, 14]. [See TRIBUTE.]

TAXING is the term employed in our authorised version to represent the word used by the evangelist [Luke ii. 2], in reference to the transaction which he describes as having taken place "when Cyrenius was governor of Syria." It is now the general opinion of scholars that "enrolment" would be a more correct rendering of the word than "taxing," and "to be enrolled" than "to be taxed" in the previous and following verses. The thing referred to seems to have been simply a registration or census of the people, with a view, no doubt, to ultimate taxation, which, however, might not have actually taken place for a considerable time afterwards. This correction of the translation leads us to notice an explanation which has been proposed of a great chronological difficulty which has been found in the passage. The difficulty is that the taxing under Cyrenius [referred to in Acts v. 37; compare Joseph., "Antiq." xviii. 1, 1, &c.] did not, in fact, take place till some eight or ten years after our Lord's birth. St. Luke is thus supposed to have mixed up the taxing by this Roman governor with the date of Christ's birth, whereas a considerable interval separated the two events. And the explanation suggested is that the evangelist simply states that, at the time to which he refers, the decree for the enrolment had gone forth, and had the effect of bringing Joseph and Mary to Bethlehem, while in the parenthetical clause [Luke ii. 2] he remarks that this registration was first carried out to its proper result several years later, when Cyrenius was governor of Syria. But while this solution of the chronological difficulty so strongly pressed by many rationalistic writers against the accuracy of the sacred historian [see, e.g., Strauss, "Leben Jesu," i. 226, &c.], is not unworthy of consideration, there is a still more satisfactory explanation, which has recently been accepted by many Biblical scholars. The learned German writer, A. W. Zumpt, has shown in his work on Roman antiquities ["Commentationes Epigraphicæ ad Antiquitates Romanas Pertinentes"], in a chapter on the presidents of Syria about this period, that it is almost certain that Cyrenius was governor of the combined provinces of Cilicia and Syria at the time of our Lord's birth, as well as some years afterwards. He reaches this conclusion by a very ingenious joining together of several statements which occur in the classical writers. The most important passage is found in Tacitus ["Annal." iii. 48], in which a brief notice of Cyrenius (Quirinius) occurs. The historian there states, among other particulars, that this Cyrenius subdued the Homonadenses, a kind of freebooting tribe in Cilicia, and that, on this account, he obtained triumphal honours. By a comparison of this with other passages, Zumpt concludes that the event referred to must have taken place a little before the date of our Saviour's birth, reckoning the vulgar era as about four years later than the time at which Christ was actually born. And then, by the consideration that the subjugation of the tribe referred to was evidently a work of difficulty, and was rewarded

with such high honours, it is inferred that Cyrenius must have had a legion under his command, and consequently have been the governor of a province. The question then is, what constituted that province? Cilicia was too small to form the province by itself, and some other convenient territory must therefore have been associated with it under the rule of Cyrenius. And, as Zumpt shows, Syria is the only region which could at the time have been joined in this way with Cilicia; so that, by a most minute and exhaustive investigation, the very statement which has been so often urged as an objection against the correctness of the sacred record turns out to be a striking witness to its accuracy. Another difficulty has been found in the universality which St. Luke ascribes to the enrolment of which he speaks, when he tells us [ver. 1] that "a decree went forth that *all the world* should be taxed." The difficulty here rests upon the fact that no such census of the entire Roman empire is mentioned by any contemporary writer as having at this time taken place. Yet there are notices in several of the classical writers of a *breviarium imperii*, or abstract of the condition of the whole empire, which was ordered to be made under Augustus, and to which, in its application to Judea, the words of the evangelist probably refer. Suetonius ["Aug." cii.] describes this registration as including an account of the number of soldiers in the field, the amount of money in the public treasury, and a statement of the several taxes, with the returns they yielded. Tacitus also, referring to the same thing ["Annal." i. 11], speaks of Augustus having required an account to be presented to him of the number of citizens and allies under arms, of the state of the provinces, taxes, and other public affairs; and as these things could only be ascertained after accurate and comprehensive inquiries into the population, &c., of the several districts, there is every reason to believe that the decree which St. Luke mentions, as bearing upon the Roman world at large, as well as Judea, had reference to this object.

TEBAH, *a slayer of cattle*; son of Nahor, Abraham's brother, by his concubine Beumah [Gen. xxii. 24].

TEBALIAH (in Hebrew, *Tēbhalyāhā*), *whom Jehovah hath purified*; son of Hoshah, a Levite of the Merarite family [1 Chron. xxvi. 11].

TEBETH, a name adopted by the later Hebrews for the tenth month of the year, from the new moon in January to that of February. The Egyptians called one of their months Tybi and Tebi (December 20 to January 20), but the word may be of Persian origin, meaning the cold time of the year [Esth. ii. 16]. [See MONTHS.]

TEHAPH'NEHES. [See TAHAPANES.]

TEHIN'NA, *grace, prayer*; the founder of Nahash, probably belonging to the tribe of Judah [1 Chron. iv. 12].

TEIL-TREE. This is the translation of the Hebrew word *תֵּיל* (*elāh*) in Isa. vi. 13, "as a teil-tree, and as an oak." But as the same word is generally translated "oak," it is difficult to understand why the teil-tree, or linden (*Tilia Europæus*), should have had the preference in the version in this particular instance.

TEKEL, *weighed*. Dr. Pusey observes that the words of the writing upon the wall, to which this belongs [Dan. v. 27], have a twofold meaning, and that Tekel signifies both "weighed" and "light" ["On Daniel," p. 130].

TEKO'A, TEKOA'H, *fastening down* (as a tent); a town on the border of Judah [2 Sam. xiv. 2, 4, 9]. It was to this place that Joab sent for the woman whose feigned affliction was to induce David to call back Absalom. The town was built, or rather strengthened, by Bahoboam [2 Chron. xi. 6]. Jeremiah refers to it in one of his prophetic warnings, "Blow the trumpet in Tekoa" [Jer. vi. 1]. There is a paronomasia, or play upon words, in this passage in the Hebrew, where the word "to sound a trumpet" closely resembles the name Tekoa. The town was twelve Roman miles south of Jerusalem, and six miles from Bethlehem, and it stood upon a hill, near the edge of a wilderness called "the wilderness of Tekoa" [2 Chron. xx. 20]. Ashur, the father of Tekoa, seems to have been its founder or coloniser [1 Chron. ii. 24; iv. 5]. Amos the prophet was a herdsman of Tekoa [Amos i. 1]. [See TEKOTZ.] There is still a village in the same locality called Tekua. Mr. Tristram says, "We came upon Tekua, the ancient Tekoa, which we had not included in our programme, and only recognised it by the large Greek font of rose-coloured limestone, described by Porter, standing among broken columns by the ruins of a Greek church. Besides the church, we saw the remains of a square tower, or fortress, and many of the Jewish so-called 'bevelled stones.' The remains covered several acres, and we had here a more extensive view eastward than the weather had permitted us to obtain from Jebel Fureidia. Bleak, indeed, looked the home of the herdsman of Tekoa—savage and severe the scenery which has clothed his denunciations with their wild and stern imagery" ["Land of Israel," p. 402; Thomson's "Land and Book," p. 606; Sepp's "Jerusalem," i. 528—529]. A very good description and account of the place is supplied by Robinson, who agrees with other writers in representing it as desolate ["Bibl. Res.," i. 486].

TEKO'AH. [See TEKOA.]

TEKO'ITE, inhabitants of Tekoa. [See TEKOA.]

TEL-A'BIB, *hill of corn, cornhill*; the name of a place on the river Chebar. Jerome translates it "acervus novarum frugum" (a heap of new fruits), but it is better to leave it in its original form. The Syriac version reads "Tela-Chib," that is, "the Hill Chib" (perhaps *Chib* means "grief"). The translators of the Greek missed the sense altogether, rendering it *μετῆρος*, or "in mid air," a term which they must have thought descriptive of Ezekiel's position [Ezek. iii. 15]. The river Chebar was either the Euphrates or a tributary, and upon the determination of this problem will depend the direction in which we are to seek for Tel-abib. As observed by Gesenius, a place called Thalaba appears in one of D'Anville's maps, as upon the river Chaboras, but whether this is Tel-abib or not cannot be determined: in Arrowsmith's large map it is called Thalaban, which is apparently intended for the modern name.

TEL'AH, *fracture*; a forefather of Joshua [1 Chron. vii. 25—27].

TELA'IM, *young lambs*; a place where Saul gathered his forces for an attack upon Amalek [1 Sam. xv. 4]. The ancient versions throw no light upon the passage, and no such locality is mentioned elsewhere or now known. Some have identified it with Telem, but on slender grounds.

TELASSAR, or **THELA'SAR**, the obscure designation of a province of Mesopotamia, or Assyria.



RUINS OF TELKOA.

where the "children of Eden" are said to have dwelt [2 Kings xix. 12; Isa. xxxvii. 12]. The word appears in the Targums of Jonathan and Jerusalem for Bezen in Gen. x. 12, and in the Targum of Jerusalem for Ellasar in Gen. xiv. 1, 9. Larissa may probably be connected with this name. In Gen. xiv. 1, 9, the Syriac version has "Dalasar," which also appears in 2 Kings xix. 12 and Isa. xxxvii. 12 of that version. [See ELLASAR.]

TELEM, *oppression*; a gatekeeper of the Temple, in the time of Ezra, who divorced his foreign wife [Ezra x. 24].

TEL'EM, a town of Judah, in the south [Josh. xv. 24]. Its site is unknown, although Mr. Wilton identifies it with Telaim, and finds both at el-Kuseir, in a district occupied by the Dhullam Arabs ["Negeb," p. 86]. The locality in question is more than twenty miles in a direct line south of Hebron.

TEL-HAR'ESHA, or TEL-HAR'SA, one of the places in Babylon from which the captive Jews returned [Ezra ii. 59; Neh. vii. 61]. The word may mean, as Gesenius says, *hill of the wood*; and so it is translated in the Syriac version at Ezra ii. 59. It is unknown.

TEL-ME'LAH, *hill of salt*; a place in Babylon from which captive Jews returned to their own land [Ezra ii. 59; Neh. vii. 61]. First thinks that both it and Tel-harasa were on the Chaboras (or river Chebar); others, however, look for them much farther south. We have no certain evidence of their position.

TEMA, one of the sons of Ishmael, doubtless founder of the tribe of the same name [Gen. xxv. 15; 1 Chron. i. 30; Job vi. 19; Isa. xxi. 14; Jer. xxv. 23].

A place called Teyme appears in Perthes' map of Arabia, 120 miles S.E. of Akaba, and the Arab tribe of Tema may have lived in that district. The Syriac in all cases identifies Tema with Teman, when the tribe is meant, in which it resembles the Greek. Gesenius explains Tema by "desert."

TEMAN, *south*. 1. A grandson of Esau, reckoned with the "dukes" of Edom [Gen. xxxvi. 11, 15, 42]. 2. An Arabian province or country of much importance, and frequently mentioned in the Old Testament [Jer. xlix. 7, 20; Ezek. xxv. 13; Obad. 9; Hab. iii. 3]. It is possible that there was a city of the name of Teman connected with the region so called; such a city, in fact, existed at no great distance from Petra, according to Eusebius. We may fairly suppose that Teman was adjacent to Edom, or nearly so, and that it was somewhere in the south-east of the wide and ill-defined region known to us as Arabia Petraea. The only passage which seems in any way to run counter to this opinion is Hab. iii. 3, where it is said, "God came from Teman, and the Holy One from Mount Paran." Here, according to the ordinary rules of Hebrew parallelism, Teman and Mount Paran would be in one locality. Whatever the precise situation of Teman, the passages above referred to allude to the wisdom, the warlike character, and the future desolation of it.

TE'MANI, THE LAND OF [Gen. xxxvi. 34], seems to be the same with Teman, and is to be explained "land of the Temanite."

TE'MANITE, a man of Teman; a designation applied to Eliphaz, one of Job's three friends [Job ii. 11; xii. 1].

TE'MENI, one of the four sons of Ashur, founder of Tekoa, by Naarah [1 Chron. iv. 6].

TEMPLE. This word may be taken in its most general sense, as a building intended for public worship. Hence it has been applied to the religious edifices of all creeds—pagan, Jewish, and Mahometan, as well as to the churches of Christians. In the Scriptures it is employed literally of Hebrew and idolatrous sanctuaries, and metaphorically of Christ's human body [John ii. 19, 21], of the regenerate [1 Cor. iii. 16, 17], of the Church as a whole [Eph. ii. 21], and of heaven [Rev. vii. 15]: Two Hebrew words are translated "temple" in our Bibles: (1) *heikhal*, which is scarcely ever rendered otherwise than "temple," but does appear occasionally as "palace;" (2) *bayith*, which is almost always translated "house," and only very rarely "temple." The Chaldee word for "temple" is substantially the same as *heikhal*, but is found in the form *heikla*. In the New Testament the words translated "temple" are commonly two: (1) *hieron*, "a holy place;" and (2) *naos*, the regular meaning of which is "temple." Besides these, however, we find *oikos* as "temple" in Luke xi. 51, and *eidoleion* as "idol's temple" in 1 Cor. vii. 10.

The word "temple" first appears in Scripture in 1 Sam. i. 9, where, as in a few other places, it is used of the tabernacle. It is scarcely ever applied to pagan sanctuaries [Hos. viii. 14, where the feminine plural occurs]. Instead of *heikhal*, the word *bayith* is elsewhere appropriated to heathen temples, as in 1 Chron. x. 10. *Heikhal* is, therefore, almost exclusively used to denote the Temple of God which Solomon first built; and to this also *bayith* is sometimes appropriated. In the New Testament the shrines made for the worshippers of Diana are in the Greek called "temples" (*naoi*) [Acts xix. 24], and the fane of Diana is itself termed a "temple" (*hieron*) [Acts xix. 27].

Of pagan temples it is not our intention to speak, further than to observe that we meet with sundry allusions to them in the Old Testament in connection with the idols which were worshipped in them, as Dagon, Ashtaroth, Rimmon, Baal, and others [Judg. xvi. 26; 1 Sam. xxxi. 10; 2 Kings v. 18; xi. 18; xix. 37; Ezra i. 7]. The use of the term *heikhal*, in reference to the tabernacle, shows that it had been adopted to denote the sanctuary of the true God, and it is not unlikely that this was its primary meaning.

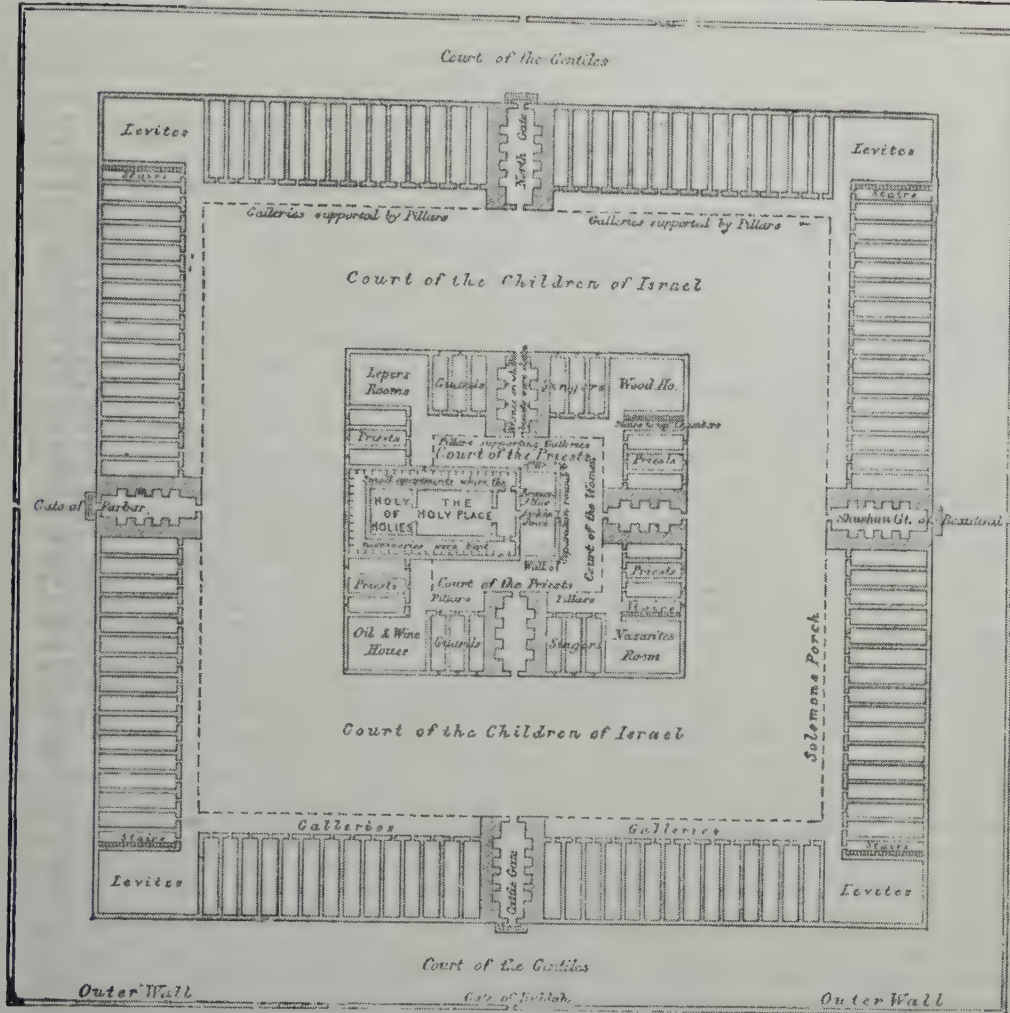
The Temple of Solomon was projected by David, who selected the site and prepared a considerable portion of materials for it. The origin of the idea was remarkable. David had numbered the people, and in consequence of this act a plague visited them. Jerusalem itself was menaced, when the king beheld the angel who had been commissioned to destroy it. This angel appeared to him at the threshing-floor of Araunah. The king's prayers averted the impending danger, and he was commanded to erect an altar at the threshing-floor. He therefore purchased the ground, and set up an altar and offered sacrifice. His pious intentions went further, and he began to arrange for the erection of a splendid sanctuary on the spot in question. But God revealed to him that this must not be, and that Solomon should build the Temple. He therefore charged Solomon to carry out his design [1 Chron. xxi. 15–30; xxii. 1–21; xxix. 1–19].

The site selected is called Mount Moriah [2 Chron. iii. 1], and is unquestionably a portion or the whole

of what is still known as the Temple area, on the eastern side of Jerusalem. [See MORIAH (2).] This site had necessarily to be prepared for its sacred use, and it would seem that a solid and level platform or basis was constructed as the foundation of the Temple [1 Kings v. 17]. Solomon opened communications with Hiram, king of Tyre, requesting his co-operation in the great work. Arrangements were accordingly made, and immense levies of labourers were employed in Lebanon to hew cedar timber, which was afterwards conveyed to Joppa by sea, and thence by land to Jerusalem. The stones employed may also have been partly brought from Lebanon; but, in all probability, they were mainly procured either at or near Jerusalem. Whatever be the meaning of 1 Kings v. 17, 18, it is quite certain that the stones were hewn into shape at the quarry [1 Kings vi. 7]. The chief designer and director of the ornamental metal-work was Hiram, a Tyrian, whose mother was of the tribe of Naphtali [1 Kings vii. 13, 14]. This Hiram superintended the casting of all the brazen decorations and utensils. Seven years were occupied in the erection of the structure [1 Kings vi. 38]. The measurements of the Temple, properly so called, corresponded in their proportions with those of the tabernacle. It was sixty cubits long, twenty cubits wide, and thirty cubits high. The porch was twenty cubits long, and ten cubits high. There were windows in the house, and sundry chambers were constructed around to the height of five cubits. All the buildings were roofed with cedar, and the whole of the interior was lined with cedar. A space of twenty cubits square appears to have been marked off from the interior for the oracle. Gold was employed with profusion for internal decoration. The altar by the oracle was not only overlaid with gold, but was provided with two cherubim, whose outspread wings extended quite across the holy place. As these cherubim stood at each side the altar, the right wing of one and the left wing of the other met in the centre over the altar. These figures were of olive-wood, overlaid with gold. Other similar forms were introduced along with palm-trees and flowers. Olive-wood and fir were used for the internal and external doors and door-posts [1 Kings vi.]. The ornaments and utensils of brass, which Hiram made, are minutely specified, and must have been at once costly, massive, and magnificent [1 Kings vii. 13–47]. Such of the furniture and fittings as were of gold, were also rich and precious [1 Kings vii. 48–51].

When the Temple was finished and furnished, it was consecrated by a solemn service and prayer [1 Kings viii.].

It is not at all possible for us to gather the exact appearance and character of the Temple from the Biblical narrative; yet that is the only trustworthy account we have of it. With its towers, its porch, its colonnades, and its cloisters, all executed in the highest style of ancient art, and adorned with lavish profusion, it must have been a noble object. The vision of the Temple which Ezekiel saw may, possibly in more ways than one illustrate and explain the features of that which Solomon built; but it would be injudicious to regard it as a real description [Ezek. xl. xlv.]. In the preceding details we have followed the numbers in the Book of Kings, but it is worthy of remark that this account is not always exactly the same as that in Chronicles. The greatest difficulty is in the measurement of the porch, which in 2 Chron. iii. 4 is said to have been 120 cubits high—an elevation out of all proportion,



SUPPOSED PLAN OF THE TEMPLE

because it was only 10 cubits wide by 20 long [1 Kings vi. 3]. There must be an error in the text; and, indeed, the Syriac version reads, "And he made a porch in front, its length according to the breadth of the house twenty cubits, and its height twenty cubits." This suggests the origin of the error. Some copyist mistook the word "cubits" for the similar word "a hundred," and substituted the one for the other; such, at least, is our impression. The courts of the Temple are not exactly described, so that we cannot tell the extent of the entire enclosure, although one of the courts is referred to [1 Kings vi. 36]. On the whole, it is clear that the Temple was a collection of contiguous and adjacent structures, rather than a single house.

We may pass over the notices of the fortunes of this famous building with the remark that it was destroyed by the Assyrians, who sacked and burned it [2 Kings xxv. 8, 9; 2 Chron. xxxvi. 17-19]. When Cyrus issued his decree for the rebuilding of the Temple, he ascribed it to a Divine admonition, and provided in the

most liberal manner for the execution of the work. The conduct of the undertaking was entrusted to Zerubbabel and Jeshua, who persevered until they were prevented by their enemies [Ezra i.-iv.]. In the reign of Darius the task was resumed and completed [Ezra v.; vi. 1-15]. Ezra records many most interesting details connected with this Temple; and some of the prophets refer to it repeatedly. Ezra only gives some of the dimensions from the decree of Cyrus, which allows sixty cubits for the breadth and the same for the height [Ezra vi. 3]; but this is too vague and uncertain to help us, and our chief source of information for the second Temple is Josephus. The Temple measures of Ezekiel, already alluded to, render us no more assistance in regard to the second Temple than to the first. Under these circumstances, it must be owned that our knowledge of Zerubbabel's Temple is not equal to what we have of Solomon's. The following remarks from Jahn, in reference to Zerubbabel's Temple, deserve quotation:—"The old men who had lived to see the foundations laid, predicted that it would

be inferior to the Temple of Solomon. To how great an extent their anticipations turned out to be true, there is nothing stated which will enable us precisely to determine. This, however, is clear—that its treasures, which arose from the annual contribution of a half-shekel by every Jew, wherever he might be" [see *TRIBUTE-MONEY*], "and from the presents of proselytes and the heathen, became enormous. It was by the aid of these treasures that the immense walls around the bottom of Mount Moriah were erected. But in this Temple there were only one candlestick and one golden table. The ark of the covenant, the holy oil, the Urim and Thummim, and the sacred fire were gone, as well as that singular cloud, the shekinah, which anciently was seen over the tabernacle, and had afterwards filled the Temple. The Maccabean princes built a tower, which they called Baris, on the north side of this edifice. Herod rebuilt, enlarged, and adorned it, and named it Antonia, in honour of Mark Antony. Alexander Jannæus separated the court of priests by a wooden trellis from the court of the Israelites" ["*Biblical Archaeology*"].

The records which remain concerning the second Temple are interesting. The Samaritans erected a rival Temple upon Mount Gerizim. Alexander the Great is reported to have visited the Temple at Jerusalem. It was defiled by Antiochus Epiphanes, who not only plundered it of its treasures, but offered idolatrous sacrifices upon its altar. This was about B.C. 170, and further indignities were heaped upon the holy house two years later. Not only was the Jewish worship abolished, but the Temple itself was dedicated to Jupiter Olympius. About the same time the Samaritan Temple was similarly dishonoured. The Temple at Jerusalem was recovered and restored by Judas Maccabæus, as related at length in the Apocryphal books of Maccabees [1 Macc. iv. 36—61; 2 Macc. x. 1—8], and by Josephus ["*Antiq.*," xii. 7].

After an existence of about five hundred years, time and violence appear to have caused many dilapidations, and Herod proposed to pull down the Temple and to rebuild it on a magnificent scale. He is usually supposed to have entered upon this work sixteen years before the birth of our Saviour; but the vastness of the labour and cost, and other circumstances, prevented the actual completion of the structure for many years. Prideaux says: "Herod, after two years' preparation, made ready all materials for the new building of the Temple, pulled down the old edifice, and began the erecting of his new one just forty-six years before the first passover of Christ's personal ministry, at which time the Jews told him [John ii. 20], 'Forty and six years hath this Temple been in building.' For although forty-six years had then passed from the time this building was begun, and in nine years and a half it was made fit for the Divine service, yet a great number of labourers and artificers were then still continued at work, for the carrying on of the outbuildings, all the time of our Saviour's being here on earth, and for some years after, till the coming of Gessius Florus to be governor of Judea, when 18,000 of them being discharged at one time [Josephus, '*Antiq.*,' xx. 1], after that, for want of work, they began those mutinies and seditions which at last drew on the destruction of Jerusalem, and the Temple with it" ["*Connection*," pt. ii., bk. ix.]. The actual completion of Herod's Temple was in A.D. 64, or, according to some, A.D. 65 [Lewin's "*Fasti Sacri*," 336]. Josephus ["*Antiq.*," xv. 11] supplies minute details respecting this Temple. It was 100 cubits in length, and in its construction

were employed stones twenty-five cubits long, eight high, and twelve wide [comp. Mark xiii. 1, 2]. It was magnificently wrought and decorated within and without. Large and splendid cloisters were erected around it. The sides of the hill on which it stood were built up with massive walls, and the upper area was filled in and levelled. A citadel was erected on the north side, and in this the vestments of the high priest were deposited: it was called the Tower of Antonia. On the west there were four gates to the enclosure, and there were also gates on the south. Within the enclosure were three courts or open spaces: the first, surrounded by the outer wall; the second, which must not be entered by Gentiles, was the court of the Israelites, with a wall surrounding it, and reached by steps; the third was the court of the priests, and contained the altar. There was also the court of the women, between that of the Gentiles and that of the Israelites. There was a gate in the outer wall, on the east side, and this was called Beautiful [Acts iii. 2]; it was of immense size, and decorated with gold and silver. There were also other gates in various directions. Everything connected with the building was on the grandest scale, and the ornaments were of the most sumptuous character [Jahn's "*Biblical Archaeology*"]. The area enclosed by the buildings measured 400 cubits every way. When we come to a minute examination of the statements of Josephus, and other Jewish authorities, we find serious discrepancies, which in our time have caused much discussion. In a work of this kind it is not necessary to enter into the controversy, and we therefore omit the discordant figures altogether. All agree that the Temple of Herod was larger, and possessed greater architectural pretensions than its predecessors. True, it was destitute of some things which appeared in the former, but it was constructed by those who would avail themselves of the lessons of European art, and who spared nothing which could conduce to the glory of its appearance. Dean Stanley, speaking of Solomon's Temple, says: "It differed from the later Temple of Herod, partly by its more primitive character, partly by its greater freedom" ["*Lectures on Jewish Church*," ii. 21]. He says again, "Of the two main differences from pagan temples, the first was more fully brought out in the sanctuary of Herod than in that of Solomon but still was conspicuous in both; namely, the absence of any statue or sacred animal to represent the indwelling Divinity" [p. 222].

Herod's Temple, as is well known, was short-lived; it fell when Jerusalem was destroyed by the army of Titus. A few of its spoils are still depicted on the Arch of Titus at Rome, and fragmentary relics may yet be observed at Jerusalem; but these belong rather to the outworks than to the Temple itself. Josephus has written an account of the final catastrophe, but it is too long to be abridged ["*Wars*," vi. 4, 5]. The outer buildings were first destroyed, partly by the Jews and partly by the Romans, and in the end the Temple itself was burnt by the victorious soldiers (August 5, A.D. 70). It was never rebuilt. The abortive attempt of Julian the Apostate is scarcely deserving of mention.

By common consent, the Jewish Temple stood in the large space on the east side of Jerusalem, now called the Haram esh-Sherif. This space measures 1,530 feet on its eastern side, and 926 on the south. The other sides are a little longer. The question which has given rise to so much discussion is, what part of the Haram esh-Sherif was the true site of the Temple? On looking at the ground we observe that it is tolerably

level, but has a sort of platform in the centre, about fifteen feet above the general level, and reached by steps. The central platform is 550 feet long, by 450 wide. In the middle of it now stands a mosque, beneath the dome of which is a projecting rock, sixty feet wide, and five feet high, and with an irregular surface. This rock is regarded by the Moslems with much veneration, as the spot where the holy altar stood. If they are right, the Temple stood here, and this opinion has been generally held. The rock we have mentioned is pierced, and from it a channel appears to exist, leading to what is called the Fountain of the Virgin, in the Kidron valley. At the south-eastern corner of the Temple area also there are large vaults and reservoirs. [See JERUSALEM.] Near the south-western corner of the Temple area there is another mosque, called the Mosque el-Aksa, and this has been claimed as the true site of the Temple. It is a very interesting structure, and in all likelihood stands where Justinian once erected a Christian church, portions of which seem to exist.

In opposition to most writers, Mr. Fergusson and his followers have maintained that the mosque in the centre, known as the Kubbet el-Sukhrâ, or "Dome of the Rock," is the church which Constantine erected over our Lord's sepulchre; while the Mosque el-Aksa stands where the Temple stood. We can accept neither of these opinions. It seems every way unlikely that the Temple should have been constructed in the position thus claimed for it, and yet the new opinion has been advocated with great ingenuity and learning, and not without success, as appears from the number of critics who have adopted it. The arguments are partly architectural, and partly based on ancient authors, but involving too many details and technicalities to be satisfactorily exhibited here in the brief space at our disposal. On the one hand, all agreed till recently that the Temple stood near the Kubbet es-Sukhrâ, and a diligent study of the site and of ancient authors excited no doubt in their minds. But, with the very same materials before them, others have come to quite a different conclusion. Probably the great majority will continue, as we do, to adhere to the old traditional view; but the other has taken too firm a hold to be soon, if at all, abandoned. [Mr. Fergusson may be referred to as the chief writer who advocates this theory on scientific grounds. For the literary arguments, see "The Temple and the Sepulchre," by the Rev. S. Smith.]

Amid the difficulties which confessedly beset the inquiry, and the varying shades of opinion which have been patronised, it is satisfactory to observe that all whose ideas are worthy of respect place the site of the Temple within the large space to which we have referred; and all find relics and traces of buildings belonging to that Temple. It is therefore, in effect, only a question of a few yards more or less; and when we call to mind the long ages and vast changes which have passed over the spot since Solomon built the house of God, we can but wonder and be thankful that we have evidence so strikingly confirmatory of that memorable event. The holy and beautiful house has ceased to exist for eighteen centuries; a thousand years had then elapsed since it was first founded; and yet at this day Jews, Christians, and Mohammedans are agreed as to the area in which it once stood. That area is the Haram esh-Sherif.

TEMPTATION. In its original significance, "to tempt" simply means "to try," "to put to the test," "to prove." Hence, because the command to sacrifice

Isaac his son tested and proved the strength and constancy of Abraham's faith, it is said that "God tempted Abraham" [Gen. xxii. 1]. Hence, also, solicitation to evil, whenever proceeding, whether from within or without, is called temptation; and as to lead into sin is the great purpose of that vast moral machinery of evil of which Satan is the great chief and head, he is called "the tempter" [Matt. iv. 3]. Hence, again, affliction, persecution, &c., are of the nature of trials or temptations [James i. 2, 3, 12], because they put our faith and submission to God to the test, whether they are genuine and steadfast or not.

TEMPTATION, THE, of Jesus Christ in the wilderness, as described in detail by St. Matthew and St. Luke, and more briefly by St. Mark [Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13], has long been the subject of rationalistic assault. Almost every possible theory has been invented for the purpose of getting rid of the objective reality of the personal conflict with the devil which the Gospel narrative so distinctly and positively describes. Sometimes the history has been supposed to be the graphic description of an inward spiritual exercise and trial, the object being in this case to disprove the personal existence of Satan. The inevitable consequence of this view is not only to overthrow the literal accuracy of the evangelistic narrative, but also to set aside the fundamental doctrine of Christ's sinlessness, and therefore to destroy the entire truth of redemption. All the synoptical Gospels affirm in the most positive and unmistakable language, that the temptation proceeded directly from the devil. There is not a syllable to justify the supposition that the word is used for the personification of evil, but the contrary. Moreover, if the tempter were not a real, living, active being, external to Christ, the suggestions which constituted the temptation must have proceeded from our Lord's own heart, from some evil principle or emotion of his own mind—a horrible alternative, for it makes Him a partaker not only of our infirmities, but also of our sinfulnesses. What in that case becomes of his divinity, or of the worth of his atonement? Others stop short of this extreme of impiety, but refuse to accept the narrative in its literality. Schleiermacher himself admits, that "if Jesus ever harboured such thoughts as the tempter is said to have suggested, even in the most evanescent manner, he would no longer be Christ;" and, he adds, "this explanation appears to me the worst theological outrage that has been committed against him" [Essay on St. Luke]. He makes it to be a mere parabolical narrative, which was afterwards misunderstood! Meyer supposes the temptation to have been a dream. Even Neander, while admitting that the temptation was not an inward one, proceeding from the mind of Christ, but external, and the work of Satan, denies that the individual features of the narrative are to be literally taken, and gives his opinion that the account is but a symbolical form of an historical truth. In opposition to all these and similar theories, the literal veracity of the history in all its parts must be insisted upon, and the narrative be accepted as a simple and truthful description of an attempt made by Satan, in his own person, and in a form visible to Jesus Christ, first to undermine, and then boldly to overthrow his confidence in God, and his entire submission and obedience to his Father's will. The importance of the temptation in its bearing upon Christ's own character and work, and upon the relation in which He stands to ourselves; the illustrative evidence which it supplies of such texts as Heb. ii. 18 and iv. 15; and the

insight which it affords into the reality, the nature and objects of Satanic temptation, are topics the comprehensive treatment of which belongs more especially to the department of the theologian and the commentator. [See CHRIST, JESUS CHRIST, SATAN.]

TEMPTER. [See SATAN.]

TEN COMMANDMENTS. [See COMMANDMENTS, TEN.]

TENT. Several words are thus rendered in the English version. 1. *Ohel*, so called, Fürst says, from its circular form. 2. *Kubbah*, with reference to its dome-like shape. 3. *Mishcan*, because it was a place to lie down in. 4. *Succah*, a booth or tent formed of boughs, or covered with boughs, and the like. The original ideas of these terms appear to be often lost sight of in their actual use, but it is well to remember them as suggestive of the various kinds and intentions of tents, tabernacles, and booths. The facility with which tents are erected, taken down, and carried from place to place, has always been favourable to their employment by nomadic and unsettled tribes. The construction of the most celebrated of all tents, the Jewish tabernacle, is considered in the article TABERNACLE; and the structure of houses in general is dealt with in the article HOUSE; here, therefore, we shall strictly confine ourselves to certain particulars relating to tents.

The antiquity of the use of tents is very great. In Gen. iv. 20, we read that Lamech's son Jabal was "the father of such as dwell in tents," which signifies that he introduced the practice. After the flood, Noah, and the patriarchs generally, are represented as dwellers in tents down to the time when they went into Egypt [Gen. ix. 21, 27; xii. 8; xiii. 12; xxvi. 17; xxxv. 21]. At the exodus, tent-life was resumed during the forty years in the wilderness [Exod. xvi. 16; Numb. xi. 10; xvi. 27; xxiv. 2, 5; Dcut. xxxiii. 18; Josh. vii. 24]. Even after obtaining possession of the promised land, the use of tents was not wholly abandoned by the Israelites [Josh. xxii. 4, 6]. During military cam-



Arab Tent.

paigns, and on other occasions, they continued to be employed for many ages. Certain foreign tribes and nations appear to have always kept up the custom of living in tents, like the Bedouin and others at the present day [1 Sam. xvii. 54; 2 Kings vii. 7; 1 Chron. iv. 41; v. 10; Ps. cxx. 5; Song of Sol. i. 5; Isa. xiii. 20; Jer. xxxv. 7]. In the New Testament times we find St. Paul spoken of as a tentmaker [Acts xviii. 3], and we have evidence enough to show that, both in civil and in military life, tents have always occupied a prominent place in the East. Arabian tents have frequently been described. Mr. Tristram visited

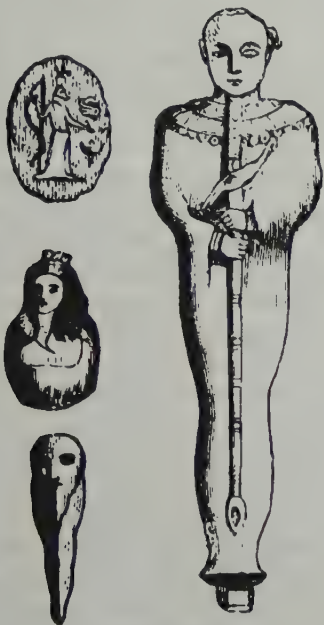
an encampment of about twenty Bedouin tents, and thus records his observations concerning the tent of the sheikh: "Leaving our horses in charge of the various ragged retainers, who came rushing round us, we stepped across some tent ropes, and under a large black tent, open in front, found an abundant display of cushions and Turkey rugs spread on the ground. One-half of the tent was hermetically closed to view, though through a slit there occasionally protruded the noses and eyes of sundry secluded little girls; but no women appeared, even at the chinks. The carpets were thickly folded, and backed by cushions; and taking off our spurs and boots, we reclined in Arab fashion, having first, as etiquette required, piled our arms against a pole in the outer corner. The cushions were spread along two sides of a square, and the sheikh very carefully motioned us to our places, according to what he considered our seniority" ["Land of Israel," p. 281]. The black tents are of hair-cloth, and are stretched upon wooden frames, as we may call them, and are fastened in their places by ropes, tied to tent-pins driven into the ground with a mallet. It was the tent-pin and the mallet with which Jael slew Sisera [Judg. iv. 21, 22]. Ordinary tents are usually very simple structures, but we read of Oriental state tents or pavilions of extraordinary size and magnificence. Common Arab tents are not above five or six feet high, and are rather flat and square. At a distance they seem like little more than black specks upon the ground. Yet in and around these simple dwellings multitudes, in all ages, have been born, and have lived and died. The frail nature of the structure, and the ease and frequency of its removal, supplies a fit and touching emblem of "this earthly house of our tabernacle" [2 Cor. v. 1].

TERAH, *delay*; the father of Abram, Nahor, and Haran [Gen. xi. 24]. All that we know of him beyond this is the fact that his dwelling-place was in Ur of the Chaldees [ver. 28], where he served other gods [Josh. xxiv. 2], and that from Ur he migrated to Haran, remaining there till his death, at the age of 205 years [Gen. xi. 31, 32]. Some notice of the chronological difficulty arising out of the apparently discrepant statements of the historical narrative and the speech of Stephen before the Sanhedrim [Acts vii. 4], and the manner of its probable solution, will be found in the article on the proto-martyr. [See STEPHEN.]

TERAPHIM. As this word occurs more often in the Hebrew than in the English version, it seems desirable to note all the texts in which it is found in the original [Gen. xxxi. 19, 34, 35; Judg. xvii. 5; xviii. 14, 17, 18, 20; 1 Sam. xv. 23; xix. 13, 16; 2 Kings xxiii. 24; Ezek. xxi. 21; Hos. iii. 4; Zech. i. 2]. An examination of these passages will show that whether translated "idol," "idolatry," and "image," or left untranslated, teraphim denotes a figure in human shape, and usually an idol. Wherever mentioned in connection with religious uses, the teraphim is never spoken of with approval. Its employment by superstitious and perverted worshippers of Jehovah, is no evidence of its acceptableness. On the other hand, we discover that it was one of the evils that Jonah rooted out [2 Kings xxiii. 24]. The allusion in Hosea is no proof that teraphim were allowed: the passage indicates that Israel would be without political institutions, and would have no perfectly organised religion, either true or false. The ephod symbolises the true religion and its priesthood, while the teraphim are a symbol of idolatry into which they should not fall,

even in the ruin of their Church. The prophecy finds its realisation in the condition of the Jews at the present day.

The word "teraphim" is plural in form, and never appears in the singular. Its origin is obscure, and



Teraphim.

considerable difference of view has prevailed respecting the object or objects to which it refers. Its human form to some extent seems necessarily implied by the conduct of Michal [1 Sam. xix. 13-16]. That it was used in divination is also manifest from the texts in Ezekiel and Zechariah. It is usually supposed that the teraphim corresponded with the Roman *lares* and *penates*, or household gods. The Jewish Rabbis have wonderful conceits upon the subject, as the curious may see in Buxtorf's great Lexicon [fol. 2,660-2,664].

TERESH, *severe*; a eunuch of Ahasuerus, who conspiring with a fellow-eunuch to murder his master, was informed against by Merdecas, and hanged [Esth. ii. 21; vi. 2].

TERTIUS, *the third*; a Christian of Corinth employed by St. Paul as amanuensis in writing to the Romans [Rom. xvi. 22].

TERTULLUS, *the third*, being a variation of the name **TERTIUS**; an advocate employed by the Jews to conduct the prosecution of Paul before Felix. His Latin name indicates that he was of Roman origin [Acts xxiv. 1].

TESTAMENT. This word has more applications than one in the English Bible. The first and proper meaning is that of "will" (*testamentum*), which is called a testament by way of eminence, because no document more needs to be properly attested. The second signification is that of *covenant*, or solemn mutual agreement between certain contracting parties. The terms employed in the original text, and other matters connected with the general question, have been already introduced in the article **COVENANT**, and need

not be repeated here. With regard to the familiar use of the word "testament," as denoting a legal instrument executed by a person in his lifetime for the disposal of his possessions after death, little need be said. In Roman law this was a very important matter, and so it was among the Greeks, but the allusions to their practices are few in Scripture [Smith's "Dictionary of Greek and Rom. Antiq.," art. *Testamentum*; Robinson's "Antiq. of Greece," bk. i., chap. xxxiv.]. Among the Hebrews, wills, in the ordinary acceptation of the term, appear not to have been known, but property descended in accordance with certain fixed rules. Whatever was disposed of by the special act of the owner seems to have been in the form of a gift, bestowed probably in the presence of witnesses.

TESTAMENT, NEW AND OLD. The terms "New Testament" and "Old Testament" do not occur at all in the Bible in the sense in which we use them, as denoting the two great divisions of the Bible. We do read of the "new testament," but it has quite a different meaning. [See **COVENANT**.] The nature and contents of the Old and New Testaments, as two collections of inspired books, are considered in the article **CANON**. The contents of the Hebrew Old Testament are ordinarily arranged in the following manner:—

1. The Pentateuch, otherwise called "the Law," comprising the five books of Moses.
2. The former prophets, including Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings.
3. The latter prophets, consisting of Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
4. The Hagiographa, or Scriptures—namely, Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

The order of these books is not the same in all Hebrew copies, where the five Megilloth (Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther) sometimes come immediately after the Pentateuch, and sometimes at the very end of the Bible. But while the order sometimes varies, the books are always the same. This is not the case with all the versions, where not only is there diversity of arrangement, but of contents, and apocryphal books frequently make their appearance. [See **APOCRYPHA**.]

The New Testament is usually arranged as follows:—

1. The four Gospels and the Acts of the Apostles.
2. The fourteen epistles of St. Paul.
3. The seven Catholic Epistles.
4. The Book of Revelation.

This order is often varied in Greek MSS., and in some versions, where some of the books are wanting. [See **CANON**.] For example, it is by no means uncommon for the Catholic epistles to precede the Pauline epistles.

All the canonical books of the Old and New Testament are treated of in this work in their proper alphabetical order.

TETH, ט, the ninth-letter of the Hebrew alphabet. Its consonantal power is that of *t*, and as a numeral it stands for 9 [Ps. cxix. 65]. [See **ALPHABET**.]

TETRARCH, the ruler of the fourth part of a province or country [Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1]. The tetrarchs mentioned in the New Testament were all princes subsidiary to Rome.

THADDÆUS, *breast*; a name given by St. Mark to one of the twelve apostles [Mark iii. 18]. In the parallel list given by St. Matthew, the name occurs as the surname of "Lebbeus" [Matt. x. 3]. St. Luke leaves out these two names, and inserts instead, "Judas, the brother of James, the son of Alphaeus" [Luke vi. 15, 16]. St. John speaks of a "Judas, not Iscariot" [John xiv. 22]; and the General Epistle of Judas, or Jude, is written by the brother of James. These texts point to the truth of the generally received opinion that the four names are those of Jude. [See JUDE.] Nor is there anything in the ancient MSS. to prove the reverse, the chief objection to it being the singularity of the occurrence.

THA'HASH, *that keeps silence*; the third son of Nahor, by his concubine Reumah [Gen. xxii. 24].

THA'MAH, *laughter*; otherwise **TAMAH** [Ezra ii. 53]. [See TAMAR.]

THA'MAR, *a palm tree*; the New Testament name of TAMAR [Matt. i. 3]. [See TAMAR.]

THANK-OFFERING. [See PEACE-OFFERING.]

THA'RA, the New Testament form of **TERAH** [Luke iii. 34]. [See TERAH.]

THAR'SHISH. 1. [See TARSHISH.] 2. A Benjamite, the son of Bilhan [1 Chron. vii. 10].

THEATRE. No trace of a theatre, or of theatrical performances, appears among the Hebrews. In the New Testament the only theatre actually mentioned is that of Ephesus [Acts xix. 29, 31]. The theatre in question was a magnificent structure, and its ruins still exist. In its general form it consisted of a semicircle, in the centre of which was an arena, or space, from which tiers of seats rose in widening semicircles, one above and behind another. The arrangements made for the performers, and the various performances and exhibitions, were most elaborate, and on an enormous scale. Mr. Falkner says, "The theatre must have been the largest one ever executed. Its diameter, as ascertained by Mr. Cockerell, was 600 feet, which is forty feet more than the major axis, or the longitudinal diameter of the Colosseum. According to this, and allowing fifteen inches to each person, it would accommodate 56,700 persons, a number which will give us some idea of the size of the theatre, when we recollect that Drury Lane theatre holds only 3,200 seats, and old Covent Garden held 2,800. The proscenium of the theatre, with its accompanying parts, is entirely gone; not a seat is remaining" ["Ephesus and the Temple of Diana," p. 102]. The Ephesian theatre has become more dilapidated in modern times, but, as Mr. Falkner goes on to say, "The mention of the theatre of Ephesus will call to the mind of every one the incident which happened in it to St. Paul." On the structure and arrangement of Grecian and other ancient theatres, the reader may consult "The Theatre of the Greeks," by Dr. Donaldson, or the article *Theatrum* in Smith's "Dictionary of Greek and Roman Antiquities." In apostolic times some theatres had been erected in the Holy Land. Josephus mentions the theatre which Herod built at Jerusalem, and also an amphitheatre ["Antiq.," xv. 8, 1], as well as the theatre and amphitheatre which he set up at Caesarea ["Antiq.," xv. 9, 6]. From Josephus also we learn that it was in the theatre at Caesarea the solemn events occurred recorded in Acts xii. 21—23, where Herod Agrippa was smitten with death ["Antiq.," xix. 8, 2]. The ruins of a Roman theatre

are still to be seen near Caesarea. It is 166 feet in diameter [Thomson's "Land and Book," pt. ii., chap. xxxii.].

THEBES. [See NO-AMON.]

THE'BEZ, perhaps *brightness*; a place in the vicinity of Shechem. It was besieged and taken by Abimelech, who, nevertheless, was there again [Judg. ix. 50—55]. This event is referred to again in the only other place where Thebez is named [2 Sam. xi. 21]. The site is identified with the modern Tubas, about twelve miles N.E. of Nablus [Robinson's "Biblical Researches," ii. 317; Van de Velde's "Memoir," 352].

THEL'ASAR [2 Kings xix. 12]. [See TELASSAR.]

THEOPHILUS, *friend of God*; the name of the Christian convert to whom the evangelist St. Luke in the first instance dedicated or ascribed the Gospel which bears his name, and also the Acts of the Apostles [Luke i. 3; Acts i. 1]. Although it has been doubted by some writers, and that even from a very early period, whether Theophilus was a veritable person, or merely a name intended to apply to every pious reader of the Gospel, there seems really no reason to question the fact; while the designation "most excellent" indicates that he occupied a somewhat distinguished official position and rank. The name suggests that he was a Gentile, but whether Greek or Roman is uncertain; and the object for which the evangelist desired to give him a true narrative, first, of the life of Christ, and second, of the planting of the Church, leaves no doubt of his being a Christian. But beyond this all is vague conjecture, and, in the absence of the slightest trustworthy clue to guide us, it would be but a waste of time and space to discuss the opinions which have been advanced concerning him, or the attempts which have been made to construct even the briefest outline of his history.

THESSALONIANS, FIRST EPISTLE TO THE. The authenticity of this epistle has been almost universally admitted. Only in the most recent times, and by the most arbitrary criticism, has any attempt been made to deny that it is a genuine production of the Apostle Paul. Baur, and some of his followers, have, on purely subjective grounds, endeavoured to cast discredit on its apostolic origin and canonical authority. But how little success has attended their efforts is sufficiently obvious from the fact that these have met with no acceptance even at the hands of many unduly sceptical critics. Credner, De Wette, and Professor Jowett join with Bleek, Ellicott, Alford, and almost all other writers on the epistle, in pronouncing it, beyond question, an authentic work of St. Paul. In a word, when it is simply remarked that Baur's leading argument against the Pauline origin of the epistle is that it seems to him of too general and indefinite a character to have proceeded from the apostle, enough has been said to show the weakness of all rationalistic objections against the authenticity of the epistle, and to lead our readers to rest in the opinion which has ever ascribed it to him whose name it bears.

Time and Place of Writing.—A peculiar interest attaches to this epistle, as having been the first written of all those precious works of St. Paul which have come down to us. In almost all the MSS. of the New Testament, Athens is mentioned as the place where this epistle was written. But it is now universally admitted that this is a mistake. It was probably a hasty and erroneous inference from chap. iii. 1—a passage, however, which tends rather to prove the

contrary, inasmuch as it implies that, at the time of writing this epistle, the apostle was no longer at Athens. Our real guide, both to the time and place of composition, is to be found in chaps. i. 1; iii. 6; compared with Acts xviii. 5. We read, in the passages of the epistle referred to, that both Sylvanus and Timotheus were then with Paul—Timothy having returned to the apostle as the bearer of tidings from Thessalonica. We also learn, from the passage in the Acts, that it was at Corinth Silas and Timotheus rejoined the apostle, on their return from Macedonia. The epistle, therefore, could not have been written previously to St. Paul's abode in that city; and it is probable he would not be long in writing to the Thessalonians, after Timothy arrived with his report regarding them. Now, we know that St. Paul was a long time at Corinth [Acts xviii. 11, 18], and left that city to spend Pentecost in Jerusalem, in the year 54. Assuming, then, that the epistle was written at an early period of his lengthened residence in Corinth, we fix on that city as the *place* of its composition, and its *date* as having been at the end of A.D. 52, or beginning of A.D. 53.

Readers and Object of the Epistle.—It is addressed [ver. 1] "to the church of the Thessalonians." We have an account of the founding of this church [Acts xvii. 1—9] by St. Paul, in company with Silas and Timotheus. As usual, the apostle first addressed himself to the Jews in Thessalonica. A few of them believed, but the majority evinced the bitterest animosity against the apostle and the doctrines which he preached. Far greater success attended him among the Gentiles. We are told [Acts xvii. 4] that "of the devout Greeks a great multitude believed, and of the chief women not a few." There can be no doubt, then, that the Thessalonian church was principally composed of Gentile converts; and with this conclusion the manifest purpose of the epistle is in perfect harmony. The apostle had just received fresh accounts from Timotheus of the state of the Thessalonian church. These were, on the whole, very encouraging. The converts there had nobly endured the many trials which they had to bear. But dangers had developed themselves among them, and to guard against these was the object of the apostle in this epistle. They had taken a one-sided view of the preaching of Paul in reference to some points connected with the coming of Christ, and were, in consequence, verging towards errors which vitally affected both their spiritual comfort and their practical conduct in the world. The great Gentile vice of impurity had also threatened to disgrace them. The apostle, therefore, sets himself to guard them both against those doctrinal errors which sprang from defective or perverted views of his preaching, and against those deadly sins which, as Gentiles, they had been accustomed to practise, but which were utterly abhorrent to their profession as Christians. The *readers* of this epistle, then, were, for the most part, Gentile converts; and its leading *object* was to urge them to a life of purity, while many considerations were at the same time adduced to comfort them under the trials which they were called to endure.

Character and Style of the Epistle.—The first epistle to the Thessalonians is distinguished from the other writings of St. Paul by its peculiar *tenderness*. The apostle evinces the truest sympathy with those to whom he writes. Their very errors are hinted at rather than openly censured. It has been imagined by some critics that this earliest epistle of St. Paul presents points of contrariety to those which he wrote

at a later period. In regard to the second coming of our Lord especially, it has been thought that he here employs language which he avoids in subsequent epistles. The best answer to such an objection will be found in the apostle's own explanation of his language, which is furnished in his second epistle to the Thessalonians. No doubt, in this first epistle, special prominence is given to the doctrine of the second advent. But there is not a shadow of discrepancy between this epistle and the other writings of St. Paul, either in regard to the point which has been mentioned, or any other. Every fair and candid reader will perceive a perfect harmony of doctrine between this, the first epistle of the apostle, and all the other writings which we possess under his name.

Contents of the Epistle.—These may be distributed into the seven following heads. The *first* section [chap. i. 1—5] comprises the salutation and the apostle's fervent expression of gratitude for the general excellence and the practical piety by which the Thessalonians were distinguished. The *second* section [chap. i. 6—10] refers more particularly to the fact that the Thessalonians had not shrunk from suffering for the faith which they professed, and bears testimony to the great effect which their conduct had had upon the whole adjacent region, and the high reputation which they had everywhere acquired. The *third* section [chap. ii. 1—13] contains a tender and earnest appeal to the Thessalonians as to the manner in which Paul and his associates had conducted themselves among them. And then the *fourth* section [chaps. ii. 14; iii. 1—13] naturally follows up this by earnest assurances to the Thessalonians as to the deep interest which Paul still felt in their spiritual prosperity, and the fervent desire he had cherished to pay them another visit. This having proved hitherto impossible, he had sent Timotheus unto them, and he now gratefully declares how much he had been cheered, in the midst of his many troubles, by the encouraging reports which had been brought to him regarding them. The *fifth* section [chap. iv. 1—12] contains an urgent address to them to guard against those sins of the flesh which so disgraced the heathen world, and to aim at a constant increase in holiness, remembering that their *sanctification* was the great end which God desired to see accomplished. The *sixth* section [chap. iv. 13—18; v. 1—11] is of both a consolatory and admonitory character. The *seventh* section [chap. v. 12—28] comprises a number of brief, pithy, and solemn exhortations, all bearing on that increase in *holiness* which it was the apostle's earnest desire to foster in the Thessalonian church.

THESSALONIANS, SECOND EPISTLE TO THE. The authenticity of this epistle is as certain as that of the first. It is marked throughout by the Pauline method of thought and expression, and it is also ascribed to the apostle by the most ancient and competent witnesses. The objections to its Pauline origin and canonical authority were never heard of till started by the German rationalists in modern times. These objections, as stated by Kern, Baur, and others, are of the most capricious and arbitrary character, and leave the apostolic origin of the epistle totally unaffected.

Time and Place of Writing.—Some critics, such as Grotius and Ewald, have very groundlessly imagined that this epistle was written *before* that which is called the First Epistle to the Thessalonians. The opposite conclusion is plainly to be derived from the epistle itself. This appears both from the general character of the writing, which clearly has reference to some previous communication, and also from special passages

which it contains [see chap. ii. 13, and perhaps also ii. 2]. It is doubtful whether the second passage here referred to bears on the previous authentic epistle of the apostle which the Thessalonians had received, or on letters which had been forged under his name. But there can be no doubt that the first passage alludes to an epistle which he had previously sent them, and thus we are led to date this writing some time after that which has been considered in the preceding article. *How long* after cannot be exactly determined; but the probability is that no very lengthened period elapsed between the writing of the first and the second epistle. Silvanus and Timotheus were still with St. Paul [chap. i. 1], and a few months perhaps sufficed to bring to the apostle an account of the misunderstanding which had arisen in the Thessalonian church in regard to the language he had employed with respect to the second coming of Christ. If, then, the first epistle was written during the early period of his stay at Corinth, we shall probably not be far wrong in dating this epistle from the same place, some months later—that is, about the end of A.D. 53.

Readers and Design of the Epistle.—The readers were evidently the same as those addressed in the first epistle. And the great object now contemplated by the apostle was to correct some misconceptions which had arisen among the Thessalonians, as to the language he had employed respecting the second advent of Christ. How these mistakes had originated, and in what they exactly consisted, has been matter of dispute. Some deny that the first epistle had anything to do with them, and attribute them wholly to those spurious writings which had been circulated among the Thessalonians in the name of the apostle [chap. ii. 2]. Others, with more probability, conceive that, while fictitious letters may have been put into circulation under the name of St. Paul, still the mistake of the Thessalonians, which the apostle now labours to correct, was based upon a misunderstanding of his language in the first epistle. In what then consisted that mistake? According to the rendering of chap. ii. 2, adopted in our authorised version, it amounted to a strong and agitating belief that “the day of Christ was at hand.” How easily such an inference might have been drawn from the first epistle will be obvious to every reader [comp. 1 Thess. iv. 17; v. 2, 3, &c.]. But, according to some expositors, among whom Dean Alford is prominent, the mistake of the Thessalonians consisted in the imagination that the day of Christ was *already come*. It seems to us that this latter opinion is untenable. We cannot conceive how such an idea could have entered into the minds of the Thessalonians. Nor was there anything in the language of the apostle to suggest it. The error into which they had fallen appears to us clearly to have been that of supposing that the second coming of Christ was *immediately* to happen. There is no necessity for interpreting the word which is rendered in our common version “at hand” as denoting “already come.” It simply implies what is *near* or *imminent*. And adhering to this explanation of it, we both easily understand the source and nature of the mistake into which the Thessalonians had fallen, and also derive from the apostle’s language in this passage an important clue to his meaning in other portions of his epistles. It has often been objected to the plenary inspiration and perfect accuracy of the apostolic writings, that these clearly imply a belief on the part of the writers that the second advent of Christ was to take place in their own day. But here we have a plain declaration from St. Paul’s

own pen that no such expectation existed in his mind. He sets himself in this epistle expressly to guard the Thessalonians against the belief that the day of Christ was then “at hand.” Many important events, he tells them, were to happen before that day arrived. We are thus furnished with a valuable exegetical principle by which to interpret other passages in the epistles. We learn that while to the *view of faith* the day of Christ is always near, yet the apostles by no means held the belief that that day was literally to come while they and their contemporaries still remained upon the earth. This was exactly the erroneous notion which the Thessalonians had adopted; and to correct this mistaken inference from the language which he had formerly used, was the leading *design* of St. Paul in this second epistle.

Contents of the Epistle.—It may be divided into the six following sections. The *first* section [chap. i. 1, 2] comprises the usual apostolic salutation. The *second* section [chap. i. 3–12] includes the writer’s renewed commendation of the eminent piety and patience of the Thessalonians, and the fervent expression of his desire for their further increase in all the graces of the Christian life. The *third* section [chap. ii. 1–12] contains the most important portion of the epistle, and consists of a rectification of the error which the Thessalonians had committed with respect to the near coming of Christ, along with a prophetic announcement of what must occur before that event took place. The *fourth* section [chap. ii. 13–17] gratefully contrasts the state of the Thessalonian believers with that of those who had just been described, and includes a prayer for their consolation and establishment in the faith. The *fifth* section [chap. iii. 1–15] embraces a variety of earnest exhortations and practical precepts, guarding against some abuses which the apostle had heard of as existing among the Thessalonians, and beseeching them to imitate his own example of diligent and orderly conduct, while they dealt faithfully, yet tenderly, with all that acted otherwise. The *sixth* section [chap. iii. 16–18] concludes the epistle in the usual way, with words of benediction, and with a special intimation of the manner in which all the genuine letters of the apostle were to be distinguished from others. Though this is one of the shortest of St. Paul’s epistles, it is, on account of the striking prophetic passage which it contains, possessed of peculiar interest and importance.

Import of Chapter ii. 1–12.—Every attentive reader must be struck by the special solemnity and significance of this passage. In earnest prophetic tones it announces a fearful apostasy which was to arise within the Church. A very minute and vivid delineation is given of the features of this apostasy. As is not uncommon in prophetic descriptions [compare Dan. vii. 24; Rev. xvii. 1, &c.], it is spoken of as centralised and exhibited in one personal embodiment of wickedness. This personification led many of the early fathers to interpret it of the future manifestation of an individual Antichrist. The idea is found in several passages of Irenæus [“Adv. Hæc.” v. 23, 1; 30, 4, &c.], in Tertullian [“De Resurr. Car.” chap. xxiv.], in Origen [“Cont. Cels.” vi. 64], and in many of the later fathers. Several modern expositors have returned to this ancient interpretation of the passage, and look for an impersonation of iniquity, yet to come, which shall fulfil, as has never yet been fulfilled, the language here employed by the apostle. We cannot enter at length into the discussion, but may remark that the same diverse views of the import of Scripture



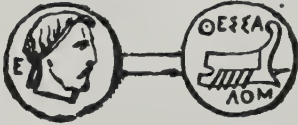
THESSALONICA.

prophecy here come out as in the interpretation of the Apocalypse. [See REVELATION, BOOK OF.] There are the *Præterists*, represented by Grotius, Whitby, and others, who, amid many varieties of interpretation, agree in regarding the prediction as having been long ago fulfilled. There are, on the other hand, the *Futurists*, such as Olshausen and Dean Alford, who think that, while the prophecy has been already several times accomplished in part, it still awaits its grand, exhaustive fulfilment in the future. And there is also that large and respectable school of interpreters, who hold that "the Man of Sin" is a symbolical representative of the Papacy, and that the several features of "the apostasy" are clearly to be recognised in the Church of Rome. With this last class of expositors we have no hesitation in expressing our concurrence. The view of Alford and others, that we are to find a partial and successive fulfilment of the predictions of the apostle in the rise of various Antichristian powers, such as the Roman empire under Nero, Mahometanism, Mormonism, &c., appears to us clearly to be opposed to the very definite character of this prophecy. The words of St. Paul apply to something which he emphatically denominates "the apostasy" [ver. 3], and cannot, we believe, be explained of several successive systems or individuals; and, as has been often pointed out, every particular in this prophetic picture fits in only too accurately with the actual character and history of the apostate Church of Rome [see "Bishop Newton on the Prophecies," diss. xxii., and numerous other more recent writers]. Care, indeed, must be taken to press no charge against the Romish Church which cannot be fully substantiated; and some of the illustrations of the fulfilment of the language here employed by the apostle, derived from Popish observances, have certainly been fanciful; but the great indubitable fact still remains, that in

the proud assumptions, the pretended miracles, the unscriptural doctrines, and the fraudulent practices of the Church of Rome, a fearful fulfilment is found of the dark apostasy sketched in this passage by the apostle.

THESSALONICA, a city of Macedonia, and consequently in Europe. It stood at the head of the Thermaic Gulf, which was so called because Thessalonica was itself once called Therma [Strabo, "Epit.," bk. vii.; Tzetzes, quoted by Cellarius, "Geogr. Antiq.," bk. ii. 15]. The city is frequently mentioned by classical writers, who say that its name was changed by Cassander, who enlarged and re-named it, in honour of his wife Thessalonica, daughter of Philip, king of Macedon; but Stephanus, the geographer, says that Philip, son of Amyntas, called the city Thessalonica, in memory of a victory he had gained there over the Thessalonians. The Romans made it the capital of Macedonia, more especially the metropolis of the second of the four parts into which the country was divided. It then had a president and a *quæstor*, and is said by Pliny to have been what was termed "a free city." Herodotus relates that Xerxes reached Therma, or Thessalonica, and that the water of a river near was not sufficient for the consumption of his hosts ["Hist.," bk. vii. 127]. At the time when St. Paul visited the city, it had a large mixed population, comprising not only Greeks and Romans, but Jews. The inhabitants were in general prosperous, and given to luxury and enjoyment, while idolatrous practices were much followed by the pagans. The Jews were sufficiently numerous and influential to possess a synagogue. It is well described in Conybeare and Howson's work on St. Paul, as a most appropriate place for one of the starting-points of the Gospel in Europe. The apostle, who came thither from Amphipolis and Apollonia, entered the synagogue, and

on three Sabbath days made known the grounds and doctrines of the Gospel. Among those who were converted were a good number of devout Greeks, and of the chief women, and such were probably the principal portion of the new disciples. The Jews, moved by this success, stirred up a commotion, with the aid of a mob, and assailed the house of Jason, where Paul and his companion Silas were staying. The new preachers were accused of seditious practices, and the secular



Coin of Thessalonica.

arm was invoked. The magistrates were compelled to take notice of the affair, and Jason and his friends were called upon to give security for the retirement of the apostles of the faith. Paul and Silas at once withdrew to Berea, where a prosperous beginning was interrupted by a deputation of Jews from Thessalonica, and Paul was again compelled to leave the field, although Silas, accompanied by Timothy, remained for the present to rejoin him at Athens [Acts xvii. 1—15]. From Athens Paul commissioned Timothy to visit the infant Christian community at Thessalonica, to establish and comfort them in their trials, and to bring back a report concerning them. It is possible that Timothy rejoined St. Paul at Athens, but we know he met him at Corinth [Acts xviii. 5]; and, in any case, it appears evident that the tidings brought by Timothy furnished the occasion of the earliest of Paul's epistles—the first to the Thessalonians [1 Thess. iii. 1—7]. Paul, Silas, and Timothy all affixed their names to this epistle. Soon after, a second epistle was sent to Thessalonica, more particularly to correct some errors which had crept in. Thessalonica is elsewhere referred to [Phil. iv. 16; 2 Tim. iv. 10]. [See THESSALONIANS, EPISTLE TO.] In the second of the texts here mentioned, Demas is spoken of as having left Thessalonica from selfish motives; but the allusion to this fact shows that the apostle kept up his interest in this church to the very last.

The modern name of the city is Saloniki, or Salonica. It is inclosed by walls which are five miles in circuit, whitewashed and painted. The foundation of these walls is ancient, but the superstructure is of brick. The city looks very beautiful from a distance, owing to its excellent situation; but internally it is described as wretched. Cicero resided here during his exile. There are at present few remains of antiquarian interest; but it is a place of some commercial importance, with an estimated population of 50,000—of whom 25,000 are Jews, 15,000 Turks, and 10,000 Greeks.

THEUDAS, a Jewish leader of four hundred insurgents, mentioned in the celebrated speech of Gamaliel [Acts v. 35, 36], as having boasted that he was somebody, and as having been taken and slain, and whose adherents were scattered. Josephus ["Antiq.," xx. 3, 1] mentions a man of the same character and name,

who raised troubles in the procuratorship of Cuspius Fadus about ten years later than the time at which the speech was delivered; and sceptical critics, assuming that the two men were one and the same, have striven to fasten the odium of a mistake upon St. Luke. Theudas seems to be the same as Judas, who, at the close of Herod's reign, revolted with Matthias [Lewin's "Festi Sacri," pp. 124, 243]. Another Judas rebelled somewhat later than Herod's death, and he may be the person meant. In any case, the two names, Judas and Theudas, have the same derivation.

THIMNA'THAH [Josh. xix. 43]. [See TIMNAH.]

THISTLE. So far as the English word is concerned, nothing can be more apposite than the sense in which this word is used in the authorised version, as when we are told that "thorn and thistle shall come up on their altars" [Hos. x. 8], "thorns and thistles shall it bring forth" [Gen. iii. 18], and "let thistles grow instead of wheat" [Job xxxi. 40]. But when we look at the original Hebrew, we find that different words, which must consequently have referred to different plants (the more difficult to determine on account of the number and variety of prickly plants that occur in Palestine), have been so translated.



The Thistle.

Chôach (חֹאךְ), for example, is translated "thistle" in 2 Kings xiv. 9; Job xxxi. 40; and "thorns" in Job xli. 2, and other places. It has been supposed from the Arabic *khokh*, that it means a thorny variety of wild plum-tree. The word in Gen. iii. 18, and in Hos. x. 8, is *dardar* (דַּרְדָּר), which is translated in the Septuagint by *tribolos* (tribolos), the same word that occurs in Matt. vii. 16. This word, again, has been supposed to belong to two prickly plants, *Tribulus terrestris*, *La croix de chevalier* (so troublesome in the south of Europe, from the prickly fruit running into the feet of cattle), and *Fagonia cretica*, a small prickly plant found in dry and barren places in the East, where, however, many other prickly plants and shrubs abound.

THOMAS, *twain*; one of the twelve disciples of Jesus Christ [Matt. x. 3; Mark iii. 18; Luke vi. 15; John xi. 16; xiv. 5; xxi. 2; Acts i. 13]. The fourth Gospel, on both occasions on which Thomas is mentioned, would indicate, according to the authorised version, that he had a second name, Didymus. But the fact is, that Thomas was his Hebrew or Aramaic name, and Didymus its Greek equivalent; just as Cephas and Peter are the same name in different languages. Beyond the fact of Thomas being specially selected by Jesus Christ as one of his disciples and apostles, the synoptical narratives give us no information concerning him. For all that Scripture supplies we are indebted to St. John, and even he only mentions four incidents:—(1) The ready proposal of Thomas to his fellow-disciples—when the message from the sorrowing sisters at Bethany reached the Lord, and he expressed his determination to go thither, notwithstanding the impending danger of such a course—that they should also go, and share with him even death if necessary [John xi. 15, 16]; (2) his distrustful objection when, at the last supper, Jesus spoke of going to the Father, “Whither I go ye know, and the way ye know,” “Lord, we know not whither thou goest, and how can we know the way?” [John xiv. 4, 5]; (3) his obstinate avowal of unbelief in reference to the resurrection of Christ, notwithstanding the positive assurance of those who had seen him [John xx. 24, 25; and (4) in immediate connection with this his subsequent frank and spontaneous confession of faith, remarkable for its comprehensiveness—embracing, in truth, not only the abandonment of all distrust as to the verity of his Master’s resurrection, but also the amplest acknowledgment of his Divine nature [vs. 26–29]. From the glimpses thus afforded of the character of Thomas, we are justified in supposing him to have been a man of a somewhat gloomy and desponding temperament; warmly attached to his Lord, yet disposed to look at everything on its dark side, having but a faint and feeble insight into the true nature and power of Christ; receiving impressions slowly, easily perplexed by difficulties, whether real or apparent; incredulous of what contradicted his own preconceived opinions; and determined to surrender his unbelief only on the clearest and most indubitable evidence of his own senses of sight and touch. His faults and unbelief were overruled for the benefit and edification of the Church in all ages, eliciting on one occasion from the Lord the clear and emphatic announcement of himself as “the way, the truth, and the life” [John xiv. 6], and on another the most indubitable evidence of his resurrection [xx. 27]; but they were not suffered to pass, at least in the last cited instance, without marked rebuke [ver. 29]. In a word, he stands on the sacred page an illustration of the irrational character of not a few of the doubts and objections which are often urged against the word and works of God, and of the injury which such feelings and prejudices inflict on those who entertain them, and will not accept the testimony which God has provided in abundance. Of the sphere and extent of the evangelistic labours of Thomas as an apostle, Scripture says nothing. But the ecclesiastical tradition of a very early period describes him as going forth on a mission to the Parthians, and even to India, and as being buried in Edessa, Chrysostom being an authority for the last-mentioned circumstance. These ancient notices are, however, of a very doubtful character, nor is it easy to say how much is founded in truth and how much is due to imagination. Of the circum-

stances of his death, whether in martyrdom or not, no reliable record has come down to us.

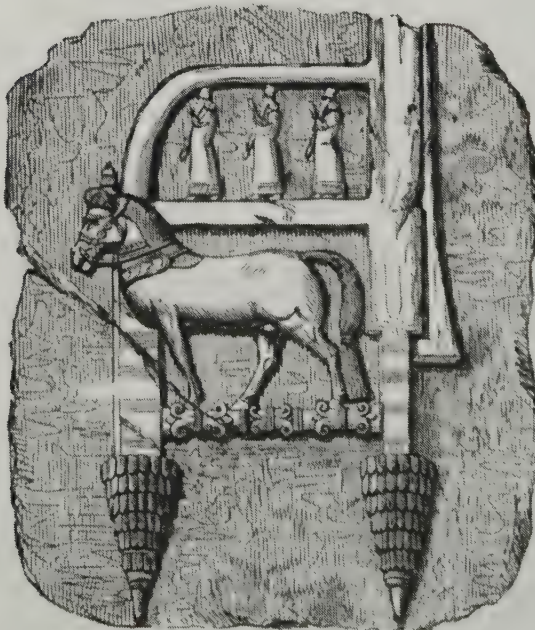
THORNS. Thorns, which in the Bible are associated with punishment, as in Judg. viii. 7, 16; with difficulties and impediments [Job v. 5, and other passages]; with wickedness and want of faith [Matt. vii. 16, 19; xiii. 7, 22]; and, above all, with the sufferings of our Saviour [Matt. xxvii. 29], are referred generally to the common hawthorn of our hedges (*Crataegus oxyacantha*); but while thorny plants of different kinds are found in abundance in Palestine, the hawthorn is rare.

Various identifications have been attempted between existing thorny plants in the Holy Land, and the crown of thorns put upon the head of Christ. These attempts have often been influenced by sentimental considerations. Some have fancied that the crown must have had small and sharp spines, adapted to give pain, and have sought for the plant in the *Lycium horridum*; others have argued that the enemies of Christ would use a plant somewhat resembling that with which emperors and generals were crowned, that there might be a calumny even in the punishment, and have identified it with *Paliurus aculeatus*. It is probable, however, that the first plant that came to hand, pliable and fit for the purpose, was the one selected; and the most common is that which has been usually received as Christ’s thorn, *Rhamnus*, now *Ziziphus spina Christi*. The *dōm*, as it is called, becomes, in the Valley of the Jordan, a tree twenty or thirty feet high, with its sub-angular branches studded with long pointed and rather reflex thorns, very strong—a true “wait-a-bit” tree. Mr. Tristram says that in three days his whole party were in rags, from passing through the thickets [“Land of Israel,” p. 202].

The word *ālād* (אֵלֶּאד), which occurs in Gen. i. 10; Judg. ix. 14, 15; Ps. lviii. 9, has, from its analogy to the Arabic *anay*, been supposed to be the same as the Christ’s thorn—the *acanthus* of the Greeks and Romans. *Chēdek* (חֶדֶק), which is translated “thorns” in Prov. xv. 19, and “brier” in Micah vii. 4, has likewise, from its analogy to the Arabic *chudak*, been identified with a prickly species of *solanum*. *Chōach* (חֹאחַ), translated “thistle” as well as “thorn,” has, we have seen, been identified with the wild plum. [See THISTLE.] *Kōtz* (קֹצֵה), in Gen. iii. 18, and Hos. x. 8, has been vaguely identified with the rest-harrow (*Ononis spinosa*). *Na’ātzutz* (נֶאֱטָטֹץ), of Isa. vii. 19, has, upon the stronger grounds of its utility and value, been identified with a species of acacia. *Sēneh* (סֵנֶה) of Exod. iii. 2, “the burning bush,” and from which it is supposed “Sinai” is derived, has also been identified by Dean Stanley with an acacia; but others have supposed it to be *Rubus sanctus*, which has not been found in Sinai, or *Oxyacantha Arabica*, which does grow in the neighbourhood. The first suggestion is the more probable. It has not been satisfactorily determined what kind of thorny plant is intended by the word *shayith* (שַׁיִת), which occurs in several passages in Isaiah. It would seem, however, from the proximity of its name to *shittim* (שִׁטִּים), to have been a variety of acacia or *mimosa*. The same obscurity hangs over the particular meaning of some other words translated “thorn” in the Old Testament [Numb. xxxiii. 55; Josh. xxiii. 13; Eccles. xii. 6; Isa. xxxiv. 14; Hos. xi. 6, &c.].

THRESH'ING. This subject has already been touched upon in the article **AGRICULTURE**, and therefore we need here only mention a few facts descriptive of the modern process of threshing wheat. Mr. Lyde says: "I inspected the operation narrowly, and found that they were using an instrument probably the same as that employed in the time of the prophet Isaiah, and referred to by him [xxviii. 27], where the English translation is the 'cart-wheel.' It was a small scaffolding of wood, mounted on two rollers, encircled with iron-toothed wheels. On the scaffolding was a chair, in which sat a little urchin, who drove the machine round and round the central heap, thus threshing out the ear and cutting the straw into chaff at the same time" ["Ansyroeh," p. 263]. The machine in question is drawn round the threshing-floor by oxen or a horse [compare Isa. xli. 15, 16]. On some occasions horses alone are driven round the floor, treading out the grain [Thomson's "Land and Book," part iii., chap. xxxv.].

THRESH'OLD. Three words are thus rendered in the English version. 1. *Miphtan* [1 Sam. v. 4, 5; Ezek. ix. 3; x. 4, 18; xlvii. 2; xlviii. 1; Zeph. i. 9]. 2. *Saph* [Judg. xix. 27; 1 Kings xiv. 17; Ezek. xl. 6, 7; xliii. 8; Zeph. ii. 14]. This word is also sometimes translated "door," "door-post," "post," and "gate." 3. *Asuppim* [Neh. xii. 25]. The last word only causes any difficulty. Our translators have put in the margin of the passage referred to, "or treasuries, or assemblies." The usual idea of the root is "to collect;" hence the supposition, which Gesenius adopts, that *asuppim* means "storehouses." In 1 Chron. xxvi. 15, 17, the word is left as a proper name. [See **ASUPPIM**.] According to Fürst, it signifies stores collected together.



Ancient Assyrian Throne—Nimroud.

THRONE. This word is from the Greek *thronos*, which commonly denotes a seat of dignity, and hence

the dignity itself. It very often means a royal chair of state, but this is not necessarily implied. The Hebrew word *kise* is in almost all cases rendered "throne" in our Bible. [In 2 Kings iv. 10 it is translated "stool," and "seat" in Prov. ix. 14.] It is specially applied to a royal throne [2 Sam. vii. 13; Ps. xlv. 6]; but it is also used of the chair of the high priest [1 Sam. i. 9], and of the seat of a provincial governor or judge [Neh. iii. 7; Ps. cxxii. 5]. The form *korsē* is merely a Chaldee variation of the other [Dan. v. 20; vii. 9]. Among the many allusions to thrones in Scripture, the only throne fully described is that of Solomon [1 Kings x. 18–20], which was of ivory, plated with gold. It had six steps, and, apparently, a canopy, and its arms were adorned with figures of lions, while upon the six steps there were twelve other lions on each side. The thrones of Assyrian kings are sometimes represented upon the monuments: that of Sennacherib resembled an elevated chair upon four feet. When sitting on his throne, the king's feet rested upon a kind of footstool. The throne was richly decorated [Layard's "Babylon and Nineveh," p. 150]. Mr. Layard discovered the actual remains of an Assyrian royal throne, principally formed of wood, with legs partly of ivory, and the whole adorned with bronze, elaborately embossed with figures ["Bab. and Nin.," 198]. Many representations of ancient thrones have been preserved, not only in Assyria, but in Persia, Egypt, Greece, Rome, and elsewhere [Weiss, "Köstümkunde;" Smith, "Dict. of Greek and Roman Antiq.," art. *Thronus*].

THUM'MIM. [See **URIM AND THUMMIM**.]

THUNDER. This natural phenomenon is often referred to in Scripture in some of the most highly-coloured poetic descriptions [Job xl. 9; Ps. lxxvii. 18; civ. 7]. Our Lord surnamed James and John, "Boanerges," which is "sons of thunder," a phrase in meaning much the same as "thunderers" [Mark iii. 17]. [See **BOANERGES**.] The expression in Job xxxix. 19, "Hast thou clothed his neck with thunder?" has given rise to considerable discussion. The original word, *ra'amah*, is explained "trembling," and seems to be a poetical metaphor for "a quivering mane" [so Gesenius]. Dr. Bernard's version of the passage is, "Dost thou clothe his neck with the rustling mane?" ["Job," pp. 372, 499.]

THYATIRA, one of the seven cities of Asia addressed in the Apocalypse [Rev. i. 11; ii. 18–26]. It was on the borders of Lydia and Mysia, upon the river Lycus, and between Sardis and Pergamos. The modern name is Ak-hissar, a large and busy place. There are two Christian churches there, and two or three thousand professed Christians, whom Arundel's account would lead us to suppose very ignorant, as the Greek priest seemed quite insensible of the value of the New Testament ["Seven Churches of Asia"]. Lydia, the seller of purple, was from Thyatira [Acts xvi. 14], and it has been observed by Mr. Hartley that, even at the present time, Thyatira is famous for dyeing. "In answer to inquiries on this subject," this author says, "I was informed that the cloths which are dyed here are considered superior to any others furnished by Asia Minor, and that large quantities are sent weekly to Smyrna for the purposes of commerce" ["Researches"]. Inscriptions also have been found there, containing allusions to the dyers. Frequent references to Thyatira in ancient authorities show that if not a place of much political importance, it occupied a good position, and was noticeable for the various



THYATIRA.

superstitions of its mixed population [Cellarius, "Geogr. Antiq.," lib. iii., cap. iii.; Martinière, "Dict. Geogr.;" Conybeare and Howson's "St. Paul"]. There are still extant sundry coins and inscriptions pertaining to ancient Thyatira.

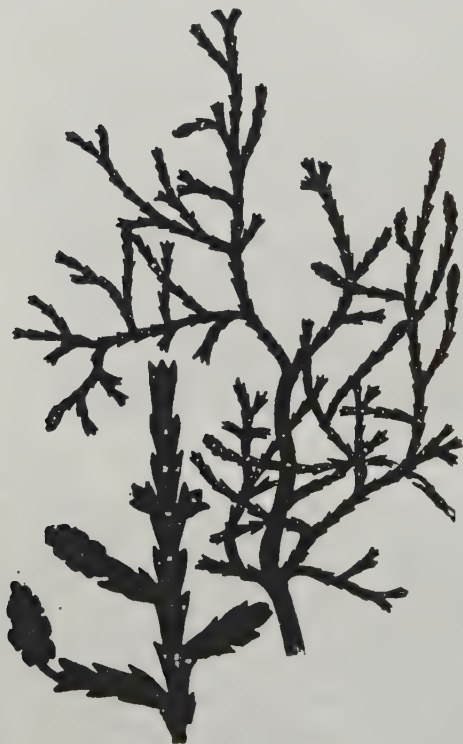
THYINE WOOD (ξύλον θύιον) is mentioned as one of the articles of merchandise which would cease to be purchased in consequence of the fall of Babylon [Rev. xviii. 12]. The class of trees and shrubs of which the cedar and cypress constitute a portion, but which, in this instance, is typified by the *arbor vite*, are known to botanists by the name of *thuja*—itself an alteration of *thya*, their real name, from θύω (*thuō*), "to sacrifice." Their wood, which, when burnt, gives out an agreeable perfume, was used in sacrifices. The particular thyine wood here alluded to (represented on page 518) appears to be the *Thuja articulata* (*Callitris quadrivalvis* of some), which grows on Mount Atlas. It has been shown that the mosque, now the Cathedral of Cordova, built in the ninth century, is of this wood; and it is probable that it was used in the construction of the Temple. It is the citron-wood of the Romans, and was held in high estimation by them for its hardness. It also produces the sandarach resin of commerce.

TIBERIAS, the modern Tubariah, a city of Palestine on the western shore of the lake known as the Sea of Tiberias. It was named after the Roman Emperor Tiberius. It is interesting to the student of the New Testament from the fact that it is only mentioned there in connection with the earthly life of our Lord. According to Josephus, Herod Antipas founded Tiberias about A.D. 16; the Jews say it was built on the site of Rakkath; and Jerome supposed it stood

where Chinnereth was. Whatever be the truth, as regards any former city, it is certain that Tiberias at once rose to importance; the adjoining lake was called after it, and the Jews made it one of their chief centres of learning. Some of the principal rabbinical works were executed by scholars of Tiberias, and the tombs of eminent Jews are numerous in the vicinity. As one of the Jewish holy places, it is still frequented by Israelites, who believe, in harmony with a puerile tradition, that the Messiah will come up out of the waters of the lake, and land here, before setting up his throne at Safed. Tiberias stands on a piece of ground close to the lake, and is enclosed, or rather encircled, by ruinous walls. It only contains a small population, and is considered both unpleasant and unwholesome, in consequence of which travellers often do not enter it, but encamp outside. The town was seriously injured by an earthquake as recently as 1837. [Porter's "Hand-book for Palestine;" "Travels in Syria," by Dr. G. Robinson; Tristram's "Land of Israel;" Reland's "Palestine," and most books on Biblical topography, treat of Tiberias.] No doubt is entertained as to the identity of Tubariah with Tiberias. It is only once mentioned alone in the New Testament, as a place from which boats had crossed the lake [John vi. 23; comp. vi. 1; xxi. 1].

TIBERIAS, THE SEA OF, the second of the three lakes of the Jordan valley. It was also called the Sea of Galilee and of Gennesaret, and is mentioned in the Old Testament as Chinnereth and Chinneroth, or Cinneroth. Lord Nugent is therefore mistaken when he says, "The lake is not mentioned in the Old Testament" ["Lands, Classical and Sacred," chap. vii., vol. ii.]. Besides the works mentioned under the head

of TIBERIAS, and in the article descriptive of this beautiful fresh-water lake, reference may be added to Lord Lindsay's "Egypt, Edom, and Holy Land," Tristram's "Land of Israel," F. Ferguson's "Sacred Scenes," Hill's "Egypt and Syria," and De Pressense's "Land of the Gospel." The older travellers give us sundry legends connected with the lake and its vicinity, but ancients and moderns all coincide with Scripture in regard to the sudden squalls to which the water is exposed, and the variety and abundance of the fish. The latest and best account of the fish of the Sea of Tiberias is to be found in the works of Mr. Tristram. [See GENNESARET, SEA OF.]



Thyme Wood (*Thymus articulatus*).

TIBERIUS CÆSAR, step-son to Augustus, and his successor on the throne of the Roman empire, is only once mentioned by name in Scripture [Luke iii. 1], but the incidental notice of him on this single occasion is of some importance, because it authorises us in fixing with approximate certainty the period at which John the Baptist and Jesus Christ entered respectively on their public ministry. Tiberius was born, according to some authorities, in B.C. 45; according to others, in B.C. 42. His mother was Livia Drusilla, who subsequently became the wife of Octavius (afterwards Augustus). The youth of Tiberius was one of marked precocity, and at a comparatively early period he distinguished himself by the active part he took in public affairs. His various campaigns abroad were attended with great success, and the people, the army, and the emperor all alike admired and respected him. After a retirement to Rhodes for several years, he returned to Rome, A.D. 2, amidst the hearty congratulations of the people. Two years later he was adopted

by Augustus, as his future successor, and on the death of the latter, in A.D. 14, became sole emperor, having already shared the purple with his predecessor for two or three years. From this period he abandoned



Silver Coins of Tiberius.

himself to a life of vice and crime, which stands out on the page of history in striking contrast to his previous career. His reign was characterised by acts of cruel severity towards his subjects, the government of his vast empire being left to the vilest favourites. Tiberius himself finally retired to the island of Capree, in the Gulf of Naples, and there gave himself up to a life of the most unnatural pleasure. He died A.D. 37, having occupied the throne twenty-three years, and left behind him a name covered with infamy.

TIB'HATH, probably *place of slaughter*, or of *sacrifice*; the same which is elsewhere called Betah, one of the cities of Hadarezer, king of Zobah [1 Chron. xviii. 8]. No trace of it has been met with. [See BETAH.]

TIB'NI, *building of Jehovah*; one of the rivals for the throne of Israel after the suicide of the usurper Zimri [1 Kings xvi. 18—22].

TID'AL, a name of doubtful origin; an ancient king who made war upon the Canaanitish rulers in the time of Abraham. After gaining a temporary victory, he and his allies were defeated by the patriarch [Gen. xiv. 1—16]. Tidal is called "king of nations," but where he reigned is unknown. Delitzsch supposes he ruled in Galilee; but others imagine he came out of Mesopotamia. In the Greek version he is called "Thargal," and the Syriac has "Thar'il," but these do not much help us.

TIG'LATH-PILESER, *land of Tigris* [called Tiglath-pileser in 1 Chron. v. 26; 2 Chron. xxviii. 20]; king of Assyria, and successor to Pul. [See PUL.] The period of his reign was contemporary with the reigns of Ahaz, king of Judah, and Pekah, king of Israel. The first mention of him in Scripture is in connection with the latter, from whom he wrested a considerable territory, transporting the inhabitants and incorporating them with his own subjects [2 Kings xv. 29]. Invited subsequently by Ahaz to come to his assistance against the combined forces of Pekah and Rezin, the king of Syria, an invitation backed by a liberal subsidy, he marched against Damascus and took it, killing the king [2 Kings xvi. 5—9], thereby fulfilling the prediction of Amos [Amos i. 5]. On a second invasion of the dominions of Pekah, he obtained possession of further territory, the inhabitants being removed, as before, to Assyria [1 Chron. vi. 26]. It was probably during or immediately after the siege of Damascus that Ahaz had the interview with Tiglath-pileser mentioned in 2 Kings xvi. 10. It appears, however, from 2 Chron. xxviii. 20, 21, that not only did the alliance turn out more to the advantage of Tiglath-pileser than of Ahaz, but also that, in some way or other, the latter was made to learn the futility of trusting in an

arm of flesh. In regard to the new altar which Ahaz saw at Damascus, and of which he sent the pattern to Urijah, with instructions to set one up in Jerusalem, Professor Rawlinson observes that it was, in all probability, not Syrian, as has been sometimes supposed, but Assyrian; and its erection was in accordance with an Assyrian custom, of which the inscriptions of Tiglath-pileser afford abundant evidence—the custom of requiring from the subject nations some formal acknowledgment of the gods and worship of the sovereign country [“Bampton Lectures,” 137]. Of the first of the campaigns of Tiglath-pileser, this author remarks that we have no profane confirmation; but some account of the second is given in an Assyrian fragment, where Tiglath-pileser speaks of his defeating Bezin and capturing Damascus, and also of his taking tribute from the king of Samaria. The monarch, indeed, from whom he takes the tribute is called Menahem, instead of Pekah, and this constitutes the first discrepancy between the Assyrian and the Hebrew records. “The conjunction, however, of Bezin with Pekah, and the capture and destruction of Damascus, which are noted in the inscription, seem to prove that it is the second expedition that is intended. But whether it is the first or the second, the name of Menahem must equally be rejected [2 Kings xv. 29; xvi. 9]. It is easily conceivable that if the sculptor had been accustomed to engrave the royal annals, and had often before entered the name of Menahem as that of the Samaritan king, he might engrave it here in his haste, without consulting the copy. Or, possibly, Pekah may have taken the name of Menahem, to connect himself with the dynasty which he had displaced” [Lect. iv., note 37]. Whatever the explanation of the discrepancy, the fact still remains that the inscriptions so recently exhumed, after the burial of twenty centuries, present a striking confirmation to the truth, even in details, of the Scripture narrative.

TIK'VAH, *expectation, hope*. 1. The father of Shalum, husband of Huldah the prophetess [2 Kings xxii. 14]. 2. The father of Jaahaziah [Ezra x. 15].

TIK'VATH, the same as the preceding [2 Chron. xxxiv. 22].

TIGLATH-PILN'ESER. [See **TIGLATH-PILESER**.]

TIL'ON, *gift*; fourth son of Shimon, one of the tribes of Judah [1 Chron. iv. 20].

TIMÆUS, *deaf*; the father of Bartimæus, whom Jesus cured of blindness [Mark x. 46].

TIM'BREL, a musical instrument, the same as the tabret; a small drum or tambourine. The name denotes that it was played upon by striking. Its nearest



Timbrel

modern representative seems to be the tambourine, which consists of a flat hoop with parchment stretched over it on one side, and with pieces of brass inserted loosely, so as to jingle when shaken with one hand,

while it is beaten with the other. This instrument is still found in Egypt and the East [Lane's “Egyptians,” chap. xviii.]. Dr. Thomson says the tambourine, or *deff* (compare the Hebrew *toph*), is one of the most popular instruments in Palestine [“Land and Book,” pt. iv., chap. xlv.]. The antiquity of the timbrel, or tabret, is evident from the Scripture allusions [Gen. xxxi. 27; Exod. xv. 20; Judg. xi. 34; Job xxxi. 4 (marg.); Ps. lxxviii. 25].

TIM'NA, *to apportion, to divide*. 1. Concubine to Eliphaz, one of Esau's sons [Gen. xxxvi. 12]. 2. A son of Eliphaz [1 Chron. i. 36].

TIM'NAH, a *portion, or allotment*. 1. A town in the north or north-west of Judah, upon the border [Josh. xv. 10]. It is usually believed to be the same as the modern Tibneh and the Thimnathah of the tribe of Dan [Josh. xix. 43], and also the Timnath where Samson went to sojourn [Judg. xiv. 1, 5]. Dr. Robinson calls Tibneh “a deserted site” [“Bibl. Res.,” ii. 16]. In the time of Abaz the Philistines had taken possession of Timnah [2 Chron. xxviii. 18], but it subsequently became a place of some consequence [Josephus, “Wars,” iii. 3. 5]. Its situation was about twenty miles nearly west from Jerusalem. 2. A city of Judah in the mountains [Josh. xv. 57]. Its position is unknown, but it was probably among the hills to the south of Hebron.

TIM'NAH, a duke of Edom [Gen. xxxvi. 40; 1 Chron. i. 51].

TIM'NATH, of the same meaning as Timnah. 1. A place mentioned in Gen. xxxviii. 12, 14. In Hebrew the name is written “Timnathah,” which may be explained as “to Timnah,” or “at Timnah;” it may then have been one of the places already considered under the form “Timnah.” 2. The town where Samson sojourned, perhaps identical with Timnah (1) [Judg. xiv. 1–18].

TIM'NATH-HE'RES, *portion of the sun, or portion of clay*; a town where Joshua was buried [Judg. ii. 9]; also called **TIM'NATH-SERAH**.

TIM'NATH-SERAH, *portion of abundance*; the town of Joshua—his inheritance and his burying-place [Josh. xix. 50; xxiv. 30]. The other form of the name—Timnath-heres—is most likely a corruption, although some critics think this is the erroneous form. Timnath-serah is said to have been in Mount Ephraim, and on the north of the hill Gaash; but our present acquaintance with the district is too vague to enable us to point out the exact locality. A site called Tibneh appears in Van de Velde's map, eight or ten miles west of the road from Jerusalem to Nablus, half-way from the two cities, but this is not the place or the name which the Jews adopt; they suppose Heres is the place to be looked for, and they find it somewhere nearer Nablus. Adrichomius's map locates Joshua's sepulchre, the hill Gaash, and Timnath-serah, almost where the Tibneh above indicated is [“Theatrum Terr. Sanct.”]. On what authority this rests we know not, but the tradition it implies is further favoured by the designation of the district as “Thamnitica toparchia,” or the toparchy of Timnath. The hill south of Tibneh would in this case be Gaash.

TIM'NITE, a man of Timnah, spoken of as the father-in-law of Samson [Judg. xv. 6].

TIMON, one of the seven deacons appointed to

manage the distribution of the Church alms, under the circumstances described in Acts vi. Nothing further is recorded of him, nor can any reliance be placed on the traditionary statements of later writers.

TIMOTHEUS, the name by which Timothy is frequently designated in the authorised version [Acts xvi. 1; Rom. xvi. 21, &c.]. [See **TIMOTHY**.]

TIMOTHY, *honouring God*; a Christian disciple, and the associate of St. Paul in many of his missionary labours. His mother and grandmother are both honourably mentioned by name in Scripture [2 Tim. i. 5], as persons of eminent piety; but, beyond the statement that he was a Greek, his father is passed over without notice [Acts xvi. 1]—whether because he was dead at the time, or for what other reason, is purely matter of conjecture. Timothy himself is first mentioned in connection with St. Paul's second visit to Lystra; and from the circumstance that Timothy was already well known as a Christian disciple [Acts xvi. 2], and that the apostle especially calls him his "own son in the faith" [1 Tim. i. 2], and speaks of him as acquainted from personal knowledge with the sufferings which he had endured at Lystra [2 Tim. iii. 11], and with the general tenour of his life, the inference is obvious, that Timothy must have been converted under the apostle's preaching in that place, and was there brought into a somewhat close and intimate intercourse with him. Whether Lystra or Derbe was his birthplace, is a point on which Biblical writers are disagreed. The entire evidence, one way or the other, is limited to Acts xvi. 1, 2; xx. 4. There is little doubt that, at the date of St. Paul's first acquaintance with Timothy, the latter was comparatively young; but what his age really was, we have no means of deciding. At his second visit to Lystra, the apostle discerned in him qualifications which eminently fitted him for sharing his own labours; and finding his impressions confirmed by the testimony borne on all sides to his earnest faith and Christian character, he arranged to take him with him [Acts xvi. 3]. He first, however, circumcised him, with the object of conciliating the prejudices of the Jews, and removing beforehand what might have been a serious obstacle to his own intercourse with them and the future success of Timothy's ministerial efforts. It was probably at the same time that Timothy received the special designation to the evangelistic office to which St. Paul alludes in 1 Tim. iv. 14, the apostle himself joining the other elders in the act of ordination [2 Tim. i. 6]. Phrygia, Galatia, Mysia, Troas, Philippi, were successively visited by Timothy in company with Paul. We next meet with him at Berea [Acts xvii. 14], where, in company with Silas, he was left for a short time; but subsequently he rejoined the apostle at Athens, and was commissioned by him to visit Thessalonica, and exercise there the gifts with which he was endowed for strengthening the faith of the converts and comforting them under the trials to which they were subjected [Acts xvii. 15; 1 Thess. iii. 2]. It is quite true that the historian leaves entirely unmentioned the fact of Timothy joining the apostle at Athens, and his departure thence for Thessalonica; but this need create no difficulty, for the inference from Acts xvii. 15, in the absence of any positive statement to the contrary, would naturally be that Timothy and Silas did as they were desired. At the same time it is possible that, for sufficient reasons, the apostle changed his mind after sending back that first message,

and followed it up immediately by a second, in which he intimated his willingness to remain "at Athens alone," in order that his young companion might visit Thessalonica for the purpose above mentioned. A second visit to Athens has sometimes been suggested, with the object of reconciling the seeming discrepancy between the history and the epistle, but this is entirely unnecessary. At Corinth Timothy joins the apostle again [Acts xviii. 5], and was associated with him and Silas in the inscription to the church at Thessalonica of both his epistles [1 Thess. i. 1; 2 Thess. i. 1], and in his apostolic labours. At this point we lose sight of Timothy for a period of a few years. How long he remained at Corinth; whether, when the apostle left that city, Timothy was the companion of his journey, and was associated with him in the labours subsequently undertaken for the spread of the Gospel and the settlement of the Church in Syria and elsewhere;—on these and collateral questions, the narrative is silent. Paul and Timothy, however, are again found together at Ephesus, and the manner in which the name of the latter is introduced clearly implies that he had been with the apostle some time [Acts xix. 22]. From Ephesus he is sent, in company with Erastus, into Macedonia [Acts xix. 22], doubtless for similar objects to those with which he had previously visited Thessalonica—viz., to instruct and exhort the churches in the way that their special circumstances rendered necessary [1 Cor. iv. 17]. In Acts xx. 4, we again find him in company with St. Paul. He also accompanied him into Asia [Acts xx. 4], was with him when he wrote his second epistle to Corinth, and also when from the latter place he wrote his epistle to the Romans. From this point the history leaves the movements of Timothy in doubt and uncertainty, and our further information must be gathered from the scattered hints and notices found in the epistles. That he joined the apostle at Rome during the period of his imprisonment there is certain, from the fact that he is united with him in the inscriptions of the Epistles to the Philippians [Phil. i. 1], to the Colossians [Col. i. 1], and to Philemon [Philem. 1]; and not only so, but Heb. xiii. 23 indicates the additional fact of his having suffered imprisonment there. Even to the last, indeed, he is associated with his father "in the Gospel," for during the second imprisonment of the apostle we find the latter not only writing to the tried and beloved companion of so many labours and journeys, but also begging him to rejoin him, and bring with him articles which had been left behind at Troas, and which he greatly needed. [See **CLOCK**.] Of course the place to be assigned to such further facts of his biography as are to be found in the epistles addressed to him will depend on the dates we assign to the epistles themselves. This, however, is evident, that at the time these letters were addressed to him, Timothy was exercising a *quasi*-apostolic authority over churches and their ministers, and was specially charged with the arrangement of a variety of details for their internal government, and the provision of a due supply of ministers; that considerable difficulties were interposed in his way by Judaizing teachers, who were fond of debates and discussions about matters of a trivial character; that the organisation of the church order was imperfect; that it devolved on him to complete what was wanting; and that for this purpose he was invested with all needful authority. We gather also that to the last Timothy retained all the fervour of his affection for the apostle, and there is little doubt that when he fulfilled the wishes

of the latter, and visited him at Rome during his second incarceration, he remained with him to the close, and so, not improbably, witnessed his martyrdom. All the notices of Timothy found in the post-apostolic writers describe him as fulfilling the office of bishop of Ephesus. It is said that he died in that city, and there found a martyr's grave; but this is the report of tradition only, not of history. Assuming him, however, to have been under forty at the time of Paul's death, there is nothing improbable in the supposition that, after that event, he would settle down in some definite sphere of labour, and there remain, while his intimate connection with the Church at Ephesus would be a sufficient reason, apart from other considerations, for selecting that as his abode, and the scene of his ministry. For the rest, his name stands prominent in the annals of the infant church, alike for the devotedness with which, as a young man, he entered on the arduous labours which were involved in the companionship of such untiring zeal as that which animated St. Paul; for the holy consistency and genuine piety which characterised him; and also for the gentleness and affection with which he reciprocated the solicitude which St. Paul had ever manifested for his welfare and usefulness.

TIMOTHY, FIRST EPISTLE TO. Of the authorship of this and the other pastoral epistles there can be no reasonable doubt whatever. For, not to enlarge on the obvious argument that, if it were not written by St. Paul, it is the bold and flagrant composition of an impostor, and contains on the face of it [1 Tim. i. 1, 16, 18] a direct untruth, no evidence of any real worth has been brought forward in disproof of the fact implied in the opening words of the epistle. With scarcely any exception, and even those which exist are easily accounted for, it was received by the entire early Church as the letter of St. Paul. As to the objections which have been alleged by modern German critics, Bishop Ellicott observes, "that the only one of any real importance—the peculiarities of phrases and expressions—may be so completely removed by a just consideration of the date of the epistles, the peculiar nature of the subjects discussed, and the plain substantial accordance in all main points with the apostle's general style (admitted even by De Wette), that no doubt of the authorship ought now to be entertained by any calm and reasonable inquirer" ["Past. Epistles," introd., p. 20]. It would be almost a work of supererogation to devote our limited space to a lengthened discussion of what has been advanced by Schleiermacher, Baur, and others on this topic, so purely conjectural and shadowy are the grounds of their resistance to the witness of antiquity. The reader who desires to investigate this branch of the subject further, will find it treated at length in Conybeare and Howson's work on St. Paul [App.], and also in Davidson's "Introduction," vol. iii.

On the question of date, substantial grounds undeniably exist for a considerable divergence of opinion, the point in debate being whether we shall assign to this epistle a date immediately subsequent to that of the apostle's hasty departure from Ephesus, as described in Acts xx. 1, or one entirely posterior to the period embraced both by the historical narrative and all the other Pauline epistles, except the pastoral. Names of undoubted orthodoxy, and of the highest respectability, will be found on both sides. Theodoret, Benson, Michaelis, Lightfoot, Hug. Townsend, with others, favour the earlier date; Paley, Pearson, Mill, Macknight, Birks, Ellicott, and an equally numerous

array, adopt the later. It is generally admitted that each of the pastoral epistles was written at a very brief interval of time from the other two; and this admission renders available, for approximately ascertaining the date of any one, whatever notices of time or circumstance are discoverable in the others. The two things which are mainly relied upon in proof of the earlier date are (1) the statement in 1 Tim. i. 3, that Timothy had been left at Ephesus, while St. Paul had gone into Macedonia—a statement which is alleged to coincide with the history in Acts xx. 1; and (2) that at the time the epistle was written, Timothy was comparatively young [1 Tim. iv. 12]. The latter circumstance, it is urged in reply, no doubt limits the period to which the date of the epistle can be assigned, but does not necessarily prove that it was written at the time supposed—that the expression might well be applied to a man of thirty or thirty-five, who was entrusted with such a serious and responsible charge as that committed to Timothy, and implied in this epistle. As to the argument based on the former circumstance, it involves, as Mr. Birks has shown in "*Horæ Paulinæ et Apostolicæ*," conditions and consequences which it is exceedingly difficult, if not impossible, fairly to reconcile with what we actually learn from the history and the epistles to the Corinthians, which were written at that time. Nor can any stress be laid on the alleged circumstance that the epistle contains injunctions and directions: for example, those in 1 Tim. iii. clearly imply a period antecedent to the ecclesiastical organisation of the church at Ephesus, and these instructions may very well be understood to refer to the ordination of such additional pastors as the necessities of the church or the inroads of death required. The argument against the later date mainly rests on the silence of Scripture (1) as to the actual liberation of Paul after his first imprisonment, described in Acts xviii., although his epistles to the Philippians [ii. 24] and to Philemon [ver. 22] clearly indicate a conviction that he should shortly be at liberty and visit them, and (2) as to his having suffered a second incarceration. But there is nothing to disprove such a second imprisonment. Eusebius states it as a fact, and if he be right, then all the other arguments in favour of the later date fall naturally into their place, and leave the question without much remaining doubt and uncertainty. Bishop Ellicott thus sums up these presumptive evidences. Having stated that from the structure of the pastoral epistles, and their close connection in thought, subject, expression, and style, it seems highly incredible that they were written at any considerable intervals of time from each other, he proceeds, "When we further consider (1) the almost insuperable difficulty in assigning any period for the composition of this group of epistles in that portion of the apostle's life and labours included in the Acts; (2) the equally great, or even greater difficulty in harmonising the notes of time and place in these epistles with those specified in the apostle's journeys, as recorded by St. Luke; and add to this the important subsidiary arguments derived from (3) the peculiar and false developed character of the false teachers and false teaching alluded to in these epistles [1 Tim. i. 4, &c.; iv. 1, &c.; vi. 3, &c.; 2 Tim. ii. 16, &c.; iii. 6, &c.; iv. 4, &c.; Titus i. 10, &c.; iii. 9, &c.], and (4) from the advanced state of Church organisation which they not only imply but specify [1 Tim. iii. 1, &c.; v. 3, &c.; Titus i. 5, &c.; ii. 1, &c.], it seems plainly impossible to refuse assent to the ancient tradition that St. Paul was twice imprisoned at Rome [Euseb., 'Hist. Eccles.,'

2], and further, the simple, reasonable, and highly natural opinion that the First Epistle to Timothy, and the other two epistles which stand thus closely associated with it, are to be assigned to the period between these two imprisonments." On these grounds he assigns the year A.D. 66, 67 as the probable date, about a year or more before the death of Nero, in whose reign it is believed the apostle suffered martyrdom. [See TIMOTHY, SECOND EPISTLE TO; TITUS, EPISTLE TO.]

The object of the epistle is clearly enough explained in the epistle itself, and also the circumstances under which it was written. It embraces (1) urgent cautions against the false teachers who were corrupting the simplicity of the Gospel by their sophistries and heresy; (2) instructions for the efficient administration of the internal affairs of the church, with a sketch of the qualifications of the persons to be appointed to the ministerial office; (3) a prediction of the grievous corruptions which should pervade the Church "in the latter times;" and (4) sundry other hints for Timothy's guidance in reference to different classes of believers, and severe rebukes for such members as by their inconsistencies brought dishonour on the Church and ruin to their own souls. Though the circumstances may have changed, the principles which the apostle has enunciated here are applicable to every age, and embrace invaluable instruction in regard to the pastoral office, its duties and responsibilities. The way in which St. Paul speaks of himself and his own conversion [chap. i. 11—16] is especially worthy of notice, and its suggestiveness, alike as to his own character, and the grand doctrines of the Gospel, has often been pointed out. Nor is it necessary here to dwell on the importance of chap. iii. 16, as a proof text, whatever be the decision as to the various readings, for the divinity of Christ. Chap. v. 23 has frequently been alleged to justify a distinction between what is inspired in the Word of God and what is not; and is, of course, put forward as an instance of the latter class of statements, as if it were beneath the dignity of God the Holy Ghost to concern himself with such directions. Chrysostom answered this objection long since, and showed how much valuable instruction is comprised in this single verse, in respect both of Timothy, whose office and labours did not preserve him from the bodily infirmities incident to the flesh; and of Paul himself, who, though endued with miraculous gifts, did not possess them for all occasions, important as it might have appeared to exercise them for the benefit of his friend and fellow-labourer. The tender solicitude and paternal affection displayed are too obvious to need notice. Finally, Macknight has well pointed out the entire absence from these epistles, where, if anywhere, we should have found it, of all evidence of an esoteric principle in the Gospel. "The doctrine here announced or implied is the same with that taught in the epistles designed for the inspection and direction of the Church in general; and the views and hopes which St. Paul expresses are the same with those which he uniformly taught mankind to entertain."

TIMOTHY, SECOND EPISTLE TO. The observations we have made in the article on the First Epistle to Timothy, respecting its genuineness and authenticity, equally apply to the one before us. It professes to proceed from the great apostle of the Gentiles, and was cited or alluded to by the apostolic fathers as the production of St. Paul, and a part of the canonical writings. The references in it to the personal circumstances of the apostle make the date a question of considerable

interest, and necessarily bring prominently into notice the point which has been so much debated among critics—namely, whether St. Paul suffered incarceration on one occasion, as described in Acts xxviii., or two? whether he ended that first confinement consequent on his appeal to Cæsar with martyrdom, or was released from it, according to the confident expectation expressed in the epistles which are known to have been written during his imprisonment, and resumed for a time his evangelistic labours? The preponderance of argument seems clearly to be in favour of the latter view. Certainly, the impression produced by a perusal of this second epistle to Timothy supports it; and this impression is supported strongly by a comparison of it with the epistles written from Rome—on the first occasion to the Ephesians, Colossians, Philippians, and Philemon—and of the personal allusions contained in them. Indeed, the difficulty of reconciling these notices of individuals is such as, in the absence of evidence to the contrary, if not to suggest, certainly to strengthen greatly the hypothesis of a second imprisonment. In the first incarceration Timothy was with the apostle [Col. i. 1], and his absence renders the epistle necessary—in truth, the object is to bring him to Rome with all convenient speed. Compare also the references to Demas [Col. iv. 14; 2 Tim. iv. 10] and Mark [Col. iv. 10; 2 Tim. iv. 11]. The account of the apostle's circumstances in the two cases differs in an important respect. In the one several privileges were conceded [Acts xxviii. 30, 31], but in the other he was evidently subject to considerable privations, and was looked upon as a malefactor [2 Tim. ii. 9]. He had already been once summoned to answer for his life, and his position was one of extreme danger [iv. 6—8, 16], and looked upon death as immediately impending. It is evident also, from chap. iv. 13, 20, that he had not long before been at the places there mentioned, which was not the case on his first compulsory visit to Rome. The route was different, and points to a journey from Lesser Asia to Achaia. The injunction to Timothy to bring the articles mentioned in ver. 13 implies that they had recently been left at Troas; but on the other supposition they must have been there for years, including the two years' detention at Cæsarea, a circumstance hardly probable. The reference to Trophimus points in the same direction, for Trophimus was with him on the occasion of the disturbance at Jerusalem, and was indeed the ostensible cause of it [Acts xx. 4; xxi. 29], and his visit to Miletus was not possible after that till the close of his imprisonment. A similar remark must be made as to Erastus, who abode—literally, "remained behind"—at Corinth, clearly implying that they had been journeying together thus far, and then separated. Adopting the ancient tradition of a second imprisonment antecedent to martyrdom, the several notices we have glanced at harmonise naturally with it; whereas the difficulties on the other supposition are almost insuperable, without straining unduly the positive statements of the epistle. The chief evidence in favour of the latter is the silence of Scripture as to the second imprisonment, the absence of any reference to the first, and the mention of Alexander as a principal adversary both in the history and the epistle [Acts xix. 33; 2 Tim. iv. 14]. The first two reasons cannot be relied upon, and the last-mentioned fact is consistent with either view. Having regard, therefore, to all the circumstances bearing on the question, we set down the date of this epistle at a period of a few months after the first, and somewhere about A.D. 67

or 68; and the place where it was written as Rome, Tychicus being the bearer, and possibly charged by the apostle to fill the place of Timothy during his absence at Rome. The epistle itself abounds with warnings and cautions such as might be expected when we recall the state of things at Ephesus, and the extent to which false teaching prevailed there; and also with earnest and affectionate encouragements to steadfastness, patience, and a cordial adherence to sound doctrine. But the chief object seems to have been to give Timothy an account of the writer's situation and prospects, and to bring to his side in the desolateness of incarceration, and the prospect of a cruel death, the friend of many years, and the companion of many labours in the Gospel. But though there was much to cause grief and sadness, there is nothing of despondency. Just the contrary. It is impossible not to admire the loftiness of the strain in which Paul the aged pours forth his expression of his Christian confidence in chap. iv. 6—8. "In no epistle," says Bishop Ellicott, "does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory yet more moving accents; in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand." On the touching significance of chap. iv. 13—21, and the groundlessness of the attempt to impugn the inspiration of these seemingly trivial and secular passages, M. Gaussen, in his interesting work "It is Written," pertinently points out with what undesigned eloquence they portray the condition of the apostle for the Gospel's sake: almost friendless, for only Luke was with him; forsaken of all beside; winter coming on, when a cloak would be specially serviceable, but which he knew of no other mode of obtaining than by sending to Troas for the one he had left there some time previously.

* **TIN.** This word occurs five times in the English version of the Old Testament, and in each case represents the same Hebrew term, *bēḥīl* [Numb. xxxi. 22; Isa. i. 25; Ezek. xxii. 18, 20; xxvii. 12]. The Hebrew word also appears in Zech. iv. 10, in the phrase *ebhen-habbeḥīl*, "stone of tin," as in the margin of our translation, which has "plummet" in the text. The passage in Isaiah is generally understood of an alloy which is separated from silver by refining, but in the other places tin is admitted to be meant. This metal was certainly known in very ancient times, and was used in the composition of bronze, as is shown by the analysis of specimens from Nineveh [Layard's "Nineveh and Babylon," 670]. Tin was also employed by the Egyptians and the Assyrians in some of their colours [Layard, "Nin. and Bab.," 166]. Other examples of its use are supplied by the writers of Greece from the time of Homer. Extensive as its employment must have been, tin was only found in any quantity in three countries—India, Spain, and Britain. We are told that the Carthaginians "employed above 40,000 persons in the mines of Spain, from which they obtained gold, silver, copper, and tin; afterwards they procured tin in greater abundance from the mines of Cornwall. They regularly visited England, taking thence tin, skins, and wool, and leaving in exchange salt, earthenware, and utensils made of brass" ["Lectures on Ancient Commerce," by J. W. Gilbert]. The general opinion of antiquaries is, that the Phœnicians of Tyre and Sidon derived their main supply of tin from the British islands. Only in one passage of

Scripture do we find any intimation of the source from which the Phœnicians procured their tin. It is mentioned among the commodities supplied by Tarshish, but if Tarshish was an emporium tin might be brought there from other places [Ezek. xxvii. 12].

TIPH'SAH, *passing over*; a city at one of the extremities of Solomon's kingdom, towards the east, and near the Euphrates [1 Kings iv. 24]. Menahem revenged himself upon its inhabitants for refusing to admit him [2 Kings xv. 16]. The Greeks called the place Thapsacus, "a great and wealthy town on the west bank of the Euphrates, at which the armies of the younger Cyrus and Alexander crossed the Euphrates" [Xenoph., "Anab.," i. 4; Arrian, "Exped. Alex.," iii. 7], in Pliny's time called Amphipolis ["Hist. Nat.," v. 21]. [Keil on Kings.] It has been held that the Tiph'sah which Menahem smote was near Tirzah, but the authorities quoted in the work of Keil just referred to seem to render it certain that there was but one Tiph'sah, or, at least, that the Tiph'sah of Solomon and of Menahem were the same. Thapsacus seems to have lain at a distance of more than 100 miles N.E. by N. from Tadmor or Palmyra, if it was situated at Surieh, which is a site upon the Euphrates above Rakka. At Surieh there is not only a ford, but a ruined city; whereas, at Deir, lower down the river, and formerly the assumed locality of Tiph'sah, no ford is to be found. Mr. Ainsworth has shown that Surieh answers as far as may be to the descriptions of Thapsacus left by ancient writers ["Travels in Track of the Ten Thousand," p. 70; Herzog's "Realencykl.," vol. xvi. 57].

TIRAS, a word of uncertain origin; the last named of the sons of Japheth [Gen. x. 2]. It has been thought that this represents the founder of the Thracians, or the Thracians themselves. This opinion is expressed in the Targums of Jonathan and Jerusalem. It is impossible to decide anything concerning Tiras beyond what is stated in Scripture [1 Chron. i. 5]. Several theories of interpretation are mentioned by Wiener ["Realwört.," ii. 613].

TIRATHITES, *gate*; a family of scribes living at Jabez; apparently Kenites [1 Chron. ii. 55].

TIRE. This word occurs in the English Bible as a verb, "to tire" the head, that is, "to attire" or adorn it [2 Kings ix. 30]. As a noun, "tire" may be derived from "tiara." Two Hebrew terms are thus translated in some instances. 1. *Pēēr* merely means an ornament, and so the word might have been usually rendered, but it was perhaps specially used of the ornaments and attire of the head; hence it is translated "tire of the head" [Ezek. xxiv. 17], or simply "tires" (plural) [Ezek. xxiv. 23]. 2. *Ṣāḥrōnīm* occurs in Isa. iii. 18, where it is rendered "round tires like the moon." The same word may be found elsewhere [Judg. viii. 21, 26, "ornaments"], and from its literally signifying "moons," or rather "moonlets" (little moons), it has been usual to explain it of ornaments in the form of a crescent worn by women, camels, &c. Decorations of similar character are to be seen in the East to this day ["Illustrated Comment.," iv. 6]; but it must be admitted that we are not sure as to the exact application of the Hebrew words above given.

TIRHAKAH, meaning doubtful; a king of Ethiopia and Thebais, who withstood Sennacherib, and was contemporary with Hezekiah [2 Kings xix. 9; Isa. xxxvii. 9].

TIRHANAH, of uncertain signification; one of Caleb's sons by his concubine Maachah [1 Chron. ii. 48].

TIRIA, *fear*; a son of Jehaleleel, of the tribe of Judah [1 Chron. iv. 16].

TIRSIATHA, a word found only in the books of Ezra and Nehemiah, and descriptive of a high civil dignity. Gesenius understands it to be of Persian origin, and meaning much the same as "severity." The Persian governor of Judea was so called [Ezra ii. 63; Neh. vii. 65, 70]. The title was borne by Nehemiah [Neh. viii. 9; x. 1], and it is worthy of remark that in Neh. xii. 26, for "Nehemiah the Tirshatha," we find "Nehemiah the governor" (*pechah*). If *pechah* corresponds with the modern *pacha* or *pasha*, we may readily understand what the Tirshatha was. [Fürst's "Heb. and Chald. Lex."]

TIR'ZAH, *pleasantness*; an ancient city of Palestine, whose king was defeated by Joshua [Josh. xii. 24]. It re-appears after the division of the Hebrew kingdom, as a residence of the kings of Israel [1 Kings xv. 17; xv. 21; xvi. 6, 8, 9, 15, 17, 23]. There Zimri defended himself against Omri, and died [2 Kings xvi. 18]; and there Menahem conspired against Shalhum [xv. 14, 16]. Solomon refers to its beauty [Song of Sol. vi. 4]. It fell into obscurity at a comparatively early date, if we may judge by the silence of later writers. Eusebius supposed it to be in Batanea, on the other side the Jordan, but this is almost certainly a mistake. The mediæval writers Brocardus and Breidenbach place it in the half-tribe of Manasseh, a few miles east of Samaria, on a high hill [Adrichomius, "Theatrum Terræ Sanctæ," p. 74]. In the position indicated there is a place called Talusa or Tulluza, which Dr. Robinson and Van de Velde regard as the site of Tirzah ["Bibl. Res.," iii. 302; "Memoir," 353].

TIR'ZAH, *pleasantness*; one of the daughters of Zelophehad [Numb. xxvi. 33; xxxvi. 11; Josh. xvii. 3].

TISH'BITE, an appellation of Elijah the prophet, apparently derived from his native place. Gesenius says the town may have been called Tishbeh of Tishbah, and he regards it as having been in the tribe of Naphtali. Herein he follows the Apocryphal book of Tobit [i. 1, 2], which is of no authority; indeed, the Syriac text of that book reads "Thobas," where the Greek has "Thisbe." Eusebius and other ancient authors supply no trustworthy information, and we are disposed to believe that Elijah was a native of some place in Gilead [1 Kings xvii. 1; xxi. 17, 28; 2 Kings i. 3, 8; ix. 36].

TISRI, the first month of the Hebrew civil year, and the seventh of the ecclesiastical year.

TITHE. Under the articles **FIRST-FRUIT**s and **OFFERINGS** will be found some account of the obligations to God which formed a part of the Jewish ceremonial law. But in addition to these special gifts God ordained that a tithe, or tenth, of the produce of the earth should be consecrated and set apart for the purposes indicated. He thereby incorporated into the Hebrew code, and made binding, what appears to have already existed as a sacred custom. Two signal instances are met with antecedently to the Mosaic legislation, in which the principle of dedicating a tenth to God was recognised. Abraham paid tithes to Melchizedek of the spoils which he had obtained, the reason for his doing so being evidently the spiritual office and character of the king of Salem [Gen. xiv. 20; Heb. vii. 6]. Jacob's vow, as described in Gen. xxviii. 22, could hardly have fixed this precise proportion of a tenth, unless some custom existed

which suggested it; otherwise, there is no specific reason why it should not have been a seventh or a twelfth, instead of a tenth. The first enactment in the Mosaic statutes is given in Lev. xxvii. 30–32, which declares the tithe of produce and of cattle to be consecrated to God. Subsequent legislation directed to what purposes this tenth should be applied, and also amplified the previous injunction in several respects. Thus it came to pass that a tithe was paid to the Levites for their service [Numb. xviii. 21–24], who in turn were to pay over a tenth of what they received for the use of the priests [vs. 26–28]. A second tithe was payable by the people for the purpose of the stated festivals [Deut. xii. 5, 6, 11, 17; xiv. 22, 23], which, though thus commanded to be consumed at the place of the ark and covenant, was permitted, in the case of persons at a distance, to be carried up in money instead of in kind, that being in turn expended in the city in what was necessary for the fulfilment of the precept [Deut. xiv. 24–26]. Whether the tithe "at the end of three years," which is the subject of the following verses, and which was to be laid up for the poor, and the Levite, and the stranger "within the gates," in contradistinction to the previous tithe which was to be carried to the sacred place, was a third tithe additional to the other two, but only payable every third year, is a question on which Biblical writers have long differed. Some authors maintain that it was identical with the second tithe, the only difference being in the place where it might be consumed. The tenour of the passage seems to support the former opinion, which is sustained by some ancient Jewish authorities, but disputed or denied by others. Although there is no clear evidence that the non-fulfilment of this tithe-obligation entailed any specific penalty on the Hebrews, there is ample witness to the fact of the ordinance forming an important part of the Jewish religious services. One of the first results of the reformation under Hezekiah was the eagerness with which the people brought in their tithes [2 Chron. xxxi. 5, 6]. Arrangements for the tithing were also made by Nehemiah after the captivity [Neh. x. 37; xii. 44], while the neglect of this duty was severely rebuked by the prophets in the name of God [Amos iv. 4; Mal. iii. 10]. The affected scrupulosity of the Pharisees in reference to tithes was exposed and denounced by Jesus Christ [Matt. xxiii. 23]. A question has often been raised, whether the law of tithe laid down by the Mosaic Law is so binding on Christians as to make it a bounden obligation to devote a tenth to God's service. We hesitate to answer this question, with some writers, by a decided affirmative. The obvious and most Scriptural view of the case appears to be this: (1) that the Gospel supplies principles and leaves Christians to apply them for themselves; and (2) that our motives are stronger than the Jews' by so much as the Gospel is superior to the Law, and Christ superior to Moses, and that on these accounts we might be expected to surpass them in liberality: in other words, that we are not to limit ourselves by the Mosaic law, but rather to excel and surpass the Hebrews in the Christian consecration of ourselves and our substance to God. The principle of the Old Testament legislation relative to the support of the ministry is undoubtedly incorporated in the Gospel [1 Cor. ix. 13, 14], though the measure of it is nowhere affirmed or enjoined.

TITTLE, one of the points placed above some of the Hebrew letters. The word was used metaphorically for anything insignificant or minute [Matt. v. 18; Luke xvi. 17].

TITUS, honourable. Although Titus appears to have occupied almost as distinguished a place as Timothy in the Apostolic Church, as the associate and helper of St. Paul in his missionary work, it is a noticeable fact, that he is not once mentioned by name in the historical narrative. Our entire information concerning him is supplied by incidental notices in two or three of St. Paul's epistles, and the epistle which was addressed directly to him by that apostle. Combining these hints into a continuous and chronological form, we obtain a brief, and, as far as it goes, a not obscure account of the character and labours of Titus. The direct references to him will be found in Gal. ii. 1-5; Titus i. 4; 2 Cor. vii. 6, 7, 13-15; viii. 23; xii. 18; Titus i. 5; 2 Tim. iv. 10. From the first of these passages, Gal. ii. 1-5, we obtain positive information on one or two points of interest. The place mentioned was Antioch, and the time to which reference is made was that at which the warm discussion was going forward which is described in Acts xv. 1, and which threatened seriously to imperil the work of the Gospel in that city. Titus was there with the apostle, and was evidently a person of some consideration in the Christian congregation; but whether a native of Antioch, whether he had come to the city before the apostle, or in company with him, or whether converted there through his instrumentality [Titus i. 4], or at some other place—these are questions which it is impossible now to answer. What we do learn is, that he was a Greek by birth, both parents probably being Gentiles, in contradistinction to Timothy, whose mother was a Jewess; that he was uncircumcised, and therefore, no doubt, a convert from heathenism; and that he was one of the companions of St. Paul, included in the description of the history, "certain other of them" [Acts xv. 2], when he went up to Jerusalem to obtain a decision from the apostles and elders on the important question then in agitation. It may be readily believed that special reasons pointed to Titus as a fit representative of the Church to accompany Paul and Barnabas. As a Gentile and uncircumcised, he was personally interested in the settlement of the dispute, for his own spiritual standing in Christ was at stake. The uncircumcision of Titus appears to have been at once seized on, as a handle of objection and opposition, by the zealots at Jerusalem; but Paul stood firm, and resolutely refused to allow him to be circumcised. Indeed, not to have done so would have been to concede the principle at issue, and to render futile the whole object and aim of their journey. The fact thus incidentally brought to light enables us to say that Titus must have already become a Christian before the year A.D. 50 or 51, at which time the council was held at Jerusalem. The next source of information concerning Titus is the Second Epistle to the Corinthians, which was written at Philippi a few years subsequent to the journey to Jerusalem above described. In what way Titus had been engaged in the interval, is not known; but from the statements in this epistle it is evident that he had been spending some time at Corinth, having been despatched to that place by St. Paul, perhaps with his first epistle [2 Cor. xii. 18], but certainly with the object of ascertaining the internal condition of the congregation there [2 Cor. vii. 6, 7], and also of carrying on the collection for the poor saints at Jerusalem which had been going forward for some time in that quarter [2 Cor. viii. 6]. As the first epistle to Corinth had been written at Ephesus, we thus learn that Titus had been associated with the apostle

in his labours there. Returning with the apostle's second letter to Corinth [2 Cor. viii. 17, 23], Titus is from this time not again heard of, or his labours noticed, until after St. Paul's first imprisonment at Rome, when we find him engaged in the important duty of organising the church in the island of Crete; having been left there by the apostle for that purpose, when the latter was obliged, for some cause not stated, to depart, leaving it uncompleted [Titus i. 5]. In the epistle which he there received, Titus is directed, on the arrival of Artemas or Tychicus, to repair forthwith to Nicopolis, where the apostle intended to winter [Titus iii. 12]. Our next and final notice of Titus is found in 2 Tim. iv. 10, and there we learn that he was with St. Paul at Rome, during some part of his second imprisonment, but had been sent to Dalmatia, no doubt on some important mission connected with the progress of the Gospel there. Whether he returned to Rome, and remained with the apostle till his martyrdom, or what indeed was his subsequent history, we have no materials for confidently deciding. The name of Titus, like that of other early Christian teachers, is mixed up with the traditions that have come down to us; and according to these, he returned to Crete, and, after presiding over the Church there for many years, died at an advanced age. The following is the opinion of Mr. Birks as to the origin of his connection with Crete, and the reason why St. Paul would naturally select him for the responsible duty of setting things in order, and ordaining ministers in every city: "Titus is last mentioned previous to this commission as the messenger to Corinth, just before St. Paul's second visit. The history never speaks of him, but proves, by the list of Paul's companions when he sailed from Philippi, that Titus did not accompany him on his course to Jerusalem. He is not mentioned in any one of the four letters written from Rome during the first imprisonment. From his forwardness in visiting Corinth at his last mission, and the fact that he had been sent thither twice before, and walked consistently in the same spirit and steps with the apostle, he was perhaps left to superintend the churches of Achaia before St. Paul set out on that voyage. In this case, during the five years' interval, he would most likely have gone to Crete, to extend the Gospel in that island, which adjoined so closely to the churches of Achaia. And thus we have a very probable explanation why he was selected by St. Paul for the commission stated in the epistle" ["Hor. Paul. et Apost.," p. 303].

TITUS, EPISTLE TO. It is evident that this was written but a short time subsequent to St. Paul's visit to Crete, where Titus was now engaged in ministerial work [i. 5]; and was despatched, if not from Nicopolis itself [iii. 12], but a short time before the writer took up his abode there for the winter. The only occasion on which the history states St. Paul to have visited Crete, was when on his compulsory journey to Rome, as described in Acts xvii. 7, 8, which certainly could not be identical with the visit implied in Titus i. 5; and as regards Nicopolis, the narrative is silent as to any visit at all. Some authors, as Hug, Michaelis, and Lardner, fix the apostolic visit to Crete at about the period embraced by the narrative in Acts xviii. But the difficulties in the way of accepting any date prior to the imprisonment of St. Paul at Rome, mentioned in Acts xxviii., are so great, as to leave little doubt that a later date is the correct one, and that, in fact, on the grounds stated in the article on the **FIRST EPISTLE TO TIMOTHY**, we must adopt the conclusion that the Epistle to Titus was written subsequently to

the apostle's release from his first imprisonment, and at a period nearly coincident with the date of the epistle to Timothy. This latter impression is suggested and confirmed by the striking similarity between the phrasology of the three pastoral epistles, and the subjects treated of in them. "Both letters," as Paley observes of 1 Timothy and Titus, "were addressed to persons left by the writer to preside in their respective churches during his absence. Both letters are principally occupied in describing the qualifications to be sought for in those whom they should appoint to offices in the church; and the ingredients of these descriptions are in both letters nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and in particular against the same mis-direction of their cares and studies. This affinity obtains, not only in the subject of the letters, which, from the similarity of situation in the persons to whom they were addressed, might be expected to be somewhat alike, but extends, in a great variety of instances, to the phrases and expressions." A comparison of the following passages sufficiently indicates the reality of this evidence:—1 Tim. i. 2, 3—Titus i. 4, 5; 1 Tim. i. 4—Titus i. 13, 14, iii. 9; 1 Tim. iv. 12—Titus ii. 7, 15. The phrase "it is a faithful saying" occurs three times in 1 Timothy, once in 2 Timothy, and once in the Epistle to Titus, but in no other part of St. Paul's writings. The epithet "sound," applied to doctrine, and the phrase "God our Saviour," are used with similar frequency. Compare also 1 Tim. iii. 4, and Titus i. 6—8. It is highly probable, then, that we must assign this epistle to the year 66 or 67. St. Paul had probably paid a hasty visit to the island of Crete, possibly *en route* from Ephesus to Corinth, and shortly after leaving, found reasons, either from something he had heard, or because he desired to put the position and authority of Titus above dispute, to send the latter this letter of direction and exhortation for his guidance and support. That peculiar difficulties were being encountered there, is abundantly evident from the language of the epistle; and they appear to have arisen from two quarters—the natural instability and insincerity of the Cretan character, and the persistent efforts of Judaizing teachers, who, here as elsewhere, laboured to undermine the truth of the Gospel, and frustrate the grace of God, by urging the necessity of obedience to the ceremonial law, as an essential condition of salvation.

The epistle, the genuineness and authenticity of which rests on the same evidence as that already adduced in regard to the Epistles to Timothy [see TIMOTHY, FIRST AND SECOND EPISTLES TO], consists chiefly of instructions to Titus for the due fulfilment of the duties delegated to him by the writer. He was to exercise special caution in the selection and appointment of teachers [chap. i. 5—16]; to keep in view the circumstances of the converts among whom his ministrations were carried on, and adapt his instruction with special reference thereto, confirming his teaching by the purity and consistency of his own personal example [chap. ii.]. Lastly, it would be his duty to enforce, with all earnestness and diligence, the duty of subjection to the civil powers, and the exhibition of that patient meekness and practical piety before God and man which sprang necessarily from a cordial reception of the Gospel [chap. iii.]. For an account of the island of Crete and its inhabitants, see CRETE.

TIZITE, a name descriptive of Joha, one of David's valiant men, but of unknown derivation and meaning [1 Chron. xi. 45].

TO'AH, a man of the tribe of Levi, and one of the forefathers of Samuel [1 Chron. vi. 34]. He is called "Nabath" in ver. 16, and "Tohu" in 1 Sam. i. 1.

TOB, THE LAND OF, the name of a district on the east of the Jordan where Jephthah went when he fled from his brethren [Judg. xi. 3, 5]; and probably intended in 2 Sam. x. 6, where our version has *ish-tob* (that is, "men of Tob"). It is supposed to be referred to in the Apocryphal 1 Macc. v. 13. We have no certain knowledge of the exact locality intended. The word "Tob" means *good*.

TOB-ADONIJAH, *god is Jehovah my Lord*; a Levite commissioned by Jehoshaphat to instruct the people of Judah in the Law of the Lord [2 Chron. xvii. 8].

TOBI'AH, *pleasing to Jehovah*. 1. An Ammonite who took a prominent part in opposing the rebuilding of Jerusalem under Nehemiah. Though originally a servant or slave (some conjecture, in the capacity of a page at the Persian court), he became a man of sufficient importance for his son to marry into the family of Meshullam, the son of Berechiah, and for himself to have considerable influence with the Jews, Samaritans, and the Persian court. His disappearance from history has a somewhat absurd and ignominious character; for having, during the absence of Nehemiah, established himself in one of the chambers of the Temple, Nehemiah, on his return, "cast forth all the household stuff of Tobiah out of the chamber" [Neh. ii. 10, 20; vi. 18, 19; xiii. 1, 7, 8]. 2. The founder of a family who returned with Zerubbabel [Ezra ii. 60].

TOBI'AH, another form of TOBI'AH. 1. A missionary Levite sent out by Jehoshaphat [2 Chron. xvii. 8]. 2. One of those who returned from the captivity [Zech. vi. 10].

TO'CHEN, perhaps *measured*; one of the towns of Simeon [1 Chron. iv. 32]. Its position is unknown.

TOGARM'AH, a word of uncertain etymology. 1. The name of a man, son of Gomer, and grandson of Japheth [Gen. x. 3]. 2. A nation mentioned by Ezekiel as "the house of Togarmah" [Ezek. xxvii. 14; xxxviii. 6]. It was one of the peoples which traded with Tyre, and is reckoned among the future confederates of Gog. The last reference seems to intimate that the house of Togarmah dwelt in the north, and if so it may have been an Armenian, or even a Scythian race. That they were Armenians has been held by the Armenians themselves; others, however, have sought them in Phrygia, Cappadocia, Turcomania, and even in Germany [Rosenmüller, "Bibl. Geogr.," i. 133, 293, English translation, where the Armenian legends are repeated]. In Ezekiel, for "house of Togarmah," we should probably read "Beth-togarmah," which would then rather be the name of a country.

TO'HU, forefather of Samuel [1 Sam. i. 1]. [See TOAH.]

TO'I, a king of Hamath, who sent his son Joram to congratulate David on his conquest of Syria, and to present vessels of gold, silver, and brass—probably, as Josephus states ["Antiq.," vii. 5, 4, 1], to ingratiate himself with the victor [2 Sam. viii. 9, 10].

TO'LA, a worm. 1. The first son of Issachar [Gen. xli. 13]. 2. One of the judges, belonging to the tribe of Issachar, who "judged" Israel for three-and-twenty years [Judg. x. 1, 2].

TO'LAD, *productive*; a town of Simeon [1 Chron. iv. 29], but within or near the boundaries of Judah. Also called EL-TOLAD.

TOLAITES, the descendants of Tola, the son of Issachar, "whose number was, in the days of David, two-and-twenty thousand men and six hundred" [1 Chron. vii. 2].

TOMB. In Egypt, in Palestine and Syria, to the east of the Jordan, and in Mesopotamia and the neighbouring regions, tombs of high antiquity exist in immense numbers, and constructed in a great variety of ways. The bare enumeration of localities, and

Sinaitic Peninsula, almost any work on those regions may be consulted. Interesting details respecting tombs in the Assyrian empire may be found in such works as those of Mr. Layard and Mr. Loftus. Indeed,



Tomb at Persepolis.



Entrance to the Tombs of the Kings.

forms of sepulchres, would occupy considerable space. With regard to the Hebrews, their tombs appear to have been generally excavated, at considerable cost of labour, in the solid rock. The graves of the common people were, no doubt, less carefully and elaborately constructed. The tombs of the patriarchs at Hebron have only been partially explored, but it is very probable that they consist of a natural cave, or caves, wrought and adapted for their purpose. [See MACHPELAH.] Signor Pierotti, however, says the cave remains in its primitive condition, so far as he could tell. The tomb or sepulchre of Christ at Jerusalem, the tombs of the kings, as they are called, and numerous others in Palestine, are all more or less artificial. Some of the ancient Jews constructed their own tombs during their lifetime, while others were buried in tombs prepared by their ancestors or predecessors [Judg. vii. 32; 2 Sam. ii. 32; 2 Kings ix. 28; xxiii. 30]. Tombs were made in gardens and in various other places [2 Kings xxi. 26; xxiii. 16; John xix. 41]. It may be observed, by way of example, that tombs are found even in such remote localities as the borders of the Dead Sea. Those which Mr. Tristram describes have an inner as well as an outer chamber hewn in the rock, with stone coffins for the bodies lying alongside, and the great stone which had been cut to fit as the door lying on the ground ["Land of Israel," p. 289]. The ancient tombs were sometimes whitewashed, and this practice still continues [Matt. xxiii. 27, 29; Thomson's "Land and Book," p. 104]. The author just referred to speaks of the countless numbers and the variety of tombs still existing near Sidon and elsewhere in the Phœnician territories [p. 106]. There are also a considerable number in and around Jerusalem. [References to some of these, and to others, will be found in Porter's "Giant Cities," pp. 36, 40, 134, 267, 275, 332.] For descriptions of tombs in Egypt and the

the subject is so vast, and the materials are so abundant, that scarcely a traveller in Bible lands has omitted to touch upon it. The tombs of the kings at Jerusalem have recently been explored by M. de Saulcy ["La Terre Sainte"]. The discussion respecting the genuineness of the Holy Sepulchre at Jerusalem is too intricate for these pages. The arguments on both sides are to be seen in works upon the Holy Sepulchre in particular, or upon the topography of Jerusalem in general. The sepulchre itself resembles, in its leading features, many other rock-hewn tombs existing in the Holy Land. [See BURIAL.]

TONGUES, CONFUSION OF. [See CONFUSION OF TONGUES.]

TONGUES, THE GIFT OF. This supernatural endowment, bestowed on the early followers of Christ, is referred to in several parts of the New Testament. We find it first mentioned in the parting words of Christ to his disciples as recorded by St. Mark [xvi. 17], "They shall speak with new tongues." We have next an account of the fulfilment of this promise on the day of Pentecost, when we are told [Acts ii. 4], respecting the apostles, that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Again we read [Acts x. 46], that on the solemn reception of the Gentiles into the Church, they were heard to "speak with tongues, and magnify God." In like manner, we read [Acts xix. 6] of certain disciples at Ephesus, that "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Moreover, we find several references to the same gift in the First Epistle of St. Paul to the Corinthians [xii. 10, 28, 30; xiii. 1, 8; xiv. 1—33]. Considerable diversity of opinion has existed among Biblical scholars as to the nature and object of the gift thus

largely referred to in Scripture. The prevalent impression has been that it implied a miraculous knowledge of languages bestowed on the apostles and their immediate associates, to enable them to preach the Gospel to different tribes of people with whose speech they were not naturally acquainted. From Chrysostom down to our own day, this opinion has reigned in the Church. Some modern authors, however, consider this view to be untenable, and regard the gift as simply a striking outward sign of the Holy Ghost among the disciples of Jesus, typifying his manifold gifts, and proving, by its bestowment in common on both Jews and Gentiles, that the blessings of salvation were now to be extended to all nations. [See Alford, "Greek Test.," ii. 13; Roberts, "Discussions on the Gospels," 2nd edit., pp. 71, 147].

The difficulty which weighs in the minds of these writers is thus explained by Dean Alford, in his notes on Acts ii. 4:—"I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds dictated by the Holy Spirit." Dr. Wordsworth, however, in his learned "Commentary," still holds to the old view of the gift of tongues, as being intended to enable the apostles to preach the Gospel throughout the world, and as being absolutely necessary for this purpose. It is also felt by many who agree with him that the modern view involves more insuperable difficulties than the old one. It is not necessary for us to enter at length on the discussion of this question here, inasmuch as, in whichever way it be decided, there can be no doubt as to the supernatural character of the endowment. The language of Scripture is conclusive on this point. It is plainly declared in the history of the day of Pentecost [Acts ii. 8, 11], that the various tribes then assembled in Jerusalem *did* all hear themselves addressed in their own peculiar languages; and all the attempts which have been made to explain away the miracle appear to us utterly vain. De Wette ["Exeg. Handbuch Apostg.," pp. 18-26] gives a very comprehensive account of the attempts of this kind which have been made by foreign critics. Other particulars connected with this gift will be found amply discussed by Alford and Stanley in their remarks on 1 Cor. xiv.

TO'PAZ. The word *pūdāh* (פּוּדָה), which occurs in the Bible, has been generally translated in the Septuagint, and most ancient as well as modern versions, "the topaz." This was a "golden yellow" [Strabo, xvi. 770] or "green" [Pliny, "Hist. Nat.," xxvii. 32] stone, brought from Cush [Job xxviii. 19], or rather from the topaz island in the Red Sea, noticed by Pliny, Diodorus Siculus, and Strabo. The topaz was highly prized by the Hebrews, and was the second of the first row in the breastplate of the high priest, and had the name of Simeon upon it [Exod. xxviii. 17]. Job



THE SO-CALLED VALLEY OF TOPHEL.

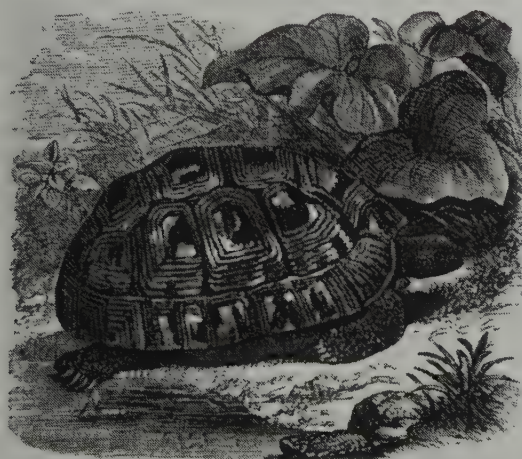
declared that wisdom was more precious than the *pūdāh* of Cush; and in Ezek. xxviii. 13 it is named among the precious stones with which the king of Tyre was adorned.

TO'PHEL, *lime*; a place in the wilderness of Sinai [Deut. i. 1], now supposed to be represented by the village of Tafleleh, or Tufileh, with six hundred inhabitants. It is described as the chief place in Jebel, on the west side of the Edomitic mountains, in a well-watered valley of the wady of the same name, with large plantations of fruit-trees. Its inhabitants

are reported to supply considerable quantities of provisions to the Syrian caravans [see Keil and Delitzsch on Deut. i. 1, and authorities there referred to]. This identification is the popular one, but it is only conjectural. Tufleh is to the south-east of the Dead Sea, into which the water constantly runs from Wady Tufleh [Tristram's "Land of Israel," p. 335].

TOPHETH, or **TOPHET**, a word the origin of which is by no means certain, but which appears as the appellation of a place hard by Jerusalem. The earliest allusion to it is by Isaiah [xxx. 33], in a remarkable passage where the destruction of Assyrian pride and power is foretold: "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." If Tophet here is as some suppose, a foreign word denoting a place for burning in general, it may refer to a funeral pile; but this is uncertain, and there may be an allusion to Tophet in the Valley of Hinnom. [See, for discussions of the passage, the commentaries of Barnes and J. A. Alexander on Isaiah.] The next reference in order of time is in the record of Josiah's destruction of idolatrous practices, &c. [2 Kings xxiii. 10], where we read that "he defiled Topheth, in the valley of the children of Hinnom," in order to prevent the passing of children through the fire to Moloch. Jeremiah is the next and only other sacred writer who mentions it [Jer. vii. 31, 32; xix. 6, 11-14], and his allusions repeat the details given in 2 Kings xxiii. 10 as to the position and use of the place. [See HINNOM.]

TORTOISE. The tortoise (צב, *tzab*) is numbered, according to the authorised version, with unclean animals. The Hebrew word is, however, translated in the Septuagint "land crocodile," and has been referred to the great lizard known to naturalists as



Tortoise (*Testudo Græca*).

Varanus arenarius. Schwartz, however ["Descrip. of Pal.," p. 289], reads צב (*al selchep* in Arabic) as "the tortoise;" and he adds, the Arabs also call a species of lizard *al tzab*—exactly like the Hebrew word rendered "tortoise."

Tortoises, it is also to be observed, are much more common in Syria than great land-lizards, which are, indeed, very rare; and they are more likely to have

been an object of food, before prohibition, than lizards. They abound, in some places, by the way-side, and at certain seasons make a curious, loud noise, by striking their shells against one another.

TO'U [1 Chron. xviii. 9, 10]. [See TOR.]

TOWER. Towers were frequently erected for a variety of purposes. Sometimes they were for attack or defence, and formed important items in ancient fortifications. Sometimes they were watch-towers. Several towers are mentioned in Scripture, and the positions of some of them are indicated. There was the tower of Babel [Gen. xi. 4], the tower of Edar [Gen. xxxv. 21], the tower of Penuel [Judg. viii. 9, 17], the tower of Shechem [Judg. ix. 46], the tower of David [Song of Sol. iv. 4], the tower of Lebanon [Song of Sol. vii. 4], the tower of Syene [Ezek. xxix. 10], the tower of Hananeel [Zech. xiv. 10]. Reference is also made to the towers of Jerusalem and of Zion [2 Chron. xxvi. 9; Ps. xlviii. 12], and to several others [2 Chron. xxvi. 10; xxvii. 4]. Remains of ancient towers are still in existence in Assyria and elsewhere, but far more clear in their indications are the representations upon the monuments. The towers which the Jews erected in vineyards and such places [Isa. v. 2; Matt. xxi. 33] find their counterpart in the country at this day. They are insignificant stone buildings. Robinson speaks of those around Hebron ["Bibl. Res.," i. 213].

TRACHONITIS, the Greek name of a region or province on the east of the Jordan [Luke iii. 1]. It is supposed to answer to the Hebrew Argob, which has been described in the article on that subject. [See ARGOB.] The identification is justified not merely by the accounts which we have of the two, but by the testimony of the Targums in Numb. xxxiv. 16; 1 Kings iv. 13, where Argob is represented by Trachonitis. As, however, often happens in like cases, the precise limits of the territory cannot be ascertained [Winer's "Realwört."]. We may say in general that it was bounded on the east by the Arabian desert, on the south-west by Auranitis and Gaulanitis, and extended from the territory of Damascus on the north to near Bostra on the south. The region of Trachonitis was in the tetrarchy of Philip. It is now called the Ledjah [Porter's "Giant Cities of Bashan," 15, 92].

TRADITION. In Scripture this word denotes any kind of preceptive teaching, but in our version it is usually applied to the arbitrary and fanciful maxims of men [Mark vii. 3, 9, 13; Col. ii. 8]. Inasmuch, however, as the Greek word *παράδοσις* (*paradosis*) applies to all forms of teaching, whether written or spoken, the word is sometimes adopted by our translators in a good sense [2 Thess. ii. 15; iii. 6]. No trace of any notion of tradition such as that which finds a place in the Romish system can be found in the Bible.

TRANCE. This word denotes the condition of a person whose soul seems to have left his body, and who is unconscious of external objects, although the vital power remains. The only Greek term thus rendered in the New Testament is that from which our word "ecstasy" is derived, and that properly signifies the state of one who is said to be "out of himself." The trances of Peter and Paul appear to have been of this character. They lost the consciousness of sensible objects, and spiritually discerned heavenly voices and visions which were presented to them [Acts x. 11; xi. 5; xxii. 17]. The word "astonied," in Dan. iv. 19, most probably describes a closely



DAVID'S TOWER AT JERUSALEM.

related phenomenon. How far the condition of trance or ecstasy was usual when prophetic visions were vouchsafed, we know not. In his "New Testament for English Readers," Dean Alford has the following remark upon the "trance" of Peter, as distinguished from the "vision" of Cornelius [Acts x. 3, 10]:—"The distinction of this appearance from the 'vision' above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shown* to the eye of the beholder when rapt into a supernatural state, having, as in the case of a dream, *no objective reality*; whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses." According to this, the "vision" was presented to the bodily eye of Cornelius; but the "trance" was without natural vision, and Peter only saw what appeared to the eye of the mind. It is to be observed, however, that what the apostle saw is, in ver. 19, called a vision. Dr. J. A. Alexander, in his "Commentary on the Acts," thus explains the words of chap. x. 10: "'He fell into a trance'—in Greek, 'there fell on him an ecstasy'—a preternatural, absorbed state of mind, preparing him for the reception of the vision." On the whole, we prefer to think with Dr. Alexander, that the trance was rather the condition of mind, than the objects presented to it in that condition. The subject is one of some interest; but to investigate it would involve a deeper inquiry into the nature of inspiration, revelation, and prophetic vision, than is possible here. The case of St. Paul [2 Cor. xii. 1-4] deserves to be remembered in connection with this question.

TRANSFIGURATION. This eventful circumstance in the life of Jesus Christ is related by all the synoptical evangelists, and by each with some point of interest not noted by the rest. It is also observable that the narrative in each of the three Gospels is given in immediate connection with the announcement of the Lord (1) of his own coming passion and death, and (2) that some of his disciples should not taste of death till they had seen the kingdom of God come with power [Matt. xvi. 21-xvii. 8; Mark viii. 31-ix. 8; Luke ix. 22-36]. "There can be no doubt," says Alford *in loco*, "of the absolute historical reality of this narration. It is united, by definite marks of date, with what goes before, and, by intimate connection, with what follows. It cannot, by any unfairness, be severed from its context. Nor, again, is there anything mentioned which casts a doubt on the reality of the appearances. The persons mentioned *were seen by all*, *spoke*, and *were recognised*. The concurrence between the three evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate [John i. 14]. Another of the three spectators distinctly makes mention of the facts here related [2 Peter i. 16-18]."

The word *ὁραμα* (*horama*), translated "vision" in Matt. xvii. 9, is clearly equivalent to the parallel expressions in Mark and Luke. But notwithstanding the positive evidence for the reality of the transaction, so eminent a writer even as Neander has thrown the weight of his opinion into the scale against it, and endorsed the rationalistic figment that it was all a dream. "Jesus was praying; the disciples were deeply

impressed with his prayer; his countenance beamed with radiance, and he appeared to them glorified and transfigured with celestial light. At last, worn out with fatigue, they fell asleep, and the impressions of the Saviour's prayer, and of their conversation with him, were reflected in a vision," &c. Yet he candidly adds what really amounts to a refutation of his previous statement—"The difficulty remains, that the phenomena, if simply psychological, should have appeared to all the three apostles precisely in the same form." This he gets over by supposing that the account came from St. Peter! As to the omission of the event by St. John, Neander supposes either that he "did not deem himself prepared, from the circumstances of the event, to give a distinct representation of it; or that he did not view it as an objective reality, and therefore did not attach so much importance to it." To such shifts are critics driven, when they decline to see in the Bible the objective reality of the events there recorded.

As regards the wonderful change in the personal appearance of our Lord, it is not possible to add anything to what is stated in the text of the narrative. It was a manifestation of the Divine glory and majesty from within, not from without. "Our Lord," said Jerome long ago, "did not lose his form and aspect, but he appeared to his apostles as he will appear to all at the day of judgment." St. Peter, indeed, refers to the transfiguration in connection with the second advent, as if the glory of the one were a foreshadowing of the glory of the other [2 Peter i. 16—18]. It is observable that Moses and Elias appeared with him in his glory—one of whom was carried to heaven without dying, and the other died and was buried under the special and peculiar circumstances related in Deut. xxxiv. 5, 6, and Jude 9. The design of the transfiguration, in the absence of distinct statement, is entirely matter of inference. It may be assumed, however, that its object was of a twofold character. In the first place, as a vision of the proper glory of Christ, it was calculated to encourage the faith of the disciples under the painful announcements to which they had lately listened. In the next place, the presence of Moses and Elias, in conjunction with the supernatural testimony from heaven at the close of the scene, was probably intended to show how Jesus was superior to Moses and Elias—the representatives of the Law and the Prophets—and how entirely their mission was subordinate and preparatory to his. The subject of the communication with Jesus Christ, if heard by the apostles, would yet more clearly convince them of the importance of their master's death, and of the accomplishment of his work. For an elucidation of the details of the narrative, and of the pregnant instruction it contains, we must refer the reader to a commentary.

The scene of the transfiguration has been commonly supposed to be Mount Tabor, but this locality is extremely doubtful. "It was most likely," says Dean Alford, "one of the mountains bordering the lake." Stanley ["Sinai and Palestine," p. 399] contends for Mount Hermon; as does, though doubtfully, Dr. Thompson ["The Land and the Book," p. 231]. Stanley thinks "that our Lord would still be in the neighbourhood of Caesarea Philippi; and that it is impossible to look up from the plain to the towering peaks of Hermon—almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance—and not be struck with its appro-

priateness to the scene. . . . High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not, perhaps, be wholly overlooked. At any rate, the remote heights above the sources of the Jordan witnessed the moment when, His work in his own peculiar sphere being ended, He set his face, for the last time, 'to go up to Jerusalem.'" [See CAESAREA PHILIPPI, TABOR.] It is a noteworthy circumstance, as an additional illustration of the way in which a practical bearing was imparted to the great events of our Saviour's life, that just as his death and burial and resurrection were significant of spiritual correspondences in the Christian life [Rom. vi. 4—11], so there seems to be, more than once, an implied reference to the transfiguration of the same kind. Twice over St. Paul uses the Greek word of the Gospel narrative (*μεταμορφωσαι, metamorphoumai*, "transfigured"), to describe the sanctification of the Christian [Rom. xii. 2; 2 Cor. iii. 18].

TRANSGRESSION. [See SIN.]

TREASURE-CITIES. The store-cities which the Egyptians compelled the Israelites to build are thus termed [Exod. i. 11]. M. Chabas, a learned Frenchman, has lately read, in ancient Egyptian papyri, allusions to the store-cities, or treasure-cities of the Pharaoh Rameses, in connection with the name of a people of slaves, whom he and others regard as the Hebrews. The Egyptian name of the people he writes *Aperiu*, and he is convinced that this is only another form of the word "Hebrews" [Melange's "Egyptologies"]. The use of treasure-cities would be to receive corn and other stores belonging to the government. [See PITHOM, RAMESES.]

TREASURE-HOUSES were store-houses, in which were deposited any kind of precious commodity, and valuable articles [Ezra v. 17; vii. 20; Matt. x. 38; Dan. i. 2]. [See TREASURY.]

TREASURER, one who keeps or presides over the dispensation and custody of treasure. Such officers are, from time to time, mentioned in connection with Cyrus, Artaxerxes, Nebuchadnezzar, and others [Ezra i. 8; vii. 21; Neh. xiii. 13; Isa. xxii. 15; Dan. iii. 2, 3].

TREASURY, a treasure-house, or place for preserving wealth. The word occurs, in its ordinary signification, in connection both with sacred and civil matters. The treasury was of course a necessity, not only for kings and princes, but for the Temple at Jerusalem [1 Chron. ix. 26; 2 Chron. xxxii. 27; Neh. xiii. 12, 13; Esth. iii. 9; Jer. xxxviii. 11; Matt. xxvii. 6; Mark xii. 41; John viii. 20]. In Psalm cxxxv. 7, God is said to bring the wind out of his treasures, which is a figure, denoting his control of natural powers and phenomena. The word "store-house" is used with similar latitude [compare Gen. xli. 56; 1 Chron. xxvii. 23; Ps. xxxiii. 7].

TREE OF KNOWLEDGE OF GOOD AND EVIL.

What was the precise nature or kind of tree thus designated it is impossible now to say. The only information which we have concerning it is what is contained in Gen. ii., iii. It stood in the midst of the Garden of Eden, with the tree of life; and while the most ample permission was given to Adam and Eve to partake of the fruit of all trees beside, this was

especially and distinctly prohibited, the penalty of death being attached to disobedience. All that we are warranted to affirm in regard to it is that its name indicated its nature, and that as the result of violating the prohibition and partaking of the forbidden fruit which grew upon it in attractive beauty, man gained what he did not possess before, the knowledge of evil in its melancholy and bitter experience. Beyond this, nothing is revealed, and the tree of knowledge of good and evil is surrounded by the same mystery as that which attaches to several other questions of great interest connected with the probation and fall of man, but which God, for all-wise reasons, has not seen fit to answer or clear up.

TREE OF LIFE [Gen. ii. 9; iii. 22]. Unlike the tree of knowledge of good and evil, the tree of life was evidently included among the trees of the garden which were embraced in the munificent grant of the Lord to Adam and Eve. The narrative implies that it stood in the midst of the garden, for some special use. It must also be assumed that Adam and Eve were fully acquainted with its specific virtue [Gen. iii. 22]. The natural interpretation of this verse, "lest he put forth his hand to take of the tree of life, and eat and live for ever," and of the subsequent precautions taken for the protection of the tree of life [ver. 24], embraces at least this much, that in the providence of God the fruit of the tree of life was understood by our first parents to be a Divinely-ordained means for sustaining and renewing the principle of an undecaying life, and counteracting, by some secret energy which it possessed, the tendency to weakness and mortality. To have partaken of its fruit would, in some mysterious way, have frustrated the fulfilment in its entire extent of the Divine decree which followed the first act of disobedience. Beyond this we know nothing. Some have supposed that the tree possessed no special virtue in itself, but was of the nature of a sacramental element, an outward sign of spiritual grace and of immortality. This may or may not have been the case. But in the absence of positive statement and revelation from God on the subject, speculation is useless. The solemnity with which the tree was afterwards environed is thus interpreted by Professor Fairbairn ["Typol.," i. 216]: "The tree of life remained what God originally made it. And though effectual precautions must now be taken to guard its sacred treasure from the touch of polluted hands, yet there it stood in the centre of the garden still, the object of fond aspirations as well as hallowed recollections, though enshrined in a sacredness which rendered it for the present inaccessible to fallen man. Why should its place have been so carefully preserved, and the symbols of worship, the emblems of fear and hope, planted in the very way that led to it, if not to intimate that the privilege of partaking of its immortal fruit was only for a season withheld, not finally withdrawn, waiting till a righteousness should be brought in, which might again open the way to its blessed provisions? . . . The relation man now occupied to the tree of life could of itself furnish no information on this point. It could only indicate that the inheritance of immortal life was still reserved for him, on the supposition of a true and proper righteousness being attained. So that in this primary symbolical ordinance, the hope which had been awakened in his bosom by the first promise assumed the pleasing aspect of a return to the enjoyment of that immortal life from which, on account of sin, he was appointed to suffer a temporary exclusion. But coupled as this hope was

with the present existence of a fallen condition, and the certainty of a speedy return for the body to the dust of death, it of necessity carried along with it the expectation of a future state of being, and of a resurrection from the dead. The prospect of a deliverance from evil, and of a restored immortality of life and blessing, was not to be immediately realised. The now forbidden tree of life was to continue unapproachable, so long as men bore about with them the body of sin and death." In harmony with this view of the symbolical or typical character of the tree of life, we find it occupying a prominent place in the Apocalyptic vision [Rev. ii. 7; xii. 2, 14], the glorious details of which so forcibly remind the reader of the book of Genesis. The tree of life, whereof there were but faint traces in all the intermediate time, again stands by the river of the water of life, the difference being that now it bears twelve manner of fruits, yielding its fruit every month, and the leaves are for the healing of the nations. Taken in connection with the rest of the Paradisiacal description of which it forms a part, we cannot doubt that it shadows forth the Divine purpose to restore in and through Christ all that was lost in Adam, and in a more glorious and beautiful form than that in which it was possessed before.

TRESPASS. [See SIN.]

TRESPASS-OFFERING. We have already remarked, in the article **SIN-OFFERING**, the great differences of opinion among writers on the Levitical ritual as to what constitutes the essential distinction between the sin-offering and the trespass-offering. That there was some distinction is evident from the circumstance that they rest on separate ordinances, and that the offerings themselves were dissimilar in some respects, while the trespass-offering was accompanied by acts which are not attached to the sin-offering. The law of the trespass-offering (עֲוֹן, *asham*, "debt," from a root signifying "to fail") is given in Lev. v. 14—vi. 7; and Numb. v. 5—8. The sins for which it was principally made were sins of ignorance or inadvertence, by which wrong was done which was capable of restitution, whether against God or man. A striking difference in the sacrifices made for a sin-offering and trespass-offering is the absence of a bullock in the latter case, which was specially appointed in the other, both for the priest and the congregation. In addition to the trespass-offering, the offerer was required to confess his sin, and to make restitution or give compensation for the wrong done. When the person injured could not be found, the restitution or compensation was to be made to the priest, as representing God, the original proprietor of all things, who thus stepped, so to speak, into the room of the sufferer. In fact, the idea of sin as a debt seems to pervade the entire ceremonial in this case, and with it the necessity of making amends. The typical significance of the offering is sufficiently indicated in the offering itself and the acts which accompanied it. While, in common with the sin-offering, it points to Christ as the one atonement and sacrifice for sin, it also proclaims the doctrine that, notwithstanding the full perfection and completeness of His offering, restitution and satisfaction are also due to the injured from the injurer, and this even though the wrong may have been done inadvertently. "He who refuses to put himself on right terms with an injured fellow-mortal, can never be received into terms of peace and blessing with an offended God. And if he should even proceed so far as

to bring his gift to the altar, while he there remembers that his brother has somewhat against him, he must not presume to offer it, as he would then offer it in vain, but go and render due satisfaction to his brother, and then come and offer the gift" [Fairbairn's "Typology," ii. 353]. The sincerity of the faith reposed in Christ will be tested by the readiness to make amends wherever practicable.

TRIBE. This word, as used among the Greeks and Romans, appears to have originally meant a class or collection of families, having a common natural descent from one ancestor. It subsequently received a wider significance, and described certain classes of the community. By a still further extension it was made to denote nationalities, especially of foreign extraction and residence. Among the Hebrews, the twelve tribes were the twelve sections of the nation as descended from the sons of Jacob. Occasionally it signifies a smaller division [Numb. i. 4; iv. 18; Heb. vii. 13]. The word once occurs in its broader application [Matt. xxiv. 30]. As types of the spiritual family of God in its various branches, the twelve tribes of Israel are introduced in the Book of Revelation [vii.], where the numbers of them that are sealed are given. [See SEAL.]

TRIBULATION. All forms of trouble and affliction are generally called tribulation [Deut. iv. 30; Matt. xiii. 21; 2 Cor. vii. 4]. The word occasionally denotes the punishment and sufferings which shall overtake the wicked [Rom. ii. 9]. The tribulation foretold by our Lord [Matt. xxiv. 21, 29] is commonly understood, in the first instance, of the calamities attendant upon the fall of Jerusalem, but it is also believed to point to the circumstances which are to usher in the close of the present era.

TRIBUTE is properly the money paid by an individual or community in acknowledgment of submission to some foreign sovereign or state. The word, however, is frequently used in our authorized version in the sense simply of a tax imposed by a king upon his subjects [2 Sam. xx. 24; 1 Kings iv. 6; Rom. xiii. 6, &c.]. We have already referred in a previous article [see TAXES] to the heavy tribute exacted of the Jews by the Romans. Political agitators, from time to time, took advantage of the discontentment thus caused among the people [Acts v. 37; comp. Joseph, "Antiq.," xx. 5, 1]. It may be remarked that there are three different Greek words translated by "tribute" in our English version of the New Testament [Matt. xvii. 24; Mark xii. 14; Luke xx. 22]. It is to be regretted that the term occurring in the first of these passages has been so rendered, as thereby the meaning is obscured to the English reader. The reference is to the "didrachma," which was not a civil impost, as many expositors have supposed, but a religious one, corresponding to the half-shekel enjoined to be paid [Exod. xxx. 11, &c.] by every Israelite above twenty years of age, for the support of the Temple at Jerusalem [2 Kings xii. 4; 2 Chron. xxiv. 6, 9]. The other two words are properly rendered "tribute," and are convertible terms in the New Testament [Matt. xxii. 17; Luke xx. 22]. The *tribute-money* shown to our Lord at his request, when the ensnaring question as to the paying of tribute was put to him [Matt. xxii. 19], was the ordinary *denarius*, stamped with the head, and bearing the superscription of Cæsar. In this coin the capitation-tax, levied on every Jew by the Romans, was paid; and there was a saying among the Rabbis that "wherever any king's money is current, there that king is lord."

Christ's answer to his tempters' question was founded on this generally accepted statement. They imagined that, in whatever way he answered them, their purpose of ensnaring him would be gained. If he replied to their question in the *affirmative*, then they would rouse the people against him as one who was in league with their heathen oppressors; if in the *negative*, they would have a plausible ground of accusation against him before the Roman governor. But by pointing to the actual fact that the money current among them bore the stamp of Cæsar, he convicted them of a positive recognition of the yoke which lay upon them, and then urged upon them in his reply the fulfilment of every duty which they owed to him who was thus acknowledged as their civil superior and ruler. [For a view of the coin referred to, and other coins of Palestine at the time, see Akerman's "Numismatic Illustrations of the New Testament."]

TROAS, also called Alexandria, and Alexandria Troas; a city of Asia Minor, on the coast of Mysia, some distance south of the ancient Troy, after which it was named. Its builders were Antigonius and Lysimachus. It became a place of some importance, but eventually fell into decay. At present its ruins are called Eski Stamboul. St. Paul here saw the vision in which he was commanded to go and preach in Macedonia [Acts xvi. 8—11]. He was also here on other occasions [2 Cor. ii. 12; 2 Tim. iv. 13], and seems to have laboured here with success. "The site of the ancient city is now covered with a forest of oak-trees, and it is therefore impossible to see its ruins collectively, but they extend over many miles" ["Hand-book for the East"]. The ruins are of considerable magnitude and interest, but the modern village of Eski Stamboul is almost deserted. [For a description of the site, the reader is referred to Sir Charles Fellows' "Asia Minor," pp. 42—46.]

TROGYLLIUM, a town and promontory on the west coast of Asia Minor, a little south of Ephesus, opposite Samos, and at the foot of Mount Mycale in Ionia. The city was once powerful and illustrious, is said to have been the first settled in Ionia, and claimed the maternity of as many as seventy-five cities. St. Paul "tarried at Trogyllium," on his way from Assos to Miletus [Acts xx. 15]. It is now an insignificant place, and its ruins have almost disappeared.

TROPHIMUS, *nourished*; one of St. Paul's companions during part of his third missionary journey [Acts xx. 4], and an Ephesian [xxi. 27, 29]. The Jews saw him with St. Paul in Jerusalem, and supposing that he had been taken into the Temple, raised the tumult that issued in the apostle's imprisonment. In the Epistle to Timothy there is slight mention of him—"Trophimus have I left at Miletum sick;" and he may have been the brother mentioned so kindly in 2 Cor. viii. 18—22, and sent with Titus to Corinth. Tradition relates that he was put to death by Nero.

TRUMPET, the name of a wind instrument, which appeared in a variety of forms, and was made of different materials, chiefly of metal and of horn. Hence we read of "silver trumpets" [Numb. x. 2], and of "trumpets of rams' horns" [Josh. vi. 8]. Several Hebrew words are translated "trumpet" in our version, but they throw little light upon the form and structure of this well-known and most popular instrument. Trumpets were sometimes used in concert with other musical instruments [1 Chron.

xv. 28], but they appear to have been very commonly blown upon alone. Their uses were diverse: they were chiefly prominent, however, in religious services and in war. Special festivals and times were heralded by trumpets [Lev. xxiii. 24; xxv. 9; Numb. x. 2-10; 1 Chron. xv. 24; 2 Chron. xxix. 27; Pa. lxxxi. 3; xcvi. 6], and proclamations were usually made at the sound of the trumpet [2 Kings



Trumpets.

ix. 13]. The solemn revelations of Sinai were preceded by the sound of a trumpet [Exod. xix. 16; xx. 18]. John heard the sound of a trumpet before he received the Apocalypse [Rev. i. 10]; trumpets are among the prominent symbols of the Apocalypse [Rev. viii. 2], and the great judgment of God is represented as heralded by a trumpet [1 Cor. xv. 52; 1 Thess. iv. 16]. Numerous descriptions of the trumpets of ancient nations may be collected from the monuments of Assyria, Persia, and Egypt, Greece and Rome. [See CORNET.]

TRUMPETS, FEAST OF. This was one of the annual feasts appointed by the Levitical law. It was celebrated at the beginning of the month Tisri, and was so called from the circumstance that on this occasion the trumpets which usually announced the commencement of the month [Numb. x. 10] were blown with more than customary solemnity. The ceremonial to be observed at this feast will be found in detail in Lev. xxiii. 23-25, and Numb. xxix. 1-8. The day was to be kept sacred from servile work, a holy convocation was held, and special sacrifices were offered in addition to the daily sacrifice and those presented at the commencement of the month. In the absence of any Scriptural intimation to guide us, it is not possible to affirm positively what was the special design and typical meaning of this feast. Its importance may

have been derived from the fact that the month thus welcomed and inaugurated was invested with peculiar solemnity. From its being designated "a memorial of blowing of trumpets" [Lev. xxiii. 24], we may also conceive that it was designed to be a remembrance to the people of mercies enjoyed during the previous year, and of the blessings symbolised in the great observances appointed for the month whose commencement was thus distinguished.

TRUTH, that which is contrary to a falsehood or deceit [Prov. xii. 17, 19]. It also denotes truthfulness and fidelity [Isa. lix. 14, 15; Jer. vii. 28]. The revealed doctrine of Christ is called truth [Gal. ii. 5; 2 Tim. iii. 7; iv. 4]. Sincerity is called truth [1 John iii. 18]; hence that which is real and substantial, as opposed to what is shadowy and transitory, is truth [John i. 17]. The Lord Jesus calls himself the Truth [John xiv. 6], either as the Great Revealer of Divine truth, and the right object of human faith, or as embodying all the typical elements of the Law, and fulfilling the great predictions of the prophets concerning a Saviour to come.

TRYPHENA, a member of the Roman church, to whom St. Paul sends a salutation [Rom. xvi. 12].

TRYPHOSA, one of the two female Christians whom St. Paul salutes in Rom. xvi. 12.

TU'BAL, a word of disputed origin. 1. The fifth son of Japheth [Gen. x. 2]. 2. A nation probably descended from Tubal (1). Rosenmüller erroneously says this name is always coupled with Meshech in Scripture. This is not the case in the distinctly ethnological reference of Isaiah [lxvi. 19], where it is associated with Javan, perhaps as one of "the far-off isles." Ezekiel reckons Javan, Tubal, and Meshech among the traders with Tyre, who dealt in slaves and brazen ware [xxvii. 13]. The same sacred writer mentions Meshech and Tubal among the nations who should be destroyed [xxxii. 26]; he also joins them with the confederates of Gog [xxxviii. 2, 3; xxxix. 1]. The frequency of the concurrence of the two names Meshech and Tubal leads us to look for them in the same direction. It has been already observed in the article MESHECH, that as Ezekiel connects it with Tubal, so Herodotus connects the Tibareni and the Moschi; and the Assyrian inscriptions associate the Tuplai with the Muskai. If the Tibareni are intended, as is probable, they were at one time subject to the Persian monarchy, and inhabited a part of the second and more southern range of the Caucasus to the east of the Black Sea. The region in question has been notorious for its traffic in slaves, while the Moschian mountains abound in copper. [Rosenmüller's "Bibl. Geogr.," i. 130, 291, English translation.]

TU'BAL-CATN, of uncertain etymology; an antediluvian, the son of Lamech and Zillah, described as "an instructor of every artificer in brass and iron" [Gen. iv. 22]. Nothing more is recorded of him.

TURTLE, TURTLEDOVE. The peaceful, confiding, and loving habits of turtledoves, with their pleasing colours and soft, cooing voices, have ever made them favourites in the East [Ps. lxxiv. 19; Song of Sol. ii. 12]. Turtledoves were the usual offering of the poor in the Hebrew rites; and the Virgin Mary, at her purification, offered a pair in sacrifice, instead of a lamb [Luke ii. 24]. The beautiful little palm turtledove (*Turtur senegalensis*) still nestles in the shelter of the olive-trees of the sacred

enclosure at Jerusalem, and fearlessly seeks its food in the porticoes. This turtledove does not share in the migratory habits of the common turtledove (*Turtur communis*), which must therefore have been the species alluded to in Jer. viii. 7. Turtledoves of three different species—*T. auritus*, *T. risorius*, or collared turtle (an Indian and Asiatic species), and *T. Senegalensis*, or *Egyptius*—swarm in myriads, in spring-time, in the coverts of the valley of the Jordan.

TYCHICUS, *chance*; an Asiatic Christian who, with Trophimus and others, accompanied Paul on a portion of his journey from Macedonia towards Jerusalem [Acts xx. 4]. He receives honourable mention in four of St. Paul's epistles. He is the only living person named in the Epistle to the Ephesians, where he is called a "faithful minister in the Lord" [Eph. vi. 21]. A similar allusion is met with in Col. iv. 7. Titus iii. 12 shows that he was with the apostle at the time when this epistle was written. In the last epistle St. Paul ever wrote, he again appears a steadfast, faithful friend—remaining with him in his severest trials, till sent to Ephesus [2 Tim. iv. 12]. Tradition alleges that he was bishop of Chalcedon, in Bithynia, or Neapolis, in Cyprus.

TYPE. Familiarly as this term is used in books of theology and Scripture exposition—typology, in fact, constituting a distinct branch of Biblical criticism and interpretation—it is only once found in its simple form in the authorised version, viz., in the margin of 1 Cor. x. 11. The corresponding Greek equivalent, *τύπος* (*typos*), is rendered, in John xx. 25, by "print;" in Acts vii. 43, Rom. v. 14, by "figure;" in Acts vii. 44, by "fashion;" in Acts xxiii. 25, by "manner;" in Rom. vi. 17, by "form;" in 1 Cor. x. 6, 11, Phil. iii. 17, 1 Thes. i. 7, 2 Thes. iii. 9, 1 Tim. iv. 12, 1 Peter v. 3, by "example" or "ensample;" and in Titus ii. 7, Heb. viii. 5, by "pattern." In one or other of its compound forms it is also found in 1 Tim. i. 16, 2 Tim. i. 13, Heb. ix. 24, and 1 Peter iii. 21; and it is from the manifest signification of the word in these last two instances, and in one or two of those above cited, that the theological use of the word has arisen. In its more purely etymological sense, *τύπος* signifies a "model" or "pattern," or, again, a "mould," into which clay, for example, or wax, being pressed, takes its exact figure and shape. In the now generally received acceptance of the word, a type may be regarded as the designed resemblance of something future, the latter being called the antitype. The employment of types was one of God's principal means of instruction under the Old Testament. "They fell in with the prevailing cast of thought in those among whom they were instituted, and were thus wisely adapted to the end in view." . . . "The inhabitants of the East could give life and significance, in a manner we can but imperfectly understand, to the outward and corporeal emblems through which their converse with God was chiefly carried on." From their childhood "they were trained to the use of symbolical institutions as the most expressive and appropriate channels of Divine communion" [Fairbairn's "Typol." i. 197, 198]. In his discussion of the subject, this author traces out, in an interesting and instructive manner, the analogy in God's methods of preparatory teaching at different periods of the Church's history, and shows how there is thus furnished a ready and effective answer to the Socinian argument against the peculiar doctrines of the Gospel, on account of the comparative silence maintained respecting them in the direct instructions of

Christ. [See "Typol." i. 168—172.] As regards the exact theological significance of the term "type," Bishop Marsh ["Lectures on the Criticism and Interpretation of the Bible," part iii., p. 113] says, "To constitute one thing the type of another, as the term is generally understood in reference to Scripture, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its original institution. It must also have been so designed as something preparatory to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this previous design, and this pre-ordained connection which constitutes the relation of type and antitype. Where these qualities fail, where the previous design and the pre-ordained connection are wanting, the relation between any two things, however similar in themselves, is not the relation of type to antitype." So, again, it is observed that the type is virtually a prophecy or prediction of the antitype. Type and prophecy differ in degree rather than in kind; the one images or prefigures, the other foretells coming realities; the one being prophecy in action, the other in words. Thus, whatever definition of a type be adopted, it is an essential element of it that the coincidence is a designed one, not depending on a mere resemblance. It is but a little way, however, that an accurate definition will assist us in really deciding what in Scripture is or is not a type. On few points of Scripture interpretation has there been a more complete dissonance and divergence of opinion among expositors and theologians. "Where one hesitates, another is full of confidence, and the landmarks that are set up to-day are again shifted to-morrow." This marked divergence of thought, and, as Fairbairn observes, "the loose and incorrect views which have so long prevailed regarding the types, have told so adversely on the subject, that little more than a nominal place has been assigned to it in our more recent theological systems." He adds, with, unfortunately, too much truth, "For any real value to be attached to it in the order of God's revelations, or any light it is fitted to throw, when rightly understood, on the interpretation of Scripture, we search in vain among the writings of our leading hermeneutical and systematic divines. The treatment it has most commonly received at their hands is rather negative than positive. They appear greatly more concerned about the abuses to which it may be carried, than the advantages to which it may be applied; and were it not for the purpose of exploding error, delivering cautions, and disowning unwarrantable conclusions, it is too plain the subject would scarcely have been deemed worthy of any separate and particular consideration." The great question at issue between the different schools of interpreters turns on the point, whether we are justified in affirming anything to be typical which is not affirmed to be so in Scripture, either by direct statement or manifest implication? On one side, we find writers like Bishops Van Mildert and Marsh, and others, rigidly insisting that it is essential to a type that there should be a competent evidence of the Divine intention; that whether a person or event be typical must not be left to the imagination of the expositor to discern, but rest for its warrant on some solid proof in Scripture itself. "Whatever persons or things," says Bishop Marsh, "recorded in the Old Testament were

expressly declared by Christ, or by his apostles, to have been designed as prefigurations of passages or things related to the New Testament, such persons or things so recorded in the former are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by Divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation." And he proceeds to indicate the necessity of drawing a distinction between examples that are used in Scripture for the sake of illustration only, and those where there is a manifest typical relationship and connection. On the other hand, a numerous class of interpreters regard the restrictions thus laid down as narrow and unreasonable, on the ground that the types actually indicated as such in the New Testament, are to be viewed rather as examples for our guidance in the interpretation of others, than as supplying us with an entire list of all that were designed for this purpose. No doubt, there is much to justify such an opinion, especially as there is nothing in the Bible to indicate that the typical persons or things there cited, or alluded to, constitute in any direction an exhaustive list. They were cited and set forth as occasion served, sometimes with reference to circumstances of the moment, sometimes in a more formal and lengthened argument, as in the Epistle to the Hebrews. It is therefore urged, as a fair and legitimate inference from this, that we may naturally expect to find a considerable range of typical illustration outside and beyond the actual instances which have been used by Christ and his apostles. Witsius also accordingly contended against the opinion "either that an infallible authority is necessary to explain the types, or that all the types of the Old Testament are explained in the New," and illustrated his position from the analogy of prophecy, of much of which we have no infallible interpretation. The difficulty, however, of deciding what is typical and what is not, on this principle, is one that has never yet been satisfactorily overcome or settled. The question, indeed, is relegated to the expositor's own mind, and the answer to it will depend entirely on his own sobriety and judgment. Cocceius and his followers, following in the steps of Glass, conceived "that every event in Old Testament history which had a formal resemblance to something under the New, was to be regarded as typical." And even among writers who stop short of this extreme and unsatisfactory view, there is little real agreement on the principles which shall guide the student of God's Word in this important branch of Scriptural interpretation, or enable him really to distinguish between what is only simile, illustration, or allegory, and what is positively typical. All things considered, therefore, it may be concluded that Bishop Marsh's is the safer rule. It may seem to reduce unnecessarily the limits of typical illustration, but, as a compensation for this, it is an effectual safeguard against the frivolous and absurd interpretations which abound in expositors of the Cocceian and Witsian school. For those who desire to investigate the subject further, there is probably no work, either ancient or modern, equal to Professor Fairbairn's "Typology." The question is there treated elaborately and exhaustively. The author declines to adopt the restrictive rules laid down by Bishop Marsh, and writers of note who agree with him; but his opinions are still further removed from the unrestrained and fanciful licence

which characterises expositors like Cocceius and others.

TYRANNUS, *prince*; a man in whose school St. Paul assembled the disciples, and disputed daily with those who came to him [Acts xx. 19]. It is uncertain whether Tyrannus was a Greek sophist or a Jewish teacher. In truth, beyond what is stated in this passage, we know nothing whatever about him.

TYRE and **TY'RUS**, *a rock*; the name of an ancient and celebrated Phœnician city, many times alluded to in Holy Scripture, and in classic authors. The Hebrew name is written "Tzor" [Job. xix. 29 (margin)]. In the division of the Holy Land, Tyre was on the border of Asher, but the original occupants remained in possession, and were long ruled over by their proper kings, some of whom are named in Scripture [2 Sam. v. 11; 1 Kings v. 1; 2 Chron. ii. 3]. In the reign of David and of Solomon especially, a friendly alliance existed between the Tyrians and the Hebrews, and no doubt the latter availed themselves largely of the commerce for which the former were so long famous. The luxury, wickedness, and idolatry of Tyre are frequently denounced by the prophets, who foretell its utter overthrow [Isa. xxiii. 1; Jer. xxv. 22; Ezek. xxvi. 2; xxvii. 2; xxviii. 2; Amos i. 9, 10; Zech. ix. 2—4]. Some of the Biblical allusions, and pre-eminently those in Ezekiel, are of extreme value and interest, showing as they do the vast and varied commerce of Tyre, its power, wealth, pride, and general character. It was not so ancient as Sidon, but it became its superior. It consisted of two distinct parts, one standing upon a rock or small island not far from the shore, and the other on the mainland; but which of these was oldest is disputed. Tyre upon the mainland was called Palætyrus, or Old Tyre; but notwithstanding this, its claim to priority is strongly contested. No importance attaches to the question, but it may be noticed that the space between the island and the continent was filled up by the indomitable energy of Alexander the Great, and his work constitutes the basis of the peninsula which now exists upon the spot. The oldest known allusions to Tyre are those of Scripture, but the records extant in secular writings contribute materially to our knowledge of its history. Homer does not mention Tyre; Herodotus, however, tells us that he went there, and heard from the priests of Hercules that it had been founded 2,300 years ["Hist." ii. 44]. Josephus, on the other hand, says Tyre was built 240 years before the Temple at Jerusalem, or 1,500 years later than the date of Herodotus ["Antiq." viii. 3, 1]. Josephus again mentions the public records of the Tyrians as very exact, and he quotes sundry details of Syrian history from them and from other ancient writings ["Against Apion," i. 17, 18]. Tyre was besieged by Shalmaneser, king of Assyria, and afterwards by Nebuchadnezzar. The former of these sieges lasted five years, and the latter thirteen. Shalmaneser inflicted serious damage upon the Tyrians, but died before he took the city and the siege was raised. The accounts left us of Nebuchadnezzar's attempt are exceedingly meagre and obscure, but as that monarch is recorded to have subdued all Syria and all Phœnicia, we must conclude that Tyre succumbed to him. From that time till Alexander the Great, the fortunes of the city fluctuated, but after the conquest of the Macedonian its commerce continued considerable, although its independence was gone, and its rulers were the foreign masters of the whole land. Tyre was a place



RUINS OF TYRE (SUR).

of some consequence for a long time after the Christian era. It is referred to by our Lord [Matt. xi. 21], and by St. Luke [Acts xii. 20], as well as by sundry uninspired writers in that century. Jerome even speaks of it as the most noble and handsome city in Phœnicia. The prosperity of Beyrout may have weakened it, but in A.D. 570 Antoninus of Placentia describes the inhabitants as abounding in luxury and vice: "The city of Tyre has men of power; but the life is of the vilest, and luxury too great to be told," &c. The Christian church which had been founded there lingered on for a long time. Zeno, bishop of Tyre, was at the Council of Nice in 325; and at that of Constantinople, 381. Others of the bishops are also mentioned in history, and councils were held there in the fourth, fifth, and sixth centuries. In the seventh century the city was conquered by the Mahometans, but it retained part at least of its worldly prosperity, and comes again prominently forward in the time of the Crusades. Theodericus ["De Locis Sanctis," A.D. 1172], and his contemporary Benjamin of Tudela, speak of it as a strong and busy place. At that time it was in the hands of the Christians, and in 1174 the celebrated historian William of Tyre became the archbishop. It fell again into Mussulman hands about the year 1291, and never again lifted up its head. The allusions made to it by subsequent authors all demonstrate its irrecoverable decline. [Learned researches will be assisted by such works as Reland's "Palæstina," 1,046; Winer's "Realwörterbuch," ii. 638; Robinson's "Bibl. Res.," ii. 456—472; Sepp's "Jerusalem und das Heilige-Land," ii. 395, &c. Valuable information is also supplied by "Tyre: its Rise, Glory, and Desolation" (Religious Tract Society);

and especially by Thomson's "Land and Book." It is almost unnecessary to add that nearly every book of travels in Palestine supplies some account of modern Tyre, or Sur as it is called.] As Dr. Thomson remarks, "It would take a volume to trace the varied fortunes of Tyre through Egyptian, Chaldean, Macedonian, Roman, Saracenic, Frank, and Turkish dynasties, down to the present wretched representative of so much greatness and glory. With but few exceptions, it is now a cluster of miserable huts inhabited by about 3,500 impoverished Metawelies and Arab Christians, destitute alike of education, of arts, and of enterprise; carrying on with Egypt a small trade in tobacco from the neighbouring hills, and in lava millstones from the Hauran." We have attempted no minute description of the position and ruins of Tyre, but we may observe that it occupies what is now a small headland or promontory which juts out into the Mediterranean. It is about twenty-three miles north of Acre as the crow flies, and about twenty miles south of Sidon. Considerable space might have been devoted to the prophecies concerning Tyre, and their fulfilment, but on this subject it must suffice to refer to Dr. Keith's "Evidence of Prophecy," chap. xii.; "The Book of Prophecy," by Dr. G. Smith, part ii., sec. iii.; Newton "On the Prophecies," dissert. xi.; Fairbairn "On Ezekiel," chap. xxvi.—xxviii. There are sundry fables and traditions about Tyre, mostly connected with mythology, such as the worship of the Phœnician Hercules and the discovery of the famed Tyrian purple. [On the general subject, see the works of Kenrick and Movers, and the authors referred to in the article "Tyros" in Herzog's "Realencyklop.," vol. xvi.]

TYRUS. [See TYRE.]

TZAD'DI, ז, the eighteenth letter of the Hebrew alphabet. Its consonantal power is *tz*; but in the English version it is commonly represented by *z* or *s*, but sometimes by *t*. The former occurs in the case of Zidon or Sidon, and the latter in the case of Tyre. In Hebrew these names begin with the same letter. [See ALPHABET.]

TZOR [Josh. xix. 29 (margin)]. [See TYRE.]

U

U'CAL, a word of very uncertain meaning, found only in Prov. xxx. 1, as a proper name of an unknown personage.

U'EL, *powerful*; a son of Bani, who, having married an alien during the captivity, was required by Ezra to divorce her after the return to Jerusalem [Ezra x. 34].

UK'NAZ. This word occurs in 1 Chron. iv. 13 (margin) for "even Kenaz." Perhaps we should render the clause, "and the sons of Elah and (of) Kenaz." Possibly, however, the particle translated "and" or "even," and written *u* in the form *Uknaz*, may be an error of some copyist.

U'LAI, a river of Susiana which flowed past the city of Shushan. It is identified with the classical Eulæus [Dan. viii. 2, 16]. The able investigations of Mr. Loftus on the site of Shushan leave no doubt that the ancient bed of the Ulai, near that city, is at present dry, but was the eastern branch of the river now called the Kerkhab. The Arabs of the locality call this dry channel the *shat atik*, or "ancient river." Mr. A. Loftus observes the minute accuracy of Daniel, when he says he was "between Ulai," for so it is in the original; because the river was divided into two streams, to which the prophet unquestionably alluded ["Chaldea and Susiana," chap. xxxi.].

U'LAM, *vestibule*. 1. One of the sons of Sheresh, of the tribe of Manasseh, named in the genealogical list of 1 Chron. vii. [vs. 16, 17]. 2. The eldest son of Eshek, a Benjaminite [1 Chron. viii. 39].

ULLA, *yoke*; a chief in the tribe of Asher, whose sons are named in 1 Chron. vii. 39.

UM'MAH, *vicinity*; a town of Asher [Josh. xix. 30]. It is mentioned between Achzib and Aphek. The site of it is unknown. In the Syriac version it is called Umka; and a place named Amka is still to be found six or seven miles north-east of Acre.

UNCLEAN' MEATS. [See ANIMALS.]

UNCLEAN'NESS. [See CLEAN AND UNCLEAN, PURIFICATION.]

U'NICORN. The animal alluded to in Scripture under this name is described as untameable, and of great strength and power. It is questionable if the original Hebrew word *רֵמ* (*rēm*) has not sole reference to the latter. It is again described, as in Deut. xxxiii. 17, as having "horns." The whole force of this passage depends upon the *rēm* having two horns upon one head—one for Ephraim, and the other for Manasseh. But in Ps. xcii. 10 it is said, "My horn shalt thou exalt like the horn of a unicorn;" and a single horn still constitutes part of the head-dress of some Syrians. Hence the Greeks wrote *μονόκερως* (*monokerōs*), and the English "unicorn." The Vulgate

has *rhinoceros*; the Indian, or one-horned species of which, is found depicted on the Assyrian sculptures. Again, Migliarini of Florence assured Layard that the word *ruim*, or *rēm*, occurs in hieroglyphics over a figure of a large and fierce antelope; but this has not been corroborated.

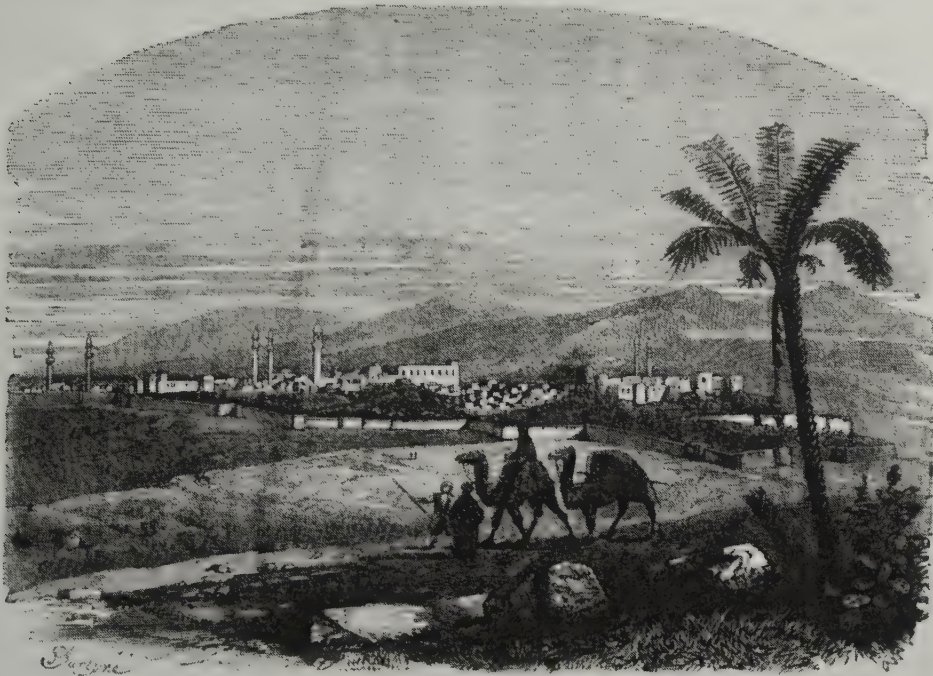
The language of the prophet Job is, in matters of natural history, proverbially graphic. "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?" [Job xxxix. 9, 10] convey, were it not for the word "unicorn," the simple idea of a wild bull or buffalo. Hence it is that Gesenius and others have given that signification to the word *rēm*. Mr. Tristram has lately obtained from caves near the mouth of the Dog River, in Syria, teeth of the bison, which he concludes to be the *rēm* of Scripture; and, further, supposes it, as is by no means improbable, to have been known in Palestine within historical times ["Land of Israel," p. 11].

UN'NI, *afflicted*. 1. One of the Levites of the second degree, selected by David to assist in the special services with which the ark was brought up to Jerusalem from the house of Obed-edom, as described in 1 Chron. xv. [vs. 18, 20]. 2. A Levite who accompanied Zerubbabel from Babylon to Jerusalem at the termination of the captivity [Neh. xii. 9].

UPHARSIN, *and they divide*. This was part of the mysterious writing on the wall, as seen by Belshazzar [Dan. v. 23]. The entire sentence is, "Numbered, numbered, weighed, and they divide." The obscurity of the words was therefore probably in the characters employed, and in the sense of the whole, rather than in the actual terms, which are pure Chaldee. When Daniel repeats Upharsin as Peres, he merely employs a simpler form of the word.

UPHAZ, mentioned twice as a source of gold [Jer. x. 9; Dan. x. 5]. The ordinary opinion is that it is another name for Ophir, as in the Syriac version of Jer. x. 9. Some believe there was a region thus named, but nothing certain can be affirmed upon the subject. [See OPIR.]

UR, *light*; the birthplace of Haran, called "Ur of the Chaldees" [Gen. xi. 28, 31]. It is only referred to in connection with Abraham and his family [Neh. ix. 7]. There has been much difference of opinion respecting its locality, but both in ancient and modern times the majority of authorities have placed it at Edessa, which is now called Urfa, or Orfa, and is constantly termed Urhoi by Syrian writers. Some recent travellers have sought for it further south, at Warka and at Mugheir. We should naturally look for it in the direction of Haran, and the only place which we find in that region likely to be Ur is Orfa. Even Dr. Beke is willing to accept this identification, although he locates Haran in the neighbourhood of Damascus ["Jacob's Flight," p. 9]. It must, however, be noticed that in the Syriac version Ur is on each occasion written as in the Hebrew, and not Urhoi. It is also to be observed that Ephrem Syrus, an eminent writer of the fourth century, has the following statement respecting Nimrod:—"He reigned in Erech, which is Edessa." But neither of these facts is contrary to the old opinion that Ur is Edessa. Urfa stands on the declivity of a hill, with a small stream running along the northern side of the town, and a citadel on a hill to the south-west. It contains relics of Greek and Roman times, and some which



UR (URFAH). (FROM CHESNEY'S EXPEDITION.)

may be even more ancient. Within the walls 1,600 Armenian families reside, and about 180 families of Jacobites; besides these there are 1,200 Mussulman families. The place has been visited by various modern travellers, as Ainsworth and Badger, and its history has been written by Bayer [Ainsworth's "Researches in Assyria," &c.; Badger's "Nestorians," &c.; Bayer's "Historia Osrhoena"]. Considerable space would be required for an account of the various names by which Urfa has been called, and for a summary of its history. Ammianus Marcellinus mentions a place named Ur, between Nisibis and Hatra, near Arrapachitis, and some have thought this was the Ur of Abraham. We prefer the claim of Urfa, although we cannot positively say it was the spot from which Abraham proceeded.

URBA'NE, the Latin *Urbanus*; a Christian at Rome to whom St. Paul sent a salutation, and whom he specially designated as his "helper in Christ" [Rom. xvi. 9].

URI, *enlightened*. 1. The father of Bezaleel, who, with Aholiab, was specially inspired by God for carrying out the design and work of the tabernacle [Exod. xxxi. 2; xxxv. 30, &c.]. 2. The father of Geber, to whom was assigned the duty of collecting, in Gilead, the provisions for Solomon's household [1 Kings iv. 19]. 3. A Levite porter, who was commanded by Ezra to put away the alien wife whom he had married during the captivity [Ezra x. 24].

URIAH, *the Lord is my light*. 1. One of David's mighty men, a Hittite, and the husband of Bathsheba, whom David seduced, and, after the murder of her husband, married [2 Sam. xi. 3, &c.]. He was evidently a man of distinction in David's army, and one that had rendered good service to the cause of the

king. How advantage was taken of his absence with the army in the field to enable David to accomplish his design—how, on learning the probability of discovery, he sent for Uriah, and in vain endeavoured to induce him to visit his home—how, on his persistent refusal, the king sent him back to the army, with instructions to Joab to place him in the "forlorn hope" of the besiegers, and thus ensure his death—how successfully Joab carried out his master's atrocious behest, thereby securing, as David vainly thought, immunity for his crime—all this is graphically detailed in the simple narrative, and need not be enlarged on here. [See BATHSHEBA, DAVID.] 2. A priest in the reign of Ahaz [Isa. viii. 2], probably the same as Urijah. [See URIJAH (1).] 3. The father of Meremoth, by whom the treasure was weighed, as described in Ezra viii. 33, on the return from Babylon. In Neh. iii. 4, 21, the name, in the authorised version, is "Urijah."

URIAS, the Greek form of Uriah (1) [Matt. i. 6].

URIEL, *God is my light*. 1. A Kohathite, son of Tahath [1 Chron. vi. 24]. 2. The chief of the Kohathites at the time when David brought up the ark from the house of Obed-edom [1 Chron. xv. 5, 11]. 3. A man of Gibeah, whose daughter Michajah was one of Rehoboam's wives, and the mother of Abijah [2 Chron. xiii. 2]. In 2 Chron. xi. 20, the mother of Abijah is said to have been Maachah, the daughter of Absalom; but whether this was another name of Uriel, or in what other way the difficulty should be explained, no means exist to discover.

URIJAH, *the Lord is my light*. 1. A high priest in the reign of Ahaz [2 Kings xvi. 10—16], and probably the same as the Uriah mentioned in Isa. viii. 2. He received from Ahaz, who was then with Tiglath-

pileser at Damascus, the pattern of an idolatrous altar, with instructions to make one like it. On the king's return it was used for the purposes of sacrificial worship, the sacred altar being displaced by it, and appropriated to another purpose. [See TIGLATH-PILESER.] 2. [Neh. iii. 4, 21.] [See URIAII (3).] 3. One of the priests who stood at the right hand of Ezra's pulpit when he read the Law to the people [Neh. viii. 4]. 4. A prophet in the reign of Jehoiaakim, king of Judah, and son of Shemaiah. His predictions concerning Jerusalem and Judea brought down upon him the anger of the king. He endeavoured to escape the consequences of his faithfulness to God by a hasty flight into Egypt, but was speedily brought back, and, at the king's command, cruelly slain [Jer. xxvi. 20—23].

U'RIM AND THUMMIM, *lights and perfections*. What object or objects this phrase denotes has been long a matter of discussion. We read in Exod. xxviii. 30, "Thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord." The fulfilment of this precept is recorded [Lev. viii. 8]. We subsequently read that Eleazar the priest was to ask counsel for Joshua, "after the judgment of Urim before the Lord" [Numb. xxvii. 21]; and when blessing the tribes, Moses said of Levi, "Let thy Thummim and thy Urim be with thy Holy One" [Deut. xxxiii. 8]. At a later period, "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" [1 Sam. xxviii. 6]. At the time of the return from the captivity, instruction was given that those children of the priests who could not find their genealogy "should not eat of the most holy things, till there stood up a priest with Urim and with Thummim" [Ezra ii. 63; Neh. vii. 65]. It does not appear that this ever occurred. The foregoing are the only texts in which the Urim and Thummim are named, and they supply but scanty information respecting their nature and uses. We can only gather that something so called was introduced into the high priest's breastplate, and that it was a means by which God's will was manifested. We shall not discuss the various theories that have been advanced—that it consisted of the twelve stones bearing the names of the twelve tribes of Israel, acting in a mode analogous to a modern telegraphic instrument—or the two sardonxyes on the shoulders of the ephod—or a single diamond in the centre of the breastplate—or a plate of gold in the middle of the ephod—or other theories still more extravagant and devoid of probability, as, for instance, that it was an image of human form, or a kind of sacred dice. The ancient versions and interpreters give an uncertain sound, and modern critics are quite divided. Under these circumstances, the rapid enumeration of the various theories, as stated above, must suffice. Amid so much obscurity and indecision, it would be presumptuous to speak confidently. "What the Urim and Thummim really were, cannot be determined with certainty, either from the names themselves, or from any other circumstances connected with them" [Keil and Delitzsch, "Commentary" on Exod. xxviii. 30]. In harmony with the opinion we have expressed, the authors just quoted say, "We can draw no other conclusion than that the Urim and Thummim are to be regarded as a certain medium given by the Lord to his people, through which, whenever the congregation required Divine illumination to guide its actions, that illumination was guaranteed, and by means of which

the rights of Israel, when called in question or endangered, were to be restored; and that this medium was bound up with the official dress of the high priest, though its precise character can no longer be determined" [*ibid.*, vol. ii., p. 199].

USURY, the interest exacted upon a loan. This was forbidden to the Jews [Lev. xxv. 36, 37]; but the prohibition only extended to their dealings with each other [Deut. xxiii. 19, 20]. The violation of the law was viewed with abhorrence by holy Israelites [Ps. xv. 5; Prov. xxviii. 8; Jer. xv. 10]. It seems, however, that after the captivity the Mosaic rule was very much neglected [Neh. v. 7, 10]. Intercourse with foreign nations, and the decline of zeal for the Law, and other circumstances, led to the more extensive adoption of usury by the Jews, and hence, in modern times, they are the greatest usurers in the world. The principle is considered to be admitted by our Lord [Matt. xxv. 27; Luke xix. 23].

UTHAI, *supporter*. 1. The son of Ammihud, of the tribe of Judah [1 Chron. ix. 4]. 2. A son of Bigvai, who returned with Ezra from Babylon [Ezra viii. 14].

UZ, *fertile land*. 1. A grandson of Shem, and son of Aram [Gen. x. 23; 1 Chron. i. 17]. 2. One of the sons of Dishau, a duke of the Horites in the land of Edom [Gen. xxxvi. 21, 28].

UZ, *THE LAND OF*, the country in which Job lived. It is impossible to affirm certainly where it was, but the most probable opinion fixes it to the east or south-east of Palestine. Eastern traditions lend us no real assistance, as they connect Job with places far removed from each other. In the Bible, Uz is only mentioned in three passages [Job i. 1; Jer. xxv. 20; Lam. iv. 21]. The most precise indication supplied by these texts is that in the last of them: "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." This connects Uz with Idumæa, and represents the Edomites as dwelling in the land. Rosenmüller says, "We cannot greatly err if we consider Uz as the northern part of Arabia Deserta, between Damascus Syria and the Euphrates. According to Ptolemy, the Ausitæ (or Aisitæ) dwelt in this district, which was near Babylonia and Chaldæa" ["Bibl. Geog.," vol. iii.]. There are traditions of Job in the direction indicated by Rosenmüller, but so are there also in the traditions of Mesopotamia, where others have sought for Uz. Among the numerous opinions which have been advanced, we prefer the one above alluded to, that the land of Uz lay to the east, or rather the south-east, of Palestine [Bochart's "Phaleg," ii. 8; Barnes, "On Job," collects a variety of explanations in his introduction].

U'ZAI, the father of Palai, who assisted in the rebuilding of the wall of Jerusalem after the return from the captivity [Neh. iii. 25].

U'ZAL, the name of a descendant of Joktan [Gen. x. 27; 1 Chron. i. 21]. Like other names in the same list, it is of disputed derivation, but it seems to denote a *wanderer*; like the other names also, it appears to represent the founder of one of the Arab tribes called Joktanides. Gesenius, however, thinks Uzal denotes a city or region which was afterwards named Sanaa, and was the metropolis of the kingdom of Yemen. Fürst refers to the Arabic tradition, that Azal, or Sanaa, son of Azal, founded Sanaa; and observes that Uzal is still the old name of the district. It is easy to understand that Uzal gave his name not only to his

descendants, but to the province they occupied, and to its chief city.

UZZA, strength. 1. A Merarite Levite, mentioned in 1 Chron. vi. 29. 2. A Benjamite, named in 1 Chron. viii. 7. 3. [1 Chron. xiii. 7, 9—11.] [See **UZZAH.**] 4. A person whose descendants are included among the Nethinims who returned from the captivity [Ezra ii. 49; Neh. vii. 51].

UZZA, THE GARDEN OF; the place where Manasseh and Amon were buried [2 Kings xxi. 18, 26]. It was adjacent to the palace, and probably in or near Jerusalem.

UZZAH, strength; one of the sons of Abinadab of Gibeah, in whose house the ark of God was placed by the men of Kirjath-jearim, after its return from the land of the Philistines, as described in 1 Sam. vi. When David resolved to remove the ark to Jerusalem, Uzzah, with his brother Ahio, drove the bullock-cart on which it was placed. The oxen stumbled, and fearing that the ark might fall, Uzzah put forth his hand to steady it, and was instantly smitten with death by the hand of God. This manifestation of the Divine displeasure induced David to abandon for the time the design of carrying the ark to Jerusalem, and it was placed in the house of Obed-edom [2 Sam. vi. 2—11; 1 Chron. xiii. 6—13].

UZZEN-SHERAH, a town so called from Sherah, the daughter of Ephraim or of Beriah [1 Chron. vii. 24]. It was probably near Beth-horon, the nether and the upper. Uzzen is supposed to mean an *ear*, or *corner*, and may denote some peculiarity in the situation.

UZZI, the Lord is my strength (a contracted form of **UZZIAH**). 1. The son of Bukki, and a direct descendant of Aaron [1 Chron. vi. 5, 51; Ezra vii. 4]. 2. A son of Tola, and grandson of Issachar [1 Chron. vii. 2, 3]. 3. One of the sons of Bela, and grandson of Benjamin, one of the chiefs of the tribe [1 Chron. vii. 7]. 4. A Benjamite, son of Michri, also a chief in the tribe [1 Chron. ix. 8]. 5. Son of Bani, to whom was entrusted the oversight of the Levites at Jerusalem, after the return from the captivity [Neh. xi. 22]. 6. The head of the priestly house of Jedaiah, at the period of Joiakim's high priesthood [Neh. xii. 19]. 7. A priest who took part in the services at the dedication of the restored wall of Jerusalem [Neh. xii. 42].

UZZIA, the Lord is my strength; an Ashterathite, and one of David's valiant men [1 Chron. xi. 44].

UZZIAH, same meaning as the preceding. 1. The son of Amaziah, king of Judah, elevated to the throne at the early age of sixteen, by the people of Judah, after the assassination of his father at Lachish. He is also called Azariah [2 Kings xiv. 21; xv. 1—8]; but whether this is due to an error of transcription, or to a double name, or to a change of name, it is impossible to affirm. The account of his reign, which extended over the lengthened period of fifty-two years, will be found in the passages above referred to, and in a more extended form in 2 Chron. xxvi. Guided by the counsels and piety of Zechariah, he seems to have commenced his reign under the most favourable circumstances. The blessing of God was with him, and the nation prospered under his rule. Expeditions against the Philistines and Arabians both resulted in a series of successes which extended his territory and his reputation. He adopted vigorous measures for

putting Jerusalem in a state of thorough defence, and simultaneously manifested the greatest interest in agricultural operations. Everything, indeed, seems to have prospered with him until, elated with his success, he, in an evil hour, intruded on the priestly office, and forced his way into the Temple, with the object of offering incense on the altar of the sanctuary. In the midst of a violent altercation with the priests, to whose remonstrances he was deaf, the leprosy spot appeared in his forehead; he felt that the hand of God was upon him, and hurried out of the sacred precincts—too late, however, to avert the consequence of his folly and presumption. From this time he dwelt alone, according to the prescriptions of the Law. Jotham, his son, took the administration of affairs until his father's death. Although no mention of the circumstance is found in the historical narrative, it appears from both Amos i. 1 and Zech. xiv. 5 that a remarkable earthquake occurred during Uzziah's reign, the terror inspired by it being adopted by the latter prophet as an illustration of the yet more startling terror which shall attend the second coming of Christ. That, however, which in the sacred history is only known by these brief and incidental allusions, is directly associated by Josephus (on what authority he does not say) with the profanity of Uzziah above described. He says that, in the meantime, when the king was threatening to kill the priests unless they would hold their peace, "a great earthquake shook the ground, and a rent was made in the Temple, and the bright rays of the sun shone through it, and fell upon the king's face, inasmuch that the leprosy seized upon him immediately; and before the city, at a place called Groges, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction." Isaiah, Hosea, and Amos, the prophets, were partly contemporary with Uzziah, and the year of his death synchronised with that in which the first-named prophet had the remarkable vision in the Temple which is described in Isa. vi. 2. A Levite, descendant of Kohath, who is named in the genealogical catalogues [1 Chron. vi. 24]. 3. The father of Jehonathan, one of David's overseers [1 Chron. xxvii. 25]. 4. A son of Harim, and one of the priests who was required by Ezra to divorce the alien wife whom he had married during the captivity [Ezra x. 21]. 5. The father of Athaiah, who was appointed to dwell at Jerusalem at the restoration under Nehemiah [Neh. xi. 4].

UZZIEL, strength of God. 1. One of the sons of Kohath, and uncle of Aaron [Exod. vi. 18; Lev. x. 4; Numb. iii. 19, &c.]. 2. A captain of the Simeonites, and son of Ishi, who, with his brethren and their followers, attacked and despoiled the Amalekites in the valley of Gedor, in the reign of Hezekiah, and occupied their territory, as described in 1 Chron. iv. 39—43. 3. One of the sons of Bela, and grandson of Benjamin [1 Chron. vii. 7]. 4. One of the sons of Heman, who, with his brethren, was appointed to assist in the sacred musical services by David [1 Chron. xxv. 4], called "Azareel" in ver. 18. 5. A son of Jeduthun, who, at the revival of religion under Hezekiah, assisted in the purification of the Temple [2 Chron. xxix. 14]. 6. The son of Harbaiah. He took part in the reparation of the wall of Jerusalem at the return from Babylon [Neh. iii. 8].

UZZIELITES, the descendants of Uzziel (1) [Numb. iii. 27; 1 Chron. xxvi. 23].

V

VAIL. [See VEIL.]

VAJEZA'THA, an old Persian word, signifying *purity, whiteness*, according to Gesenius; but others explain it, *worthy of honour, &c.*: one of the sons of Haman, whom the Jews slew in Shushan, under the circumstances described in Esth. ix. [ver. 9].

VALE, VALLEY. Several words are thus rendered in our version of the Old Testament. 1. *Bik'ah*, a plain between hills or mountains [Josh. xii. 7; 2 Chron. xxxv. 22]. 2. *'Emek*, the ordinary word for "valley" [1 Sam. xvii. 2; 2 Sam. v. 18; 2 Chron. xx. 26]. 3. *Gai*, or *gei*, a ravine [2 Kings xxiii. 10; Neh. xi. 35; Ezek. xxxix. 11]. 4. *Nachal*, a wady, or watercourse, whether dry or not [Gen. xxvii. 19; Song of Sol. vi. 11]. 5. *Shēphēlāh*, not a valley in any proper sense, but ground which lies lower than the hilly region. It is applied to the western portion of the lot of Judah [Josh. xv. 33]. Several of the valleys of Scripture are named, as the valley of Jezreel, the vale of Siddim, &c. Palestine and the neighbouring regions abound in valleys of all the kinds mentioned in the Bible. The most remarkable are perhaps the valley of Jezreel, already referred to, and the vast depression which constitutes the valley of the Jordan and of the Dead Sea. The subject is one which can only be fully dealt with in works on the physical geography of Bible lands.

VAN'IAH, *meekness*; a son of Bani, who was required by Ezra to divorce his alien wife after the return to Jerusalem [Ezra x. 36].

VASH'NI, *gift*; the elder son of Samuel [1 Chron. vi. 28], called "Joel" in ver. 33 and in 1 Sam. viii. 2. [See JOEL (2).]

VASHTI, *beautiful*; the queen of Ahasuerus, who, on her refusal to join the king and his assembled guests, at a great banquet which he gave in Shushan, under the circumstances narrated in Esth. i. 10—12, was deposed from her royal dignity by her incensed husband. [See AHASUERUS, ESTHER.]

VATIOA'NUS, CODEX (B). In the Greek New Testament and in the LXX. version of the Old, this is perhaps the most important of known MSS. It appears to have belonged to the Vatican Library (where it is numbered 1,209) from a time not long subsequent to its formation by Pope Nicholas V. It now consists of 146 leaves of thin vellum, written in three columns on a page, except in the poetical books of the Old Testament, where there are only two. The ancient writing is defective in the first forty-six chapters of Genesis, in part of the Psalms, also in the New Testament from Heb. ix. 14 to the end of that book, the four pastoral epistles, and the Apocalypse. These defects (with the exception of the pastoral epistles) have been supplied by a much more recent hand. There can hardly be a reasonable doubt that this MS. is not later than the middle of the fourth century. Another hand has retouched the ancient faded letters, and the same (or some other posterior to the original scribe) has added the accents and breathings. Large initial letters have been placed at the beginning of the several books, instead of those of the original scribe, which were of the same size as the others in the line. In the Gospels there is in this MS. a division into chapters, which was supposed, before the examination of the Codex Zacynthius (Z) [see PALIMPSEST], to be quite unique. There is no trace of the Ammonian

sections or Eusebian canons. In the Acts and Epistles, besides the ancient sections, there is also a more recent division. In the ancient arrangement St. Paul's epistles are numbered continuously; and this brings to light the record of a curious and important fact—namely, that in the MS. to which these sections were first appended, the Epistle to the Hebrews must have been placed between Galatians and Ephesians. The contractions in this MS. are not so numerous as in some other very ancient documents; and the original subscriptions to the several books are remarkably brief and simple. The so-called facsimiles of this MS. are in general (if not always) such rough imitations that they give a very faint notion of the actual writing. There is a photograph of part of a page in the possession of the Rev. J. W. Burgon, M.A., who has introduced a lithographed copy of it into his "Letters from Rome."

This MS. was early known to Greek Testament editors; thus, in 1521, Erasmus obtained two extracts from it from Paulus Bombasius, then the prefect of the Vatican Library; in 1533 and 1534 Erasmus and Sepulveda corresponded on the subject of this very MS., the latter of whom pointed out that in many places its readings accorded with the Latin Vulgate, in opposition to the Greek, which Erasmus had edited from recent MSS. In 1586 the editors of the Roman LXX. made this MS. the basis of their text, from which they appear not to have intentionally departed. A few readings were in the same century extracted by Werner of Nimwegen; and these and the few passages sent to Erasmus were for a long time all that was certainly known as to its text. It was discussed whether this MS. had been used by the Complutensian editors; but its readings were too little known to admit of an absolute conclusion being formed. In 1669 Bartolucci made a collation of this MS. It is imperfect, and the existing transcript (in the Bibliothèque at Paris) is not very exact.

About the year 1720 a collation of this MS. was made for Bentley by an Italian called Mico: the corrections of the later hands were afterwards noted for the same critic by Rulotta. In 1799 Ford edited Mico's collation in his appendix to the Codex Alexandrinus; but this edition appearing to be of doubtful accuracy, it was re-compared with the collation, partly for Tregelles (by the Rev. J. B. Lightfoot and the Rev. John E. B. Mayor), and partly by himself, for his critical Greek Testament. The first published collation of this MS. was that of Birch, whose edition of the four Gospels came out in 1788. His collation had been made in preceding years, when travelling at the expense of the King of Denmark. The readings of Luke and John, which he had left uncollated, were borrowed from the collation made for Bentley. Birch's collation of the Acts and Epistles appeared in 1798. Thus there were sources from the readings of this MS. which might be mostly known; but still, in places in which the collators differed from one another, or in which they were alike silent, it was felt to be an object of great importance to sacred letters to know the actual readings of the codex. Various critics made efforts to procure an accurate collation. Tischendorf did this in 1842, and Tregelles in 1845; but the only result was that they were able to examine particular readings. A little of the same kind was done by Muralt. Mr. Scrivener remarks on these attempts: "Tischendorf says truly enough that something like a history might be written of the futile attempts to collate Codex B, and

a very unprofitable history it would be"—i.e., apparently "unprofitable" as to actual results obtained; but it would be the record of efforts directed towards an object, the importance of which was felt by all critical scholars.

In 1836 it was announced that Cardinal Mai was likely to publish an edition of the text of this MS., which, it was stated, he had commenced some years before, under the sanction of Pope Leo XII. This led to earnest expectations of such an edition actually appearing; but as years passed on, the most contradictory reports respecting it were circulated. Some said that such an edition had not even been begun, while others said that it was a fac-simile edition, and that they had seen it complete. Indeed, the accounts which Mai himself gave on the subject were very inconsistent. A little more was known respecting this edition, when, in 1848-9, the Papal Government of Rome was superseded by the Republicans; for then Cardinal Mai offered the whole edition to Mr. Ashor, the publisher of Berlin, who, however, declined it, on the ground that the terms proposed by Mai were too high; also, after inspecting the Cardinal's own copy, he thought that the number of corrections which were noted was so great, as to make him distrustful of the whole work. It was very commonly believed that the hindrance to the publication of the edition lay with the Romish censors of the press, who would not allow a work to appear in which such passages as 1 John v. 7 were not included as parts of the sacred text. The death of Cardinal Mai, in 1854, led to the belief that it was hopeless to expect the issue of the edition; but this, however, really expedited it. Early in 1858 it appeared at Rome, in five volumes 4to, the fifth containing the New Testament. Passages such as 1 John v. 7 were inserted in the text, but noted as not being in the MS.: the claims of truth and of the Roman censorship were thus in a manner reconciled. We must refer to the preface by Vercellone for an account of the strange manner in which the work was got out by Mai, and of the inaccuracy which was the inevitable result, and also as to the means taken for correcting the printed copy, after the work had been placed in his hands by Cardinal Altieri, one of Mai's executors. This edition was felt to be a valuable contribution to our acquaintance with the codex; but still it was by no means fully satisfactory. In 1859 a smaller edition of the New Testament portion only was issued, also under the editorial care of Vercellone; though it appears from the preface that it had been, at least, commenced before Mai's death. In both these editions the portions defective in B have been supplied from other Roman MSS. The edition of 1859 is far less inaccurate than the former had been. From these, especially the first, different reprints have been made, which, with the exception of that in the Rev. E. H. Hansell's Greek Testament, require no especial notice, seeing that they do not possess the slightest critical value, though this would have been the case if there had been the simple addition made of the variations of collators.

Dean Alford made good use of his visit to Rome in 1861, in examining various places in the MS. He was thus able to give certainty as to many points respecting it, about which there had been before only a kind of balance of probabilities. The Rev. E. C. Cure has also re-examined several passages.

In 1864 was published "Novum Testamentum Græco, Antiquissimorum Codicum Textus in Ordine

Parallelo Dispositi, accedit Collatio Codicis Sinaitici. Edidit Edwardus H. Hansell, S.T.B." This work deserves particular notice here, because the text of the Codex Vaticanus, and the variations of the different collators, may be here studied far more easily and completely than in any other way. In fact, if it were only for the Codex Vaticanus, the work of Mr. Hansell would be almost indispensable, for it contains much which could not elsewhere be found together. It must be borne in mind that not only does the work give the text, &c., of B, but that also at one view it can be compared with A, C, D (of the Gospels), D (of the epistles), E (of the Acts), and Z (of St. Matthew); while the collation of the Codex Sinaiticus forms an appendix. An edition of the text of this MS., line for line, under proper care, is still a thing to be desired by critical scholars: the aid of photography might be called in as to this MS., as a hand-aid to criticism.

VAU, װ, the sixth letter of the Hebrew alphabet [Ps. cxix. 41]. As a consonant, it is usually pronounced *v*, but some treat it as *w*. It is absorbed by certain vowels, as *u* and *o*. As a numeral, it stands for 6. [See ALPHABET.]

VEIL (VAIL in the English version). From a very remote period the veil has formed a common article of female attire in Oriental lands. In Egypt, a lady's face veil is of white muslin; it is narrow, and reaches from the eyes almost to the feet. The veils of women of the inferior classes are black ["Englishwoman in Egypt," chap. x.], and sometimes adorned with beads or coins. Our translators have rendered several Hebrew words by "veil." 1. *Mitphachath* [Ruth iii. 15 (margin, "sheet," or "apron")], which is also translated "wimple," an old word meaning very much the same as "veil" [Isa. iii. 22]. 2. *Masekkeh*, denoting something "spread out" [Isa. xxv. 7]; also rendered "covering" [Isa. xxviii. 20]. 3. *Masveh*, a veil [Exod. xxxiv. 33, 35]. 4. *Pārōketh*, denoting a sort of screen or separation, as the word implies, used of the veil of the tabernacle [Exod. xxvi. 31], and of the Temple [2 Chron. iii. 14]. 5. *Tzā'iph*, probably an ancient name for a woman's veil [only found in Gen. xxiv. 65; xxxviii. 14, 19]. 6. *Stādhdh*, most likely a cloak or wrapper [Song of Sol. v. 7; Isa. iii. 23]. Some of the foregoing words do not appear to mean what we understand by veils; but it is very likely that mantles and shawls were from time to time employed to cover the head and face. There is no reason to suppose that veils were habitually worn by the ancient Hebrew women, but their occasional use is not to be questioned.

VERSION. The principal ancient versions of Scripture are treated in separate articles in the course of this work, and to them the reader is referred.

VINE. It is not surprising that the vine is frequently mentioned in the Old and the New Testament, for it was one of the most valuable products of Palestine; and if not native, is so throughout the regions to the north. It was cultivated from the most remote times, as we are informed in Gen. ix. 20 that Noah planted the vine immediately after the deluge; and bread and wine are mentioned in Gen. xiv. 18. Representations of the culture of the vine, of the treading of the grapes, and of the storing of the wine in jars, are met with in the Egyptian paintings. The vineyards of Judah, seated on their ancient terraces, and marked by their watch-towers and walls, were the



MODERN ORIENTAL VEILS.

earliest and latest symbol of the land. A vineyard on "a hill of olives," with the "fence" and "the stones gathered out," and "the tower in the midst of it" [Isa. v.], is the natural figure which, both in the prophetic and evangelical records, represents the

being transplanted for more advantageous growth. A period of security and repose is figured by every one sitting under his own vine and fig-tree [Micah iv. 4]; and prosperity is also represented by the same figure. In John xv. 1, Christ says, "I am the true vine, and my Father is the husbandman;" and in the parable of Matt. xxi., the householder is God the Father, and his planting a vineyard denotes his establishing a church among the Jews and Gentiles.

VINE OF SOD'OM. Moses probably intended to show that the people of Israel were degenerated and utterly corrupt, when he said that their vine was the vine of Sodom [Deut. xxxii. 32], that is, a vine which brings forth only bitter fruit, and of which no use can be made. The accursed soil of Sodom and Gomorrah—saline and sulphurous—could not be expected to bring forth good fruit, either apples or grapes; but the allusion appears to be figurative and general, just as when their wine is declared to be "the poison of dragons, and the cruel venom of asps" [Deut. xxxii. 33], and not to any plants resembling the grape-vine or the apple-tree—points which have exercised the ingenuity of naturalists, and, in the latter case, with much semblance of success.

VINEGAR. *ῥῆν* (*chîmetz*), *ὄξος* (*oxos*), rendered "vinegar," from the French *vin aigre*, "sour wine," appears also to have comprised, anciently, a thin acidulated wine, very refreshing in hot climates, and corresponding to the *posca* (from *post-esca*) given to the Roman soldiers. A very small wine, called *pesca* and *sera*, from *seor*, "sour," is still used by harvesters in Italy and the Peninsula. This was the drink of the reapers of Boaz [Ruth ii. 14]. Piquette and many light French and other Continental wines are little better than *pesca* and *sera*. The term *chîmetz* is employed by the Psalmist [lxix. 21]: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink"—a prediction actually fulfilled at the crucifixion of the Messiah. It is thought that the vinegar



An Eastern Vineyard.

kingdom of Judah. The vine was also the emblem of the nation, in the colossal cluster of golden grapes which overhung the porch of the second Temple, and on the coins of the Maccabees. God compares his people to a vine [Ps. lxxx. 8], and he alludes to their

which the Roman soldiers offered to our Saviour at his crucifixion was the sour wine they made use of for their own drinking [Matt. xxvii. 48]. Stronger



Viper (*Vipera communis*).

vinegar, that was not fit for drinking, was, however, not unknown. Solomon says, "As vinegar to the teeth, so is the sluggard to them that send him" [Prov. x. 26]. The meaning of "As vinegar upon nitre, so is he that singeth songs to a heavy heart" [xxv. 20], cannot be discerned, unless by nitre, carbonate of soda, which effervesces under the action of vinegar, is understood. [See NITRE.]

VINEYARDS, PLAIN OF THE. [See ABEL-CERAMIM.]

VIOLE. [See PSALTERY.]

VIPER. Viper is the English reading of the Latin, for the same poisonous snakes which, called *etter* or *ettor* by the Saxons, are also commonly called adders. Viper comes from *vivipara*, the different species bringing forth their young alive. The identification of the various Hebrew and Greek words used in the Old and New Testaments, with existing species, has been attempted in the articles ADDER and SERPENT. *וִיפֶר* (*pethen*), translated "viper" in the authorised version [Job xx. 16], has been shown to be rather the asp. The term *נָחָשׁ* (*eph'eh*), Arabic *epha*, is a name of ancient date for vipers [Isa. xxx. 6], and occurs under the form of *ἐχιδνα* (*echidna*), that is, "viper," in the New Testament [Matt. xxiii. 33; Luke iii. 7; Acts xxviii. 3]. John the Baptist, and afterwards our Saviour, called the Scribes and Pharisees a "generation of vipers," a wicked brood of wicked parents who, by their poisonous doctrines, ruined the souls of men [Matt. iii. 7; xxiii. 33].

VOPH'SI, *addition*; the father of Nahbi, who represented the tribe of Naphtali in the expedition for spying out the land of Canaan [Numb. xiii. 14].

VOWS. These were common among both the Hebrew and other nations. A vow was a promise of service or special offering, and was generally, if not always, conditional. Under the Law, no one seems to have been bound to make a vow; but a vow once made must be kept, provided the thing vowed was right, and the person making the vow had the right to do so. Vows were made under too great a variety of circumstances to be enumerated here. Examples may be found in the articles ANATHHEMA, CORBAN, NAZARITE, and in the following texts:—Gen. xxviii. 18–22; Lev. vii. 16; Numb. xxx. 2–13; Deut. xxiii. 18; Judg. xi. 30, 39; 1 Sam. i. 11; Eccles. v. 4, 5; Jonah i. 16; Mal. i. 14; Acts xviii. 18; xxi. 23. The New Testament contains no law whatever on the subject of vows, but they have been by no means uncommon or unimportant in the history of the Church. Some of the Jewish writers have treated the question with much minuteness and elaboration.

VULGATE. [See LATIN VERSIONS.]

VULTURE. Several species of vulture are met with in Syria and the Holy Land. The formidable *lämmer-geyer*, *גֵּינֵר* (*gers*) of the Hebrews, and *el ekab* of the Arabs (*Gypætus barbatus*), and which figured on Egyptian monuments as the bird of victory, is met with throughout the Levant. Mr. Tristraun saw them in the gorge of Leimün, near the Sea of Galilee, and elsewhere ["Land of Israel," p. 446]. A cinereous vulture, killed on the occasion of the Euphrates expedition ["Expel." vol. i., p. 730], was equal in



Egyptian Vulture.

size to the condor. The *ozniyah* (*עֲזִיחָה*), *al enka* of the Arabs (i.e., long-neck), and which stands nearly four feet in height, is met with chiefly in the Lebanon and

the country of the Druses. The *dāh* (דָּאָה), *al chadah* of the Arabs (*Vultur percnopterus*), is common in most towns, and is the scavenger bird of Antioch. "I have often seen such an one," says Rabbi Schwarz ["Pal.," p. 295], "flying down on the roofs of the houses of our town (Jerusalem), to fetch his prey from there."

This is the species which is alluded to under the name of *dāh* as unclean [Lev. xi. 14]; but Job may have had other species in his mind when, alluding to their perfection of vision, he said, "There is a path which the vulture's eye hath not seen" [Job xxviii. 7].

Other species are met with, but only accidentally. Mr. Tristram saw many noble griffons, and one Egyptian vulture (*V. Egyptianus*) at Heshbon ["Land of Israel," 542]. *V. fulvus*, *V. gyps*, *V. monachus*, *V. Nubicus*, and others, also occur; but it cannot be shown that they were known to the Hebrews.

W

WAGON. [See CART.]

WALL. Among the Jews walls were, no doubt, almost exclusively built of stone, but among the Assyrians and Egyptians bricks were extensively used. [See BRICK.] In the structure of Solomon's Temple, and some other public buildings, the stones were, many of them, of great size [1 Kings vi. 6; vii. 9—12; xx. 30; Mark xiii. 1, 2]. Fortified walls of cities and towns were sometimes very strong, but it is evident they were not always so. [See FORT.] Walls were employed in terraco-work on hill sides, and also as fences. Among the existing remains of ancient walls discovered in Palestine, very few appear to belong to Old Testament times.

WAND'ERING. [See WILDERNESS OF WANDERING.]

WAR. [See ARMY, BATTLE.]

WASHING. [See PURIFICATION.]

WATCH'ES. The time from evening to morning, or from sunset to sunrise, was divided into portions called watches. Anciently the watches were only three—the night watch, the middle watch, and the morning watch; but in the New Testament we read of four, which was probably a Roman innovation. The first watch is called "the beginning of the watches" [Lam. ii. 19]; the second watch is called "the middle watch" [Judg. vii. 19]; the third watch is called "the morning watch" [Exod. xiv. 24]. The later arrangement is referred to in the Gospels [Matt. xiv. 25; Mark vi. 48; Luke xii. 38].

WATER OF JEALOUSY, a phrase not found in the Bible, but employed to denote the water used in the solemn ordeal enjoined by the Mosaic Law in cases of jealousy, as described in Numb. v. 11—31.

WATER OF PURIFICATION, or WATER OF PURIFYING; the water used in certain cases of ritual and ceremonial cleansing, at the consecration of the Levites [Numb. viii. 7]. It was symbolical of the moral and spiritual purity required of the servants of God.

WATER OF SEPARATION, water employed, along with the ashes of a red heifer, for the ceremonial purification of persons defiled by contact with a dead body, &c. [Numb. xix.].

WAVE-OFFERING [Exod. xxix. 24; Lev. vii.

30, &c.]. This was not, in the strict sense of the word, a separate and distinct offering, but certain parts of the peace-offerings were so designated because they were waved by the priests before being set apart for their use. On the second day of the Passover, also, a sheaf of the first-fruits was offered and "waved" before the Lord [Lev. xxiii. 10—12], and again on the day of Pentecost "wave-loaves" were similarly offered before the Lord [ver. 17]. What was the peculiar signification of this rite is matter of conjecture, but probably a reference was implied in it to the lordship of God as the Proprietor of all things; the waving and heaving of the offerings being a solemn presentation of the parts to him.

WEAPONS. [See ARMS.]

WEASEL. The Hebrew word *ṭh* (*chōledh*), translated "weasel" in the authorised version, and enumerated among unclean animals [Lev. xi. 29], has been considered by some as the mole. But Rabbi Schwarz ["Descrip. Geog. of Palestine," p. 289] says decidedly *chōledh* (*al chuldi* in Arabic) is the weasel. The ferret, polecat, palm-martin, and several other curious species of the families *viverride* and *mustelida*, are known to reside in or near Palestine.

WEAVING. It is quite uncertain when and where this art was invented, but it must have been at a very early period. The Egyptians excelled in it, and we have the process represented on their monuments, while specimens of their skill exist, which show the



Women Weaving. (Egyptian Monuments.)

high state of perfection to which they had attained. Sundry traces of it appear among the Hebrews, and there is good evidence that they produced textile fabrics in a variety of materials. These materials were chiefly hair, wool, and flax, but silk and cotton were also known in the later periods. Sundry terms connected with weaving and the loom are met with in Scripture [Lev. xiii. 48, 49, 51, 59; Judg. xvi. 13, 14; 1 Sam. xvii. 7; 2 Sam. xxi. 19; Job vii. 6; Isa. xxxviii. 12 (margin)]. The skill of the Babylonians in weaving is implied by Josh. vii. 21. From the extensive use of woven fabrics in the tabernacle and vestments in the wilderness, it may be inferred that the Israelites had acquired an extensive knowledge of the art of weaving while in Egypt [Exod. xxxv. 33]. In Egypt, and probably among the Hebrews, weaving was commonly performed by men [for an exception see 2 Kings xxiii. 7].

WEDDING. [See MARRIAGE.]

WEEK. In Hebrew the word denotes that a period of seven days was meant. When years were meant they were usually mentioned, except when the prophets used the word symbolically. The first trace of the weekly division of time is in the narrative of the



ANCIENT ASSYRIAN WEIGHTS.

creation [Gen. ii. 1—3; comp. Exod. xx. 8—11]. It appears again in the time of Jacob [Gen. xxix. 27, 28]. From the time of Moses it is prominent, both by express reference and by implication [Exod. xxxiv. 22; Lev. xii. 5; Numb. xxviii. 26; Dent. xvi. 16; 2 Chron. viii. 13; Jer. v. 24; Dan. ix. 24—27; x. 2, 3]. The division of time into weeks has been recognised in many countries widely separated from each other, and from this it has been inferred that it was a primitive institution, as the Scriptures intimate. Many curious questions, which we need not discuss, have been raised upon this subject; but it is to be borne in mind that the Bible only places before us a record of facts in relation to weeks, and none of its facts can be or have been refuted. The days of the Jewish week appear to have been numbered, "first day in the week," "second day in the week," &c., and to have had no proper names, with the exception of the last, the Sabbath. In course of time, however, the days were named, in some heathen nations, in much the same manner as at present. The Romans, who gave the names of the days to most European nations, may have obtained them in Egypt. Not only is the weekly division of time into portions of seven days known among the Buddhists, but each day is named. The same may be said of various other classes of Orientals. There also prevailed among the ancient Peruvians and Mexicans a division of time which closely resembled that of weeks. Perhaps, instead of discussion, it will most gratify the curious if we introduce here a comparative table of the names of the days of the week, chiefly compiled from those in Prinsop's "Indian Antiquities" [vol. ii., "Tables," pp. 145, 151]. To the examples supplied by the work just named, we add the Latin and the Syrian. Other specimens might have been given, but these will suffice for all ordinary purposes.

ENGLISH.	LATIN.	SYRIAN.
Sunday.	Dies Solis.	Chad bashabo.
Monday.	Dies Lunæ.	Threin bashabo.
Tuesday.	Dies Martis.	Thloth bashabo.
Wednesday.	Dies Mercurii.	Arba' bashabo.
Thursday.	Dies Jovis.	Chamesh bashabo.
Friday.	Dies Veneris.	Arabtho.
Saturday.	Dies Saturni.	Shabtho.

ANCIENT ARAB.	MODERN ARAB.	TURKISH.
Bawal.	Yom Ahad.	Pazar gun.
Bahun.	Yom Thenna.	Pazar ertesi.
Jebar.	Yom Tulta.	Sala.
Dabar.	Yom Arba.	Charshambo.
Femunes.	Yom hamsa.	Porshambe.
Aruba.	Juma.	Juma.
Shiyar.	Sabt.	Juma ertesi.
PERSIAN.	INDIAN.	HINDI.
Yekashambo.	Etwar.	Ravi-var.
Doshambo.	Peer, or Somwar.	Som-var.
Sishambo.	Mungul.	Mangal-var.
Charshambo.	Boodh.	Budh-var.
Panjshambo.	Jumerat.	Vrihaspat-var, or Gurn-var.
Juma, or Adina.	Juma.	Sukra-var.
Shambo, or Hafta.	Sunnecchor.	Sanichar, or Sani-var.
BURMESE.	TIBETAN.	SINGHALESE.
Tanang-ganve.	Gyah nyi-ma.	Eri-da.
Tanang-la.	Gyah zla-va.	Sa-du-da.
Aug-ra.	Gyah mig-amer.	Ang-gahanuva-da.
Buddha-hu.	Gyah thag-pa.	Ba-da-da.
Kynsa-pade.	Gyah phur-bu.	Bra-has-pa-ting-da.
Sok-kye.	Gyah pa-sangs.	Si-ku-ra-da.
Cha-ne.	Gyah spen-pa.	Sens su-ra-da.

In the preceding table the Syrian is much like the Hebrew, the names signifying "one in the week," "two in the week," &c. Friday, however, is an exception, having a name peculiar to itself, as the "eve" of the Sabbath. The other lists partly include numerals to denote the place of the days in the week, and partly involve the names of planets, &c. Some of the days, however, have peculiar names. The enumeration called Indian seems to be used by the Mahometans, and the Hindi is that of the Hindoos. The subject is too wide to be further investigated in this work; but we would insist upon the remark, that the singular correspondence existing in the weekly arrangement of time, as well in the New World as in the Old, strongly confirms the view that the institution was of primeval origin, as stated in Scripture.

WEEKS, FEAST OF. [See PENTECOST.]

WEIGHTS. Under this head we shall simply give a table of the principal weights indicated in Scripture, with some of their subdivisions.



AN EASTERN WELL.

HEBREW WEIGHTS IN ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
Gerah, One-twentieth of a Shekel ...	—	—	—	12
Bekah, Half a Shekel	—	—	5	—
Shekel	—	—	10	—
Maneh, 60 Shekels	2	6	—	—
Talent of Silver, 3,000 Shekels	125	—	—	—
Talent of Gold, double the preceding	250	—	—	—

The values here assigned may have sometimes varied, but our list will show their ordinary approximative amount. [See MEASURES, MONEY.] It is impossible to say whence these weights were derived, but some of them are closely allied to weights which were in use in Assyria, Egypt, Phœnicia, and Greece. Some of those used by the Assyrians are still in existence.

WELL. From a very early period water was obtained by digging in the earth. Owing to the difficulty of the operation, and the importance of the result, wells have always been highly valued in Eastern lands. A large number of wells are mentioned in the history of the patriarchs and their descendants, and several places are named from wells [Gen. xxi. 19, 25, 30, 31; xxiv. 11; xxvi. 15, 18—25, 32; Exod. xv. 27]. The wells of Scripture were, in some cases, probably no more than basins, to receive the water flowing from natural springs. Some of those in and around Palestine are of considerable depth, and of so great antiquity that there is little doubt that they are, in certain cases, the very wells of which we read in the Bible. Almost every village has its well for the common use of the inhabitants; but instances occur in which there are several wells in a place, and others in which water is supplied by natural springs and fountains.

WHALE. "God created great whales after their kind" [Gen. i. 21]. Here we have the Hebrew *tan* (tan), plural *thannin*, in the same simplicity that *shar* appears in Matt. xii. 40. There is no doubt, however, that the word was used generically to signify various monsters of the deep and of rivers; and in the passages where feet are mentioned as belonging to *tannin*, we have shown that the crocodile is intended, which, then, is synonymous with the leviathan. [See DRAGON.]

It is a mistake, however, to suppose that whales are not met with in the Mediterranean. Shaw mentions an orca more than sixty feet in length stranded at Algiers. Admiral Ross Donnelly saw another off the island of Alboran. The late Commander Davies, R.N., found the bones of a cachalot on the beach of the island of Zerbi. It is probable that toothed whales, orcas, and physeters, as large and more fierce than the mysticetes, which have balein, or whalebone, in the mouth, were more common in early times than at present.

It is not a little curious that the huge bones of a species of whale were exhibited for ages in one of the pagan temples at Joppa, now Jaffa, the very place whence Jonah set sail; and the legends of the place pretended they were the bones of the dragon monster slain by Perseus, and they remained there till the conquering Romans carried them in triumph to their own capital.

WHEAT. Wheat having been one of the earliest cultivated grains, is most probably of Asiatic origin, as no doubt Asia was the earliest civilised, as well as the first peopled, country. It was known to the Hebrews

under the name of *חֵטֶל* (*chittah*); to the Arabs as *huntah*, or *hunta* (Schwarz renders it *al chanta*, and Russell *honta*); to the Persians as *gundam*, and to the Hindoos as *kunuk*. All these names are related to each other, and our word "wheat" is akin to them.



Wheat.

The Scriptural allusions to wheat, which was as extensively cultivated by the Hebrews and other surrounding people, especially the Philistines and Egyptians, and as generally used as among modern nations, are naturally very numerous. The species cultivated in Syria appear to have been mainly *Triticum aestivum* and *T. hibernum*. In Egypt *Triticum compositum*, so remarkable for its numerous spikes, but which in this country changes to the single-spiked common plant, was cultivated [Gen. xli. 5]. The period of harvest varies in Palestine with altitude and other circumstances, but the earliest wheat is sown in October. Reaping begins in May, and there are few places where all the corn is not off the ground before June.

WHIRLWIND. [See WINDS.]

WIDOW, WIFE. [See MARRIAGE]

WILDERNESS OF WANDERING, a common designation of the wilderness region in the Sinaitic Peninsula, where the Israelites sojourned forty years after their departure from Egypt. A notice of the movements of the people, and a list of their recorded encampments, will be found in the article EXODUS. A few topographical details appear in the article SINAI. We introduce a map of the whole peninsula, and the parts adjacent, but we have not traced in it the line of the Hebrews' march, because the precise details of it are very conjectural, except in reference to its most

general features. It may be desirable to mention that the English term "wilderness," and its related word "desert," stand for several Hebrew words. 1. *Midhbar*, the most usual of all the words translated "wilderness," is from a root signifying "to arrange," "lead," and "conduct," and by no means necessarily implies a barren, desolate, and sterile region, but rather one suitable for pasturing sheep and cattle. This Hebrew word occurs in such passages as the following:—Ps. lxxv. 12; Isa. xlii. 11; Jer. xxiii. 10; Joel i. 19; ii. 22. In most cases, if not in all, *midhbar* suggests the notion of an uncultivated place; and as such places were often desolate, it is frequently applied to real deserts. 2. *Jeshimon*, a "waste," a "desert," whether naturally so, or because it has been laid waste and made desolate [Deut. xxxii. 10; Ps. lxxviii. 7]. 3. *'Arabah*, an arid, sterile region, but sometimes a proper name, especially for the long valley reaching from the Dead Sea to the eastern branch of the Red Sea. In Deut. i. 1; ii. 8, it is translated "plain," with reference to the locality last mentioned. 4. *Tziyyah*, properly a "dry" or "thirsty" place [Ps. lxxviii. 17; cv. 41]. 5. *Tolah*, "desolate" and "unoccupied" [Deut. xxxii. 10; Job xii. 24]. 6. To the preceding may be added *chorbah*, a desolate, waste, or ruined place. This word is never translated "wilderness" in the English version, but "desert," "waste," and such like.

The term *midhbar* is specially connected with sundry proper names, as, for example, the wilderness of Beer-sheba [Gen. xxi. 14]; the wilderness of the Red Sea [Exod. xiii. 18]; of Shur [xv. 22]; of Sin [xvii. 1]; of Sinai [Lev. vii. 38]; of Moab [Deut. ii. 8]; of Judah [Judg. i. 16]; of Ziph, Maon, and En-gedi [1 Sam. xxi. 14, 24; xxiv. 1]; of Jermel and Tokoa [2 Chron. xx. 16, 20]; of Kadesh [Ps. xxix. 8]. Of the foregoing, the wilderness of Beer-sheba is upon the southern border of Palestine, and consequently touches upon the great region wherein the Israelites sojourned for forty years. The wilderness of the Red Sea was to the west or north-west of Suez. The wilderness of Shur is that portion of the Sinaitic Peninsula in which the Israelites first sojourned, and must have been adjacent to the wilderness of Sin. The wilderness of Sinai doubtless denotes the immediate vicinity of the mountain. The wilderness of Moab is at the north-eastern limit of the Sinaitic Peninsula. The wilderness of Kadesh was in the north of the Sinaitic Peninsula. The wilderness of Ziu seems to have lain to the east of the last-named, but may have been included in it; and the wilderness of Paran may have occupied the centre of the peninsula, towards the south and west. But without minutely examining here these local names, which are considered in articles under the distinctive designations, it is obvious that the one great wilderness region of Sinai was called by various names, so as to constitute what forms a group of wildernesses. In the Pentateuch the local names are sometimes used and sometimes omitted.

What we have called the one great wilderness, is a vast extent of country, the surface of which is very diversified. It is bounded on three sides by the sea. Towards the Mediterranean, it is, in general, a plain, intersected by ancient watercourses, now dry. To the north of Suez the country is more hilly. From Suez towards the south and south-east, the surface is rugged and mountainous, interspersed with plains, valleys, and ravines; a wild and desolate region, occupying the whole of the southern half of the peninsula. In this division Sinai and the other loftiest mountains are located. The rugged and hilly features of this im-



MAP OF THE PENINSULA OF SINAI.

mense desert are continued throughout the eastern section, which is bounded by the Arabah, between Akabah and the Dead Sea. The entire region forms a triangle, with its base towards the north, and its apex towards the south. It is about 150 miles across in its widest part, from east to west; and about 250 miles from north to south. Throughout the whole extent there is scarcely a town; there is not a single river; fountains and wells are but few in number, and not a brook runs into the sea from any distance inland. The native population is scattered, and consists of Arabs, who mostly wander from place to place, and are but few in number. The ground is almost wholly uncultivated,

and the natural productions, though not abundant, are diversified. This waste, howling wilderness is traversed by caravans of pilgrims and others, but is generally a solitude, without either travellers or settled inhabitants. Fertile spots are, nevertheless, to be found; and in almost every direction there are evidences that streams of water, and therefore verdure, once existed. The fact that the peninsula is not even now wholly uninhabited, shows that there are still the means of supporting animal and vegetable life for the service of man. How long the actual desolation has continued, we know not; but we may safely say that in the early ages the peninsula was

much more fertile than at present. Part of it has been overwhelmed by that wonderful ocean of sand which formed the great African Sahara, and stretched away over Egypt, by way of Sinai, through Persia and on eastward, along a course of some 5,000 miles.

There is no reason to doubt that even when the Israelites sojourned in this region it was less waste and desolate than it is now. We infer this from the mention of sundry powerful tribes, and from a number of incidental allusions in the Pentateuch. There is also the great fact that the people were able to find pasture for their flocks and herds. During the thirty-eight years of their interrupted march, we must suppose that the Israelites scattered themselves over a wide surface, and moved about in groups and families, though without severing their connection with the chief encampment and their rulers.

Dr. Colenso, in his first volume, strenuously maintained that the Mosaic narrative could not be true, because the supplies of wood, and water, fodder, and other necessities, were inadequate to the requirements of so large a body of persons, with flocks and herds. Numerous answers were published in reply, but it is enough to mention those of the Rev. G. S. Drew, and the Jewish writer, Dr. Benisch ["Bishop Colenso's Examination of the Pentateuch Examined," by Rev. G. S. Drew. See also the same author's "Scripture Lands," chap. iii.; "Bishop Colenso's Objections, &c., Critically Examined," by Dr. A. Benisch]. It would require too much space for us to enumerate the probable resources of Israel in the wilderness; but we repeat, that we see reasons for believing the country was not then so widely desolate as now. It has, at some time, been assuredly far more fruitful; and we know, from the examples of Palestine, Moab, and even Egypt, that the fruitfulness of a land may depend very much upon its occupants, and that when the tide of desolation begins to set in, no one can say how far it will go. It is unwise to infer from the actual condition of the wilderness that the Israelites could not have found in it pasture for their flocks, not only because we know too little of what it then was, but, above all, because we have to do with a people who were preserved by the special miracles and providence of God. Desolation there was, and all other results of scarcity of water, and that over wide ranges of surface; but there were, doubtless, many places where scanty or abundant vegetation—as the case might be—existed, and fell to the lot of the people. The theoretic difficulties of a criticism without faith should not prevail, in the face of the sacred narrative, and the echoes which it finds, a few centuries after the time of Moses, in the Psalms of David [Ps. cvii. 1—7, 33—35].

WILLOWS. It is remarkable that "the willows of the brook" (עֲרֵבֵי נַחַל, *'arbhei nachal*, and תַּצְפַּחֵהוּ, *tzaph-tzāphāh*, at *zafzaf* in Arabic), so frequently alluded to in the Scriptures, are now rare in the Holy Land. They are met with on the Jordan and in the Wady Kura, near Hebron; but Rabbi Schwarz remarked that it cost him much trouble to obtain the necessary supply of willows for the Feast of Tabernacles, since, in the village of Colonia, the former Moza, where this tree was so abundant during the existence of the holy Temple ["Tal. Sukkah," 45a], not a single specimen is anywhere found ["Description of Palestine," p. 309]. A species of willow, with leaves larger than those of the oleander, was found by Mr. Tristram growing luxuriantly, and to some size, in the Wadi Areyeh, on the Dead Sea ["Land of Israel," p. 292].

As the willow does not grow on the banks of the Euphrates, it has been supposed that the tree so designated, upon which the captive Jews are represented as



Willow (*Salix alba*).

hanging their harps [Ps. cxxxvii.], was a species of poplar which is common, and is known to the Arabs as *al gharab* [Ainsworth's "Assyria and Babylonia," p. 125]. [See **POPLAR**.]

WILLOWS, THE BROOK OF THE, a valley mentioned by Isaiah in the prophecy concerning Moab [Isa. xv. 7]. It is not certain what place is intended, and our translators were doubtful as to the meaning, because they put in the margin "or, valley of the Arabians," in accordance with the Greek version. The rendering in the text is probably correct in respect to the word translated "willows." "Perhaps it was the small stream which flows into the southern extremity of the Dead Sea, and which forms the boundary of Arabia Petrea of the province of Jebel" [Barnes on Isaiah].

WIM'PLE, a kind of veil [Isa. iii. 22]. [See **VEIL**.]

WIN'DOW. The window of an ancient house was an aperture for the admission of air and light. As glass was not in use, the window was commonly supplied with a lattice, which could be opened or closed at pleasure. [See **LATTICE**.] The ark of Noah was provided with a window [Gen. vi. 16; viii. 6]. The word rendered "windows" in Isa. liv. 12, rather denotes battlements. Sometimes the term is used metaphorically of the clouds [Gen. vii. 11; Mal. iii. 10].

WINDS. Four winds only are distinctly recognised in the Hebrew Scriptures, from which we may gather that the terms "east," "west," "north," and "south" were employed with some latitude of meaning. Thus "east" would extend from north-east to south-east;

"west" from north-west to south-west; "north" from north-east to north-west; and "south" from south-east to south-west [Ezek. xlii. 16—19]. The allusions to winds, and the effects produced by them, are very numerous in the Bible, and sometimes they are spoken of figuratively [Gen. viii. 1; Exod. xv. 10; 1 Kings xviii. 45; Job i. 19; Ps. xviii. 10; Prov. xi. 29; Song of Sol. iv. 16; Isa. xxvii. 8; John iii. 8; Rev. vii. 1].

WINE. The common word for wine in the Hebrew is *yayin*, and in Greek *oinos*; and from the same sources we derive the Latin *vinum*, and the English "wine." Gesenius thinks *yayin* comes from a root which meant "boiling up, or bubbling up, being in a ferment." Fürst, however, supposes the primitive idea to be that of pressing or treading out; so that *yayin* would signify an expressed juice, with no reference to fermentation. Other words applied to wine in our Bibles are—1. *Ashishah*, translated "flagon of wine" [2 Sam. xvi. 1; 1 Chron. xvi. 3], but properly meaning a cake of pressed fruit. 2. *Yekebh*, rendered "wine" in Deut. xvi. 13, but meaning a wine-press. 3. *Tirush*, translated "wine," "new wine," and "sweet wine" [Deut. xxviii. 31; Prov. iii. 10; Micah vi. 15], and so called, according to Gesenius, because "in intoxicating, it takes possession of the brain." Taylor, however, says it is "new wine, either in the grape, or newly pressed out of it" ["Heb. Concord.," 503]. The word seems to mean grape-juice [Isa. lxxv. 18]. 4. *Sobhe*, "wine," and "drink" [Isa. i. 22; Hos. iv. 18]. "Drink" appears to be the primitive notion of the word, and hence *sobhe* means "a drunkard;" but the word, in use, denoted "strong drink," as the first of the texts referred to implies. 5. *Chemer* and *chdmar* is thought by some to convey the idea of foaming, or of fermentation, but by others to denote simply "red" wine. Our translators have rendered it "pure" in Deut. xxxii. 14, and "red wine" in Isa. xxvii. 2; elsewhere, "wine" [Ezra vi. 9; vii. 22; Dan. v. 1, 2, 4, 23]. 6. *Mesech*, translated "mixture," "mixed wine," and "drink-offering" [Ps. lxxv. 8; Prov. xxiii. 30; Isa. lxxv. 11]. The ancients were very partial to mingled drinks, consisting of wine and water, with spices, &c.; such beverages *mesech* properly describes. 7. *Enabbh* is a bunch or cluster of grapes, as our translators regularly observed; but they have once rendered *ashishai* 'anabbhm "flagons of wine" [Hos. iii. 1], although these Hebrew words mean "cakes of dried grapes," or raisins, and not wine at all. 8. *Asis* is "juice" pressed out; but our version renders it "new wine," and "sweet wine," as well as "juice" [Song of Sol. viii. 2; Isa. xlix. 26; Joel i. 5; Amos ix. 13]. In the Song of Solomon the reference is clearly to the juice of the pomegranate. 9. *Shekhâr*, commonly translated "strong drink," but once "strong wine" [Numb. vi. 3; xxviii. 7; Judg. xiii. 4; Isa. xxviii. 7]. From the connection in which this word appears, there seems no doubt that it often meant intoxicating drink. 10. *Chometz*. [See VINEGAR.]

Some of the preceding words have been minutely investigated in modern times, and, in some cases, conclusions slightly different from those here mentioned have been arrived at. It has been held, for example, that *tirush* always implied the solid fruit of the vine; and if this means that it was the juice in the grape, or immediately after it was expressed, we would not object to it.

With regard to the question, What terms were em-

ployed by the Hebrews to denote intoxicating drinks? it may suffice here to say, that intoxication is described as an effect of excess in the use of *yayin* and of *shekhâr*; if *sobhe* implied intoxication, it was not the name of any particular form of drink. The other words are not used in connection with drunkenness. *Yayin* and *shekhâr* were words which described such drinks as would inebriate if taken in excess; but the first of them certainly also describes beverages which were neither intoxicating nor fermented. The word "wine," in our own language, has a similar extension and looseness of meaning.

In the New Testament not much difficulty presents itself. *Oinos*, already mentioned, is the common or generic word applicable to wine of all sorts. The word *gleukos* is translated "new wine" in Acts ii. 13, and is said to have originally meant the juice which dropped out of grapes before they were pressed; afterwards it came to denote sweet wine. The event on occasion of which the word was used, as recorded in the New Testament, took place on the day of Pentecost (Sunday, May 24th, according to Mr. Lewin, in "Fasti Sacri"), whereas the vintage was chiefly in September. It follows that the *gleukos* would not necessarily imply the new juice of the grape; nor would it be the common syrup or molasses of the grape now called "dibs," because the connection shows that an intoxicating drink was meant. *Sikera* [Luke i. 15] corresponded with the Hebrew *shekhâr*, and is fairly rendered "strong drink." No other words in the New Testament seem to call for any observation here.

The use of wine was allowed by the Law of Moses, but drunkenness was prohibited. Wine was even one of the appointed offerings [Exod. xxix. 40; Numb. xv. 10; Deut. xiv. 26]. An exception was made in the case of the Nazarite, who might not drink wine [Numb. vi. 3, 4]. The priests also were not permitted to drink wine when they went into the tabernacle of the congregation [Lev. x. 9]. The use of wine at the feast of the Passover was a custom introduced at a later date, and is referred to in the account of the institution of the Lord's Supper, where the wine was appointed as a symbol of the blood of Christ [Matt.



Egyptian Wine-press. (From the Monuments.)

xxvi. 27—29]. What kind of wine was used by our Lord, on the solemn occasion referred to, is not stated; it is simply indicated as "the cup," and "the fruit," or produce, "of the vine."

As to the question which in modern times has been so

much agitated—namely, whether it is lawful for Christians to drink wine that possesses intoxicating qualities—we must refer the reader to the works which have been published on both sides of the controversy.

WINE-PRESS. The wine-press, or wine-fat, was very early used for expressing the juice of the grape [Numb. xviii. 27; Deut. xv. 14; Judg. vi. 11]. The grapes were usually trodden, and the juice ran out of the press into a receptacle placed to receive it [Neh. xiii. 15; Job xxiv. 11; Isa. lxiii. 2, 3]. Among the Egyptians, however, wine-presses of various forms were in use. The press is usually called *gath* in Hebrew, and the vat for the must is *yekebh*. Both vessels were often cut out of the solid rock, and were so durable that examples of them are still to be seen.

WIN'NOW. Corn was winnowed partly by being thrown against the wind, which separated the corn from the chaff; it was cleansed more perfectly by means of a sieve. A fan, or van, was also employed for blowing away the chaff [Ruth iii. 2; Isa. xxx. 24; Jer. iv. 11, 12; Matt. iii. 12]. The Egyptian process is represented on the monuments, where men are seen throwing up the corn into the air. [See AGRICULTURE, FAN.]

WITCH. This word only occurs twice in our version [Exod. xxii. 18; Deut. xviii. 10]. In the former passage the Hebrew term is *mēkhashephāh*, and in the latter *mēkhashephēh*—the first being a feminine form, and the second masculine. The correct translation would be "enchantress" and "enchanter." The plural form is "sorcerers" in Exod. vii. 11. There is nothing whatever in the above texts to favour the modern and happily disappearing notion of witches [See ENCHANTER, ENCHANTMENTS, SORCERER.]

WITCHCRAFT. The English Bible contains this word in six places [1 Sam. xv. 23; 2 Kings ix. 22; 2 Chron. xxxiii. 6; Micah v. 12; Nahum iii. 4; Gal. v. 20]. The Hebrew terms are *kesem*, or "divination;" *zēnūt*, "adultery," or "idolatry;" *khīshēphēh*, "to practise enchantment;" *khēshēphīm*, "incantations;" *pharmakia*, "sorcery." The second of these words is applied to Jezebel, and is incorrectly translated. As a fact, neither witchcraft nor witches are mentioned in the Scriptures in the common sense of those terms. The woman of Endor was not a witch, but a necromancer, who professed, like spirit-rappers in our day, to hold converse with the souls of the departed [1 Sam. xxviii.]. The damsel of whom we read [Acts xvi. 16] as having "a spirit of divination" (Greek, "spirit of Python"), was possessed of an evil spirit, under the influence of which she practised soothsaying, until the apostle expelled the spirit. The terms by which this person is described are in accordance with a widespread belief in those times, that Apollo, who slew the serpent Python, inspired certain of his priestesses. This notion is strikingly illustrated by Virgil in the sixth book of the "Æneid," where he gives an account of the sibyl.

WIZARD. Originally this word meant only a wise man; then it came to be applied to a soothsayer, in which sense it is found in the authorised version of the Bible. Like the witch, he was supposed to be endowed with supernatural power, and traduced in the credulity of men. By the law of Moses, all such pretenders to supernatural knowledge and power were forbidden to exercise their wicked deceptions, on pain of death [Lev. xix. 31; xx. 6, 27; 1 Sam. xxviii. 3; Isa. viii. 19; xix. 3]. The severity of this enactment is explained

by the fact that wizards and diviners professed to be, in some sense, inspired; but since the Lord never inspired such deceivers, they must have claimed the inspiration of false gods and of evil spirits. Apart, therefore, from all the frauds which they practised and the credulity which they fostered, they were the fore-runners and promoters of idolatry.

WOLF, *כֶּלֶב* (*zēbh*); in Arabic, *zeeb* or *deeb*; *λύκος* (*lukos*), in the New Testament. The common wolf of Syria is larger, and of a lighter colour, than the European species or variety. It seems, however, to vary in colour, for Mr. Tristram saw one near the Dead Sea of a red colour. Hemprich and Ehrenberg notice



The Wolf (*Canis Lupus*).

the *deeb*, or *dib*, under the denomination of *Canis lupaster*, and also *Lupus Syriacus*, but as smaller than the European wolf. This must be another species. The wolf found in the mummy state at Lycopolis, in Egypt, is a still smaller species, known as *Canis*, or *Thoe anthus*. There was a still smaller Egyptian species, called *Canis sacer*.

The habits of the wolf are well described in the Scriptures. That it comes forth at an evening, as noticed by the prophets Jeremiah [v. 6], Habakkuk [i. 8], and Zephaniah [iii. 3], is well known to all Oriental travellers. It is a mistake to say that wolves never range far from cover; they have been met with in the evening trotting over the open plains; and the boys and dogs of an encampment, far away from cover, turn out sometimes at dusk to drive away these rapacious intruders. Mr. Tristram describes a pet wolf as coming every evening to be fed by the monks of Mar Saba, on the Kidron; and he elsewhere notices them as "magnificent animals, larger than the European wolf" ["Land of Israel," pp. 267, 367].

The violent and ravenous character attributed to the wolf by the Scriptures, and its voracity and greediness, will be at once understood by considering the size and strength of the animal. That "Benjamin shall ravin like a wolf" [Gen. xlix. 27] is figurative of the warlike disposition of the tribe. Isaiah, describing the tranquillity of the reign of the Messiah, says [xi. 6], "The wolf shall dwell with the lamb;" and the same figure of speech is made use of by Matthew [x. 16] and by Luke [x. 3].

WOOD. For wood, in the sense of timber, the reader is referred to its various special names, as

GOPHER, OAK, SHITTIM, &c. Wood, in the sense of forest, has already been partially considered. [See **FOREST**.] In addition to the terms mentioned in the article now referred to, there is one which our translators have happily rendered "thickets" in Jer. iv. 29: this is *'ābhim*, which very well conveys the idea of a dense growth of underwood, brushwood, or jungle, such as may still be met with in various parts of Palestine, as upon the banks of the Jordan.

WOOL, WOOLLEN. Sheep's wool is one of the oldest materials employed for the production of woven cloth. Woollen is mentioned in the Pentateuch [Lev. xiii. 47, 48, 52, 59; xix. 19; Deut. xxii. 11]; and there was a law that a garment of mingled woollen and linen should not be worn by the Hebrews. This curious law has been accounted for in different ways. It resembles some other precepts, as that mingled seed should not be sown in a field, and that an ox and an ass should not plough together. There may have been heathen customs like these which had a significance favourable to idolatry, and the laws respecting them may have symbolically expressed that idea of separateness and simplicity which characterised the ancient people of God. It has been supposed that the priests wore garments of mingled wool and flax, but this has been denied by some. It has also been said that such garments were distinctive of certain heathen priests, which may have been the case. We must admit that the reason of the prohibition is very obscure.

WORM. The word "worm"—in Hebrew, *רֶמֶס*, *rēmās* (*rimmāh, tōlā'*); in Greek, *σκόληξ, σαπρία, σήψις* (*skolēx, sapria, sēpsis*); and in the Vulgate, *vermis, putredo, tinea*—is used in the authorised version in a general sense; and is applied, not only to the common earth-worm, but to a variety of creatures, generally speaking, as repulsive in appearance as they are in associations of ideas. Whenever the Scripture would represent to us a person that is weak or humble, or mean and despicable, it compares him to a worm of the earth. But little distinction is observed in the use of the Hebrew terms; and the same words are applied to the creature bred in the manna [Exod. xvi. 24], in the gourd of Jonah [Jonah iv. 7], and in vines [Deut. xxviii. 39], and to that which preys on human flesh [Job vii. 5; xvii. 14; xxi. 26; xxiv. 20; Isa. xiv. 11; lxvi. 24]. Similar vagueness attends the Greek and Latin versions of the Bible; nor, indeed, are we much wiser in the present day as to the actual determination of the species of larvæ that are alluded to, notwithstanding the ingenious speculations of naturalists. It is possible that the mode of burial in use in this country may for a time prevent the human body from being preyed upon by worms, as is so frequently alluded to in Scripture; but this is not certain, the more especially as it is well known to medical men that the body may be attacked by worms previous to decease, as is noticed in the instance of Antiochus, of whom it is said, in the Apocryphal 2 Macc. ix. 9, that worms rose up out of his body while he was alive; and St. Luke records the same dreadful visitation to have been inflicted on Herod Agrippa [Acts xii. 23]. "Worm" occurs in the New Testament in a figurative sense [Mark ix. 44, 46, 48]. "Their worm dieth not, and the fire is not quenched," words borrowed from Isa. lxvi. 24.

WORMWOOD. Moses compares a member of a tribe whose heart turneth away from the Lord to a root that beareth wormwood—that is, a bitter, noxious

plant [Deut. xxix. 18]. The end of a strange woman is likewise described by Solomon as "bitter as wormwood" [Prov. v. 4]. It is in the same sense that the prophet Jeremiah says the Lord will feed those who forsake his law with wormwood [Jer. ix. 15], and that Amos speaks of those who turn "judgment to wormwood" [Amos v. 7].



Wormwood (*Artemisia Absinthium*).

There has been no question here as to the correctness of the rendering. Several species of *artemisia*, or wormwood, are met with in the Holy Land; and the description given by Xenophon of the desert, "even as the sea, and full of wormwood," has become almost proverbial. The Latin and French name for wormwood, *absinthium* and *absinthe*, is a compound of *a* (*a*), and *ψίνθος* (*psinthos*), "pleasure," i.e., "unpleasant," "bitter." The bitterness of wormwood does not, however, prevent certain species being possessed of valuable medicinal properties, and that called *abrotanum* (southernwood) derives its name from *a* (*a*), and *βρότος* (*brotos*), mortal, i.e., preservative of life.

The name of the star called Wormwood [Rev. viii. 10, 11], was apparently given it because its vocation was to destroy by bitterness or poison, not by fire, sword, or famine: "And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

WORSHIP. [See **ADORATION**.]

WRATH. [See **HELL, PUNISHMENT**.]

WRESTLING. [See **GAMES**.]

WRITING. This word denotes both the art of writing and the thing written. In both senses considerable illustration of it will be found in the articles **ALPHABET, INK, PEN, ROLL, SCRIBES, and SCRIPTURE**. Examples of writing now in existence reach back from our own day to the time, if not beyond the time, of Abraham. The art was well understood in the age of Moses; and we can have no reasonable doubt that he employed a regular alphabetical character, consisting of arbitrary or conventional signs.

The production of a work like the Pentateuch implies considerable development in writing as a mechanical art. Writing materials and implements must have been invented for the comparatively rapid production of documents. Allusions to writing and engraving show that artificial signs were much employed at the period to which we refer [Job xix. 23, 24, &c.]; and from the references to inscriptions upon gems and seals, we must infer the long existence of a written character. Documents upon papyrus are to be found, of great antiquity; and it is almost unquestionable that these represent a date long after the first invention of written language. The oldest alphabets known, perhaps, are the Egyptian and Babylonian, and these appear to be partly developments of pictorial representations, and partly arbitrary symbols. Originally, man would rudely sketch the objects or events he wished to record. To make his record clearer, he might introduce divers signs, to which a fixed meaning would be attached. In both cases the figures would represent words. The observation of the *sounds* which go to make up words would follow, and lead to attempts to exhibit the words by a combination of signs. For the new mode of writing old signs could be used, as well as new ones, and these signs would cease to be read as words, and begin to stand for letters or syllables. Thus, to write such a word as *soul*, it might be needful to sketch a ship, an ox, a unicorn, and a lion, because the initials of these words supply the sounds required. To lessen the labour of writing, angles, crosses, triangles, circles, &c., might be taken as representatives of particular sounds; and, for the same reason, the ship, the ox, the lion, and so forth, might gradually assume a conventional shape, and finally lose all likeness to what they primarily were. If, as we must, we include hieroglyphics in their simplest form under the head of writing, it becomes at once apparent that writing and painting or sketching sprang from a common origin. Sculpture, equally with painting and letters, is an offshoot from the same root. The next reflection which forces itself upon us is that in its origin writing was a purely imitative art, that in its next stage it must have been partly imitative and partly arbitrary, and that in its third phase it became substantially arbitrary. By arbitrary, we mean that there is no visible analogy between the characters which, for example, constitute the word "man," and the objective reality which they bring before the mind. This is an immense advance beyond the primitive plan, when the picture of a man meant a man. Its unspeakable advantage over the original method will appear, when we recollect that by means of written characters we can at once indicate the *name* of the man, and all other circumstances we desire.

The origin of writing is clearly traceable to the imitative and inventive faculties of man, and it may, in consequence, be referred to a very early period in human history. By whom and when it was first introduced, we know not. The many legends upon the subject, in reference to Chinese, Egyptian, Phœnician, and Greek, have no historic value, and need not here be repeated. It is curious that no distinct allusion appears in the book of Genesis to any kind of writing, although it may be implied in the signet-ring which Pharaoh gave to Joseph [Gen. xli. 42]. But we know, as already intimated, that written language existed as early as the time of Abraham. In the uncertainty attaching to ancient chronology we do not feel justified in referring existing examples to any much earlier period. What we have, suggests the knowledge of

writing in some form among the Egyptians and Babylonians at a very remote date; and it is possible that the inhabitants of China may have possessed the art almost or quite as soon. The Phœnicians of Zidon also were very early in possession of a written character, and the alphabet employed by them has, in many of its details, descended to ourselves and to many other nations of the world.

There can be no doubt that the written monuments now existing, and reaching from 2,000 to 2,200 years before Christ, illustrated most or all of the principles which have guided men in their endeavours to record facts and ideas for the benefit of posterity. In the providence of God it was so ordered that among those who first employed a really alphabetical character, the Jews should be included, and that the inspired books of Moses should be the most ancient extant. The dates which have been assigned to various Indian, Chinese, and other documents are too absurd to require consideration. But we may readily allow that this most precious of all human inventions was found out at a period not long subsequent to the Noachian deluge. Whether it was known even earlier, as traditions say, by Enoch, and even by Adam, we have no trustworthy evidence to prove.

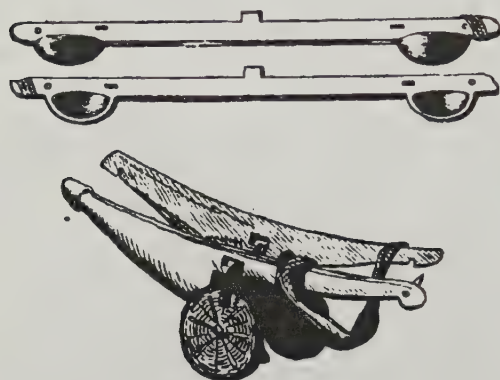
Y

YARN. We find this word only in 1 Kings x. 28; 2 Chron. i. 16. The original term, *mikveh*, is probably to be understood in quite another sense. According to Gesenius, it means a host, or company; but others take it to refer to a place, and render it "from Koa;" while others explain it of "fine linen;" and others, again, of "tribute." Amid so much difference of opinion it is not easy to decide; but, upon the whole, we prefer the explanation of Gesenius, which is adopted by Keil ["Comment. on Kings"].

YEAR. The Hebrew word *shānāh* may either denote a repetition or a change; but, whatever its etymology, its application is undoubted. What may be called the patriarchal year, as mentioned in the narrative of the flood, seems to have consisted of twelve months, and 360 days. Among the Egyptians there was a year of twelve months, of thirty days each, to which five days were added, to make it accurate, or nearly so. Under the Law, the months were lunar, but the year was solar; and consequently there must have been an arrangement to make compensation for the defects of the separate months. The Mosaic year, as it may be termed, began with the month Abib, or Nisan; this is usually called the sacred or ecclesiastical year, and commenced about the time of the vernal equinox. The Jews also had another reckoning, called the civil year, which commenced about the time of the autumnal equinox, or six months from the other. It is not certain when this civil year was introduced, but traces of it appear to exist in the Pentateuch, inasmuch as the jubilee year began on the tenth day of the seventh month [Lev. xxv. 9, 10]. The year was divided vaguely into SEASONS and MONTHS, WEEKS and DAYS. Every seventh year was a SABBATICAL YEAR, and every fortieth a JUBILEE. [See the articles on these terms, and CHRONOLOGY.]

YOKE. 1. A contrivance employed when oxen were used for draught purposes. It fitted on the animal's neck, and to it were attached the traces by which a plough, a cart, or whatever else was to be drawn, was pulled along [Numb. xix. 2; Deut. xxi. 3]. 2. From

the practice of coupling two oxen together, a pair of oxen themselves were called a yoke [1 Kings xix. 19, 21; Job i. 3]. 3. The word, figuratively, denotes sub-



Modern Yokes.

jection, affliction, punishment, and servitude [Lev. xxvi. 13; 1 Kings xii. 4; Isa. xlvii. 6; Lam. i. 14; iii. 27; Matt. xi. 29, 30]. 4. In 1 Sam. xiv. 14, "yoko" seems to represent a piece of land, like the Latin *jugum*, because it was as much as a yoke of oxen ploughed in a day. The same Hebrew word is translated "acres" in Isa. v. 10. [See ACRES.]

Z

ZA'ANAIM, THE PLAIN OF. The Hebrew would be more accurately rendered "the oak by, or in Zaannaim" [Judg. iv. 11]. Zaannaim is explained "removings" by Gesenius. It is described as near Kedesh, in Naphtali, and was the place where Heber, the Kenite, had located himself. The same place probably is called "Zaanannim" by Joshua [xix. 33], and this form of the word is preferable. The site is unknown.

ZA'ANAN, place of flocks; a town of Judah [Micah i. 11], and perhaps the same as Zenan [Josh. xv. 37]. Nothing more is known of it.

ZA'ANANNIM [Josh. xix. 33]. [See ZAANAIM.]

ZA'AVAN, terror; a son of Ezer, one of the chiefs, or "dukes" of Edom [Gen. xxxvi. 27]; called "Zavan" in 1 Chron. i. 42.

ZABAD, gift. 1. The son of Ahlai, and one of David's valiant guard [1 Chron. xi. 41]. The name occurs in 1 Chron. ii. 36 as that of the son of Nathan. In 1 Chron. ii. 31, "the children of Sheshan" are said to have been Ahlai; but in ver. 34, Sheshan is said to have had no sons, but only daughters. One of these daughters married Jarha, an Egyptian, and had a son called Attai, the father of Nathan [ver. 36]. It would seem that Ahlai was the name of Sheshan's daughter, and if so, Zabab was her descendant, and not literally her son. 2. A son of Tahath, a descendant of Ephraim, named in the genealogical catalogues of the Chronicles [1 Chron. vii. 21]. 3. The son of Shimeath, an Ammonite woman. He conspired with Jehozabab against the life of Joash, king of Judah, and slew him, as described in 2 Chron. xxiv. 25, 26. In the parallel passage [2 Kings xii. 21], he is called

"Jozachar." The discrepancy, no doubt, arose from the close resemblance in the ancient writing between the name "Zabad" and the latter part of "Jozachar." Probably Zabad is the true form, although this cannot be confidently assumed. [See JOASH (1).] 4. A member of the family of Zattu, who, with others of his kindred, was required by Ezra to put away the foreign wife whom he had married during the captivity [Ezra x. 27]. 5. A son of Hashum, who had also married an alien, and was compelled to divorce her [Ezra x. 33]. 6. A son of Nebo, whom Ezra called upon, under similar circumstances, to repudiate his wife [Ezra x. 43].

ZAB'BAI, wanderer. 1. A member of the family of Debai, who, with three of his kinsmen, was required by Ezra, after the return from the captivity, to divorce the wife whom he had married abroad [Ezra x. 28]. 2. The father of Baruch, who assisted Nehemiah in rebuilding the wall of Jerusalem [Neh. iii. 20]; called, in the margin of the authorised version, "Zaccai."

ZAB'BUD (or, according to some readings, ZACCUR), *gift*; a son of Bigvai, who, with his brother Uthai, and seventy males of the family, accompanied Ezra from Babylon to Jerusalem, as described in Ezra viii. [ver. 14].

ZAB'DI, gift. 1. An ancestor of Achan, whose conduct led to the disaster described in Josh. vii. [vs. 1, 17, 18]. 2. A member of the family of Shimhi, a Benjamite, named in the genealogy of the tribe in 1 Chron. viii. [ver. 19]. 3. An officer of David, designated "the Shiphmite," who was entrusted with the supervision of the vineyard produce [1 Chron. xxvii. 27]. 4. One of the sons of Asaph [Neh. xi. 17]; elsewhere called "Zichri" [1 Chron. ix. 15], and "Zaccur" [Neh. xii. 35].

ZAB'DIEL, gift of God. 1. The father of Jashobeam, who commanded the first monthly course of David's guard [1 Chron. xxvii. 2]. 2. A priest, to whom was entrusted the oversight of a number of his brethren who dwelt at Jerusalem after the captivity [Neh. xi. 14].

ZAB'DUD, gift, bestowed; the son of Nathan, who occupied the distinguished position of principal officer and "king's friend" in the court of Solomon [1 Kings iv. 5].

ZABULON [Matt. iv. 13, 15; Rev. vii. 8]. [See ZEBULON.]

ZACCAI, pure. 1. The ancestor of a numerous family, called "the sons of Zaccai," who, to the number of 760, accompanied Zerubbabel from the land of the captivity to Jerusalem [Ezra ii. 9; Neh. vii. 14]. 2. [See ZABBAI (2).]

ZACCHÆUS, pure. The only account we have of this person is embraced in the brief narrative of Luke xix. 1—10. From this we learn that he occupied a chief position among the tax-collectors of the country, and that he was a man well known for his wealth. His name is Syriac, and he was therefore probably a Jew. Whether Zacchæus had heard much of Jesus Christ before, we cannot say; be this as it may, his curiosity was greatly excited, and as the Lord was leaving Jericho, he resolved, if possible, to obtain a glimpse of him; and for that purpose, being short of stature, he hastened onwards before the crowd, and climbed a sycamore-tree by the roadside. Possibly Jesus, who could read the secrets of the heart, discerned beneath the outward impulse and manifestation

of curiosity a better and more serious feeling. This may or may not have been the case; at any rate, on reaching the part of the road where Zacchæus waited on his elevated post of observation, he addressed him and enjoined him to descend in all haste, for that he was on his way to his house, where, self-invited, he designed to spend the day. Overjoyed at so unexpected a proposal, and conscious, no doubt, of a similar feeling to that which prompted the ready response of Matthew, when summoned from the receipt of custom, Zacchæus hastened home, and received his guest with all fitting hospitality. That the unbelieving Jews murmured at this act of condescension in Christ, is not surprising. In what light we are to regard the spontaneous declaration of Zacchæus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold," is not quite clear. On the one hand, it has been assumed that we have here the penitent confession of a man who felt that, after the custom of his class, he had often acted ungenerously, and even fraudulently, and who was determined, as the first result of the light of grace and salvation which had just dawned on his mind, not only to make restitution of ill-gotten gains, but also to devote a specific proportion of his property to the benefit of the poor. On the other hand, it is asserted that such an interpretation involves an assumption the reverse of charitable towards Zacchæus, and one for which, it is alleged, the declaration itself of Zacchæus affords no real foundation; that he was but stating what had been his accustomed practice, as if to prove how unfounded were the impressions of the Jews relative to his true character; and that, publican though he were, he was not insensible to the obligations and duties which devolved on him in regard to others, or to the temptations which were peculiar to his calling. The first of these opinions, which is that commonly received, is the one most in harmony with the general tenor of the narrative. Even if the other be accepted, it supplies no argument whatever against the fact that Zacchæus was then and there awakened and converted; while the emphatic announcement of Jesus Christ, in justification of his being there, "The Son of man is come to seek and to save that which was lost," would lose its point and force, unless it be admitted that the comprehensive term "lost" was intended to embrace Zacchæus himself—indicated his true condition in the sight of God, and his absolute need of salvation when Jesus first met with him. From that day Zacchæus was a new man. As has been aptly said of him, that as the firstfruits and highest evidence of the spiritual change that had passed upon him, "he was more eager to restore than he ever was to appropriate—more anxious to give than he ever was to get. He felt the expulsive power of a new affection, and, with an extraordinary decision of character, he entered his name as a resolute candidate for the honours which Christ bestows." Of the after life of Zacchæus Scripture tells us nothing. For the doctrinal teaching and practical inferences which the brief narrative of his character and conversion supplies, we must refer our readers to the writings of commentators and preachers:

ZACCHUR, *remembrance*, the son of Mishma, a Simeonite [1 Chron. iv. 26].

ZACCUR. 1. The father of Shammua, who represented the tribe of Reuben in the expedition for spying

the land of Canaan [Numb. xiii. 4]. 2. A Merarite Levite, and the son of Jaaziah [1 Chron. xxiv. 27]. 3. One of the sons of Asaph. He was selected to be chief of the third course of singers in the services of the Lord's house, as arranged by David [1 Chron. xxv. 2, 10]. Several of his descendants took part in the dedication of the wall of Jerusalem after its restoration under Nehemiah [Neh. xii. 35]. 4. The son of Imri, who assisted in the rebuilding of the city wall after the return from Babylon [Neh. iii. 2]. 5. One of the Levites who sealed the covenant with Nehemiah [Neh. x. 12]. 6. The son of Mattaniah. He was designated to one of the treasuries of the Temple, after its restoration under Nehemiah [Neh. xiii. 13].

ZACHARIAH, *remembered by the Lord*. 1. The son of the second Jeroboam, king of Israel. The exact period of his accession to the throne is a subject of much uncertainty. Chronologists are by no means agreed on the best mode of meeting the difficulty; some of them adopting the marginal note of the authorised version, to the effect that an interregnum of eleven years intervened between Jeroboam's death and Zachariah's accession; some suggest an even longer period; while, again, it is supposed by others that the numbers in 2 Kings xv. 8 must be correct. In the absence, however, of any materials for conclusively settling the question, it must still remain the subject of conjecture. Zachariah occupied the throne at a very troubled period, and at the end of six months he was slain by Shallum, who headed a conspiracy against him, and usurped the vacant crown. In him the dynasty of Jehu came to an end. His character is summed up in the familiar yet painfully significant phrase, "He did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin" [2 Kings xiv. 29; xv. 8—12]. The prophecy in Hos. vii. 5—7 is believed to indicate the way in which the conspiracy of Shallum and his associates was carried out to its issue, for the deposition and death of Zachariah. 2. The father of Abi (or Abijah), and grandfather of Hezekiah [2 Kings xviii. 2]. In the corresponding text of 2 Chronicles [xxix. 1] the name is "Zechariah."

ZACHARIAS. 1. The father of John the Baptist. All that we know of his history is contained in the opening chapter of St. Luke's Gospel [Luke i.]. He was a priest, whose turn came in the eighth course, that of Abia, or Abijah, to officiate at the temple service. It was when engaged in the discharge of his daily functions that the announcement was made by the angel Gabriel, that his wife should bear a son who should be the forerunner of the Messiah. Doubting the probability of such an event, in consequence of the extreme age of his wife and himself, his unbelief was rebuked and chastised by a visitation from God, in consequence of which he was incapable of speaking until, as the angel predicted, the promised child was born; speech being only restored when it was necessary for him to decide on the future name of the infant. It was on this occasion that Zacharias, "filled with the Holy Ghost," poured forth the blessed strain of prophecy and thanksgiving which is embraced in Luke i. 68—79; and in which not only are the lofty privileges of John the Baptist set forth, but also the unspeakable blessings of the Gospel. As to the personal character of Zacharias, the simple yet comprehensive summary of Luke i. 6, concerning himself and his wife Elisabeth, is suffi-

cient to indicate him as a man of high spiritual attainments, a "son of Abraham" in the best and holiest sense of the word. [See JOHN THE BAPTIST.] 2. A person mentioned by Jesus Christ in his denunciation of the Scribes and Pharisees [Matt. xxiii. 35; Luke xi. 51], as having been slain between the Temple and the altar, and designated "the son of Barachias." It has been supposed by many that "Barachias" is the interpolation of a transcriber, and that the reference is really to Zechariah, the son of Jehoiada; the name of Barachias having been inserted under an erroneous impression that Zechariah the prophet was indicated. [See ZECHARIAH (29).]

ZACHER, *memorial*; one of the sons of Jehiel, the father of Gibeon, named in the genealogical list of 1 Chron. viii. [ver. 31]; ix. 35, 37. In the last-quoted text he is called "Zechariah."

ZADOK, *righteous*. 1. A son of Abitub [2 Sam. viii. 17], who attained the distinction of the high priesthood in the time of David and Solomon. According to 1 Chron. xxiv. 3, he was of the line of Eleazar. As a young man, he was distinguished for his courage; and when David came to Hebron, after Saul's death, Zadok joined him with twenty-two captains of his father's house, and a considerable band of followers [1 Chron. xii. 28], and from that time adhered faithfully to the fortunes of the son of Jesse. The inference from 2 Sam. viii. 17 is that after David's accession and establishment in the kingdom, Zadok was appointed to be the colleague of Ahimelech in the high priesthood, by the express designation of the king. At the flight of David, in consequence of the revolt under Absalom, Zadok and Abiathar, who by that time had probably succeeded Ahimelech, were solicitous to accompany him, and, with that object, had actually left Jerusalem, carrying with them the ark of the Lord. At the king's earnest entreaty, however, they returned to the city, and waited there the issue of events, their presence being made available, moreover, for facilitating the transmission of tidings as to the result of Hushai's endeavour to set aside the project of Ahithophel [2 Sam. xv. 24—37; xvii. 15]. They were also instrumental in pressing on the tribe of Judah the duty of associating themselves with the other tribes in the recall of the king, under the circumstances described in 2 Sam. xix. [ver. 11]. The attempt of Adonijah to obtain possession of the throne of his dying father again tried the allegiance of the priests. Abiathar yielded, but Zadok was still faithful to David, and took a principal part in the proceedings which were adopted to secure the crown to Solomon. By him that prince was anointed and proclaimed in Gihon [2 Kings i. 8, 38, 39]. On the deposition of Abiathar, as the natural result of his defection to Adonijah, Zadok was elevated to the sole priesthood [1 Kings ii. 27, 35; 1 Chron. xxix. 22]. How long he enjoyed the dignity is not stated; nor is it known whether the traditionary account of Josephus is based on any reliable authority or not, which states that he was the high priest who first discharged the functions of his office in the splendid structure by which Solomon replaced the tabernacle ["Antiq.," viii. 8, 6]. [See HIGH PRIEST.] 2. A high priest, son of Abitub, who must have been a descendant of the preceding, and named, probably, after him [1 Chron. vi. 12]. It has been supposed by some writers that the recurrence of this name is due to an error of transcription, but there is no evidence on which to base the conjecture, the repetition of names in the

same family being not an improbable circumstance. 3. Father of Jerusha, wife of King Uzziah [2 Kings xv. 33; 2 Chron. xxvii. 1]. 4. The son of Baana, who assisted in the rebuilding of the wall of Jerusalem, after the return from the captivity [Neh. iii. 4]. 5. One of the chiefs who sealed the covenant with Nehemiah [Neh. x. 21], perhaps identical with the preceding, but from Neh. iii. 1, 4, it would rather appear that the former was of the priestly line. 6. A son of Immer, a priest, who also assisted in the re-erection of the wall [Neh. iii. 29]. 7. The father of Meshullam, and son of Meraioth [1 Chron. ix. 11; Neh. xi. 11], no doubt identical with Zadok (2). [See HIGH PRIEST.]

ZAHAM, *loathing*; one of Rehoboam's sons by Abihail, the daughter (that is, descendant—granddaughter or great-granddaughter) of Eliab, the son of Jesse [2 Chron. xi. 19].

ZAIN, 1, the seventh letter of the Hebrew alphabet, with a numeral power of 7. As a consonant, it had the sound of our letter z. [See ALPHABET.]

ZALAPH, the father of Hanun, who undertook to repair a portion of the city wall, after the return from the captivity to Jerusalem [Neh. iii. 30].

ZALMON, *shady*; one of David's chief warriors, designated "the Ahobites" [2 Sam. xxiii. 28].

ZALMON. [See SALMON.]

ZALMONAH, *shady*; one of the stations of the Israelites in the wilderness [Numb. xxxiii. 41].

ZALMUN'NA, *shelter forbidden*; a king of Midian, who with Zebah, also designated "king of Midian," was pursued and captured by Gideon, under the circumstances described in Judg. viii. 5—21, and afterwards put to death by his own hand.

ZAMZUM'MIMS, a very obscure word, which may signify "men who take counsel." The people so called are only mentioned once by this name [Deut. ii. 20]; but they seem to have belonged to the Rephaim, and to have dwelt in the country afterwards occupied by the Ammonites, "who called them Zamzummims." [See REPHAIM.] It has been suggested that they are identical with the Zuzims, but this is quite a doubtful conjecture. They were a strong and numerous people, but were destroyed when the Ammonites took possession of that portion of the country which lay to the east of the Jordan.

ZANO'AH, *fetid*; perhaps a "marshy place." 1. In 1 Chron. iv. 18, we read of "Jekuthiel the father of Zanoah" among the descendants of Judah. There is little doubt that Zanoah here is a place which Jekuthiel founded or settled. 2. A town in the plain country of Judah [Josh. xv. 34]. It is mentioned by Nehemiah [Neh. iii. 13; xi. 30]. Zanuah, in Wady Ismail, is believed to occupy the same site, and is about ten miles west of Jerusalem. 3. Also a town in Judah, but in the hilly district [Josh. xv. 56], and probably somewhere to the south of Hebron, where, indeed, a similar name has been found.

ZAPH'NATH-PAANE'AH, the Egyptian name of Joseph [Gen. xli. 45]. Some have treated it as substantially Hebrew, while others, and rightly, have taken it to be really Egyptian. The meaning is not, however, correctly stated in the marginal note to the place in the English Bible: "Which in the Coptic signifies, A revealer of secrets, or, The man to whom secrets are revealed." Another explanation, as old as

the time of Jerome, is much more probable: "Saviour of the age, or, Preserver of the world," Mr. Sharpe renders it "Joseph the Phœnician" ["Hebrew Scriptures"], but we look upon this as altogether fanciful. Rosellini and some others explain it "Support, or sustainer of life," and the reasons in favour of this view appear to be most worthy of consideration.

ZAPHON, *north*; a town of Gad [Josh. xiii. 27]. It was probably to the east of the Jordan, and south of the Sea of Galilee.

Z'ARA, *sun*; the New Testament name of Zarah or Zerah, the son of Judah by Tamar [Matt. i. 3].

Z'ARAH, the same with Zarah just mentioned. Nothing further is known of him beyond the fact of his parentage [Gen. xxxviii. 30; xlv. 12].

ZAR'EAH, *place of wasps* [Neh. xi. 29]. [See ZORAH.]

ZAR'EATHITES, the people of Zareah, or Zorah [1 Chron. ii. 53].

Z'ARED, THE VALLEY OF. [See ZERED.]

ZAREPHATH (the SAREPTA of the New Testament), a town near the sea-coast, almost midway between Tyre and Sidon; it is now called Surafend. Here Elijah tarried with a poor widow during the time of drought [1 Kings xvii. 8—24]. Our Lord mentions the place in connection with the event just referred to [Luke iv. 26]; Obadiah [ver. 20] also names it. Its celebrity is wholly due to the events recorded in 1 Kings. It seems to have never been lost sight of, as it is spoken of by many writers, from Josephus down to our own day. The modern village of Surafend is about a mile from the shore, and may therefore be further inland than the ancient town. Lord Lindsay supposes Sarepta was at Sepphoris, or Sepphoury, but he is mistaken ["Holy Land," p. 239].

ZARETAN [Josh. iii. 16]. [See ZARTHAN (2).]

Z'ARETH-SHA'HAR, *splendour of the morning*; a town of Reuben [Josh. xiii. 19], of which the site is unknown.

ZAR'HITES, the descendants of Zerah [Numb. xxvi. 13; 1 Chron. xxvii. 11].

ZARTANAH [1 Kings iv. 12], probably the same as ZARTHAN (3).

ZARTHAN, *splendours*. 1. A place in the plain of the Jordan, not far from which the brazen utensils for Solomon's Temple were cast [1 Kings vii. 46]. 2. Called "Zaretan" in the English version; a place near the Jordan, and not far from where the tribes passed over [Josh. iii. 16]. It may have been the same as Zarthan (1). 3. Called "Zartanah" [1 Kings iv. 12], but probably the original term was Zarthan; a place in the neighbourhood of Beth-shean.

ZATTU, *sprout*; a person whose descendants, to the number of 945, returned from Babylon to Jerusalem under Zerubbabel [Ezra ii. 8; Neh. vii. 13]. The number in the latter of the two narratives is stated at a hundred less. Several of the family of Zattu had subsequently, at the command of Ezra, to repudiate the marriages they had contracted during their exile [Ezra x. 27].

ZA'VAN [1 Chron. i. 42]. [See ZAAVAN.]

ZA'ZA, *plenty*; one of the sons of Jonathan, named in the genealogical registers of 1 Chronicles, among the

descendants of Jerahmeel, of the tribe of Judah [1 Chron. ii. 33].

ZEBADI'AH, *gift of the Lord*. 1. One of the sons of Beriah, of the tribe of Benjamin [1 Chron. viii. 15]. 2. A son of Elpaal, named in immediate conjunction with the preceding [1 Chron. viii. 17]. 3. A son of Jeroham of Gedor. He and his brother Joelah were among the Benjamites who joined David at Ziklag [1 Chron. xii. 7]. 4. One of the sons of Meshelemiah, a Korhite, and one of the porters of the Lord's house appointed by David [1 Chron. xxvi. 2]. 5. A son of Asabel, and nephew of Joab [1 Chron. xxvii. 7]. 6. A Levite, who, with others of his brethren, was selected by Jehoshaphat to itinerate among the cities of Judah for the purpose of instructing the people in the Law of God [2 Chron. xvii. 8]. 7. A son of Ishmael, and chief of the tribe of Judah in the reign of Jehoshaphat. In conjunction with Amariah, the chief priest, he was appointed by that king to exercise a kind of supervision over the Levites, priests, and chiefs of the fathers, to whom were entrusted the decision of causes and controversies [2 Chron. xix. 8—11]. 8. The son of Michael, who, with fourscore of his brethren of the house of Shephatiah, returned with Ezra to Jerusalem [Ezra viii. 8]. 9. One of the sons of Immer, and a priest. With his brother Hanani, he was required by Ezra to divorce the alien wife he had married during the captivity [Ezra x. 20].

ZE'BAH, *sacrifice*; one of the kings of Midian, who invaded Canaan, and was opposed and captured by Gideon, and subsequently put to death [Judg. viii. 5—21; Ps. lxxxiii. 11].

ZEBATIM [Ezra ii. 57; Neh. vii. 59]. This seems to be the name of a place. "The children of P'ochereth of Zebaim" are mentioned in the texts referred to, but we have no clue to the certain application of the word.

ZEBEDEE, *gift of the Lord*; the father of the apostles James and John [Matt. iv. 21; x. 2, &c.]. His wife's name was Salome [Matt. xxvii. 56; Mark xv. 40]. His trade was that of a fisherman, and he plied it on the Lake of Galilee, living, no doubt, in one of the small towns that border on the lake. Of his history previous to the period at which Jesus Christ summoned his sons to follow him, nothing is stated, nor, indeed, does Zebedee himself, after this, appear personally in the sacred narrative. From the readiness, however, with which he seems to have permitted his sons to abandon their calling, it has been conjectured that either from John the Baptist's preaching, or from some other cause, he was one of those who, like Simeon, "waited for the consolation of Israel." How long he lived after this we have no information, nor whether it was in consequence of his death that Salome, his wife, was enabled to join the little band of women who ministered to Christ. [See JAMES, JOHN, SALOME (1).]

ZEBINA, *bought*; one of the sons of Nebo. He was required to divorce his alien wife after the return from the captivity [Ezra x. 43].

ZEBOTIM. [See ZEBOTIM (1).]

ZEBOTIM. 1. The obscure name of a city in the plain of the Jordan [Deut. xxix. 23; Hos. xi. 8]; it seems to have been occupied by Canaanites [Gen. x. 19]. In the form Zebotim its king is mentioned with those who were defeated by the four kings afterwards pursued by Abraham [Gen. xiv. 2, 8]. The place was

destroyed along with Sodom and Gomorrah, and is only mentioned afterwards in connection with that event. 2. The "valley of Zeboim" [1 Sam. xiii. 18] seems to have lain somewhere in the neighbourhood of Michmash. This name differs from the preceding, but its meaning is doubtful. 3. A place mentioned only in Neh. xi. 34; apparently in the tribe of Benjamin, and probably near the valley of the same name.

ZEBUDAH, *bestowing a gift*; daughter of Pedaiiah of Rumah, and mother of Jehoikim, son of Josiah, king of Judah [2 Kings xxiii. 36].

ZEBUL, *habitation* [Judg. ix. 28—41]; ruler of the city of Shechem, under Abimelech. During the absence of the latter, a conspiracy was organised against him by Gaal, the son of Ebed, with a view to the transfer of his authority to Hamor, father of Shechem. Having secretly despatched tidings of this to Abimelech, and counselled him to make a feint of attacking the city, Zebul taunted Gaal with cowardice, and, having induced him to go out and give battle to Abimelech, closed the gates against his return.

ZEBULONITE, the designation of Elon, one of the judges, who belonged to the tribe of Zebulun [Judg. xii. 11, 12].

ZEBULUN, *dwelling*; the name of Jacob's tenth son. His mother was Leah, who, at his birth, gave him this name, because, said she, "Now my husband will dwell with me" [Gen. xxx. 19, 20]. Beyond the fact of his birth, nothing whatever is stated of his personal history, except so far as it is identified with that of his brethren, the patriarchs. He had three sons [Gen. xli. 14].

ZEBULUN, THE LOT OF. The lot of Zebulun lay between the Sea of Galilee and Mount Carmel. The surface of this part of Galilee is very diversified, including hills and valleys, plains and small streams; it was one of the best portions of the land. It had Asher and Naphtali on the north, and Issachar on the south; Nazareth and Cana were among its towns. Its limits are specified in Josh. xix. 10—16. Notwithstanding the promise in Gen. xlix. 13, it has been asserted that the territory of Zebulun included no considerable portion of the Mediterranean, if indeed it embraced any part of that coast. Some say it did not even touch upon the Sea of Galilee, but Josh. xix. 11 seems to show that it did. The passage is, however, obscure, and the expression "towards the sea" might be rendered either "to the sea," or "westwards." We prefer to understand it to mean "to the sea," i.e., of Galilee. In opposition to those who say Zebulun did not reach the Mediterranean, Josephus may be cited, because he affirms that "the lot of the tribe of Zebulun included the land which lay as far as the Lake of Gennezareth, and that which pertained to Carmel and the sea" ["Antiq.," v. 1, 22].

ZEBULUN, THE TRIBE OF. This tribe, at the census taken by Moses at Sinai, consisted of 57,400 adult males, and at that prescribed previous to entering into Canaan, numbered 60,500 [Numb. i. 31; xxvi. 27]. The tribe is generally found to be more or less associated with Issachar; and, at the subsequent allotment of territory, it received the tract of country immediately north of that assigned to this tribe, intermediate between it and the country of Asher and Naphtali, and extending from the Mediterranean on the west to the Sea of Galilee on the east. The great plain of Esdraelon was on its frontier. In common with the three adjacent northern tribes, Zebulun appears to

have taken little part in the great historical movements of Israel. It is, however, mentioned with special commendation for the zeal and bravery which it displayed on the occasion of Barak and Deborah's conflict with Sisera [Judg. v. 14, 18]. It was one of the tribes that cordially responded to the summons of Gideon [Judg. vi. 35], and, at a later period, assisted in enthroning David at Hebron, and supplying him with material succour [1 Chron. xii. 33, 40]. The maritime character of the Zebulun territory was shadowed forth, not indistinctly, in the dying prediction of Jacob [Gen. xlix. 13], and the advantages derivable from this circumstance and the exuberant richness of the soil are specified in the parting benediction of Moses [Deut. xxxiii. 18, 19]. As a part of Galilee, Zebulun enjoyed in a peculiar degree the privilege of our Lord's ministrations, according to the promise of the prophetic word [Isa. ix. 1; Matt. iv. 13—16], as will be readily seen when it is remembered how many of the places mentioned in the Gospel narrative were situated within its limits. It is probable that Zebulun shared the fate of the other northern tribes at the invasion of Tiglath-pileser, and was deported by that king to Assyria [2 Kings xv. 29; 1 Chron. v. 26].

ZECHARIAH, *remembrance of the Lord*. 1. One of the chiefs of the tribe of Reuben at the deportation of the tribe by Tiglath-pileser [1 Chron. v. 7]. 2. The son of Meshelemiah, one of the porters of the tabernacle of the congregation [1 Chron. ix. 21; xxvi. 2]. 3. One of the sons of Jehiel [1 Chron. ix. 37]. 4, 5. Levites and instrumentalists designated to assist in the celebrations with which the ark of the Lord was brought up from the house of Obed-edom [1 Chron. xv. 20—24; xvi. 5]. 6. A Kohathite Levite, son of Issiah [1 Chron. xxiv. 25]. 7. A Merarite Levite, son of Hosah [1 Chron. xxvi. 11]. 8. The father of Iddo, who was prince of the half-tribe of Manasseh in Gilead in the time of David [1 Chron. xxvii. 21]. 9. One of the princes appointed by Jehoshaphat to assist in teaching the Law to the people [2 Chron. xvii. 7]. 10. The father of Jahaziel, and a Levite of the sons of Asaph [2 Chron. xx. 14]. 11. One of the sons of Jehoshaphat [2 Chron. xxi. 2]. 12. The son of Jehoiada, the high priest in the reign of Joash, king of Judah. Inspired and prompted by the Spirit of God, he boldly stood forward and remonstrated with the king and people for their idolatrous departure from God. So outspoken a denunciation drew upon him the fierce hatred of Joash and his subjects, and at the instigation of the former, who owed his very throne to the father of Zechariah [see JEHOIADA (4), JOASH (1)], he was slain—"stoned with stones;" his last words being, "The Lord look upon it, and require it" [2 Chron. xxiv. 20—22]. 13. A man, in the reign of Uziah, king of Judah, who is described as having "understanding in the visions of God," and evidently occupied a position of confidence near the king, since it is said that the latter "sought God in the days of Zechariah" [2 Chron. xxvi. 5]. 14. The father of Abijah, the mother of Hezekiah [2 Chron. xxix. 1]. 15. One of the sons of Asaph, who, in the reign of Hezekiah, assisted in purifying the Temple [2 Chron. xxix. 13]. 16. One of the overseers charged with the supervision of the repairs of the Temple in the reign of Josiah [2 Chron. xxxiv. 12]. 17. One of the "rulers of the house of God," who distributed the requisites for the great passover celebrated by Josiah [2 Chron. xxxv. 8]. He is perhaps the same as No. 16. 18. The head of the family of

Pharoah at the return from the captivity [Ezra viii. 3]. 19. The head of the family of Bebai, who, with twenty-eight of his brethren, returned with Ezra [Ezra viii. 11]. 20. A chief of the people whom Ezra consulted near the river Ahava, in reference to the return of the second portion of the people, priests, &c., from the land of exile [Ezra viii. 16]. 21. A son of Elam, who was required to divorce his foreign wife after the return to Jerusalem [Ezra x. 26]. 22. One of those who stood by Ezra when he explained the Law of God to the people [Neh. viii. 4], and probably identical with the chief of the people named in Ezra viii. 16. 23. An ancestor of Athaiah, one of the children of Judah selected to dwell at Jerusalem after the return from Babylon [Neh. xi. 4]. 24. Ancestor of Maseiah, also delegated to remain at Jerusalem [Neh. xi. 5]. 25. An ancestor of Adaiiah [Neh. xi. 12]. 26. A priest, who was the head of the family of Iddo in the time of Joiakim [Neh. xii. 16]. 27. One of the priests who assisted in the celebration with which the wall of Jerusalem was dedicated after the return from Babylon [Neh. xii. 35, 41]. 28. The son of Jeberchiah, selected to accompany Isaiah to the prophethood at the birth of Maher-shalal-hash-baz [Isa. viii. 2].

29. One of the twelve minor prophets who survived the Babylonian captivity. He calls himself "the son of Berechiah, the son of Iddo" [Zech. i. 1]; but Ezra calls him simply "the son of Iddo," by which, however, as in other like cases, a grandson, or descendant, must be intended. He was probably of a priestly family, and born in exile. His public labours commenced in the second year of Darius; and he co-operated with Haggai, in Judah and Jerusalem, after returning from captivity [Ezra v. 1]. The two prophets were especially active in promoting the rebuilding of the Temple, which they saw completed [vi. 14]. To their joint authorship some of the Psalms are ascribed in the Greek, Latin, and Syriac versions. It is not probable that the Zacharias, son of Barachias, slain by the Jews, was the prophet [Matt. xxiii. 35; Luke xi. 51]. The Jews have a variety of traditions about the prophet, but they cannot be trusted.

ZECHARIAH, THE BOOK OF. This book is the eleventh of the minor prophets, and contains fourteen chapters. The date of the commencement of the series of prophecies which it comprises is given in the first verse as the eighth month of the second year of Darius, or about B.C. 520.

Various divisions of the book have been adopted; but the only plan which seems unobjectionable is that which enumerates the successive predictions. As far as we can ascertain, the prophecies should be distinguished as follows:—1. Chap. i. 1—8; 2. Chap. i. 7—vi. 8; 3. Chap. vi. 9—15; 4. Chap. vii. 1—7; 5. Chap. vii. 8—14; 6. Chap. viii. 1—17; 7. Chap. viii. 18—23; 8. Chap. ix. 1—xi. 17; 9. Chap. xii. 1—xiv. 21. It is possible that this arrangement is not absolutely exact, but it will be observed that almost every one of the sections is preceded by an introductory clause. We do not propose to analyse the respective predictions, neither can we attempt to define the period over which they extend; but some of them unquestionably relate to times and events then passing; others, however, have a wider range, and look to the advent of the Messiah, the triumphs of the Gospel, and the latter days. They include some of the greatest prophecies of the Old Testament.

The authenticity of the last five chapters has been strongly contested on a variety of grounds. Dr. S.

Davidson, who may be said to represent the English critical objectors, instances the following particulars:—1. Internal evidence [ix. 10, 13] shows that both kingdoms, Judah and Israel, still existed when chaps. ix.—xi. were written: for this and some subordinate reasons it is inferred that chap. ix. was penned in the reign of Uziah or Jotham, chap. x. in that of Ahaz, chap. xi. about 720 B.C. 2. Internal evidence shows that the northern kingdom, Israel, had been destroyed when chaps. xii.—xiv. were composed. From the reference in chap. xii. 1 to the mourning, it is properly inferred that the reign of Josiah was past; but we are also told that chaps. xii. 10; xiii. 1—7 imply that the kingdom of Judah was not yet extinct, although gathering dangers menaced Jerusalem. On the whole, these two last chapters are referred to the reign of Jehoiachim. The details adduced, in our opinion, justify no such conclusions. Chap. ix. 10 is logically connected with the preceding verse, which is palpably Messianic [Matt. xxi. 5]. Ver. 13 also points with its context to a future restoration; and, indeed, the three chapters all look forward to times and events yet distant from the prophet's eye. A similar answer must be made to the argument against the two closing chapters. We cannot imagine how any one who admits the supernaturally inspired element of prophecy can be induced to throw these predictions back to an earlier period. [See Dr. Davidson's "Intro. to Old Testament," vol. iii. 329.] That these five chapters are by more authors than one, and that passages, or, at least, xiii. 7—9, are transposed, is an idea which can only be explained in like manner, as the product of rationalism.

Yet some who are not rationalists have thought Zechariah did not write these chapters. They find, in most copies of Matt. xxvii. 9, the name of Jeremiah as the author of Zech. xi. 12, 13. Assuming the common reading to be correct, and finding Zech. xi. closely connected with chaps. ix.—xiv. as a whole, they have inferred that they were written by Jeremiah. Our view is that the name of Jeremiah is an interpolation in Matt. xxvii. 9; and this is confirmed by the fact that the style of Jeremiah is not the same as in these chapters; whence we conclude that they were really written by Zechariah. We therefore maintain the integrity and authenticity of the entire book. The language of the book is such as would be expected in the age to which it belongs. Its diction and manner are very varied, comprising exhortations and encouragements, in prose, as well as allegorical, and symbolical, and metaphorical portions of much vigour and animation in a highly poetical form. Both for its moral and doctrinal teachings, and also for its momentous predictions, it is one of the most precious portions of inspired prophecy.

ZEDAD, *mountain side*; a town on the northern border of Israel [Numb. xxxiv. 8; Ezek. xlvii. 16]. Its site has not been identified.

ZEDEKIAH, *righteousness of the Lord*. 1. Son of Josiah, and the last of the kings of Judah. His name was originally Mattaniah, but on his elevation to the throne by Nebuchadnezzar, who had dispossessed Jehoiachin and sent him in captivity to Babylon, that monarch changed his name to Zedekiah [2 Kings xxiv. 17; 1 Chron. iii. 15]. At the period of his accession, Zedekiah was but twenty-one. His character was the reverse of his father's. In his reign was filled up the measure of Judah's iniquity; and the judgment of God descended, which had been pre-

dicted with solemn reiteration by one prophet after another, as the punishment of the national apostasy and irreligion. The king was in constant intercourse with Jeremiah, and had he but followed the counsels of that prophet, his fate might have been far other than it was; but partly through want of moral courage and righteous principle, and partly as the result of the miserable condition to which the once flourishing kingdom had been reduced, the exhortations and warnings of Jeremiah failed to exercise any permanent influence on his mind, and his career was consequently a downward progress, arrested occasionally by better feelings, and terminating at last in the ruin of himself and his country. His first error was a fatal one. Notwithstanding his oath of allegiance to Nebuchadnezzar [2 Chron. xxxvi. 13], the embassy by which he had plighted his faith could hardly have returned home from Babylon before Zedekiah raised the standard of revolt, and attempted to cast off the Chaldean yoke. In vain did Jeremiah remonstrate and urge on the king patient submission and the fulfilment of his obligations—warning both him and the monarchs confederate with him [Jer. xxvii. 1] of the futility of their designs. His voice was unheeded. A subsequent alliance with Egypt brought down upon Judea the forces of the Chaldeans, who at once overran the country and laid siege to the capital, within which Zedekiah and his nobles were assembled—Jeremiah being also among them. The approach of the Egyptian army to the relief of Jerusalem, and the consequent withdrawal of the Chaldean forces, encouraged the hope of deliverance, and prompted the adversaries of Jeremiah to force from the king's weakness the opportunity of gratifying their malice; but the hope proved illusory, as Jeremiah had predicted. The siege was again resumed, and this time with complete success. Famine within, and the war engines of the Chaldeans without, combined to render defence hopeless. Nevertheless, Zedekiah and his people held out with almost indomitable pertinacity, notwithstanding the straits to which they were reduced by the rigours of the siege [2 Kings xxv. 3; Jer. lii. 6]. At length, after a year and a half had elapsed, the assault was made and an entrance effected. The foe penetrated to the Temple, and "then a clang and cry resounded through the silent precincts, at that dead hour of night, as if with the tumult of the great festivals. The first victims were those who, whether from religious or superstitious feelings and duties, were habitual occupants of the sacred buildings; the princes, who there pursued their idolatrous rites; the prophets, who crowded there in the vain hope that the Temple was impregnable; the young priests and Levites, who were bound to defend the sacred shrine with their swords and lives. The virgin marble of the courts ran red with blood, like a rocky winepress in the vintage" [Stanley's "Lectures," ii. 552; 2 Chron. xxxvi. 17; Lam. i. 15]. The king attempted to escape, but was pursued by the Chaldeans, captured, and carried in chains, with his sons, to Babel, where Nebuchadnezzar then was [2 Kings xxv. 4—6]. His sons and followers were slaughtered in his presence, his own eyes were put out, and in this miserable condition—sightless and fettered—he was sent to Babylon, thereby fulfilling to the letter the apparently contradictory predictions of Jeremiah and Ezekiel [Jer. xxxii. 4; Ezek. xii. 13]. 2. The son of Chenaanah, one of the deceived prophets who persuaded Ahab to go up to Ramoth-gilead, under the circumstances described in 1 Kings xxii.; 2 Chron. xviii. Irritated

by the contradictory prophecy of Micaiah, Zedekiah struck the latter, who thereupon intimated to him the coming of a day of sorrow, when he should take refuge in a secret chamber "and weep there." 3. The son of Maaseiah, and one of the false prophets who endeavoured to persuade the captives in Babylon that they should speedily return to their own country, and was consequently denounced by name in a letter from Jeremiah, and a terrible doom foreshadowed, by which he would perish [Jer. xxix. 21, 22]. 4. Son of Haniah, one of the assembled princes of Judah, to whom was announced by Micaiah the particulars of Jeremiah's roll, after it had been read to the people in the Temple [Jer. xxxvi. 12].

ZEEB, *wolf*; a prince of the Midianites who, under Zebah and Zalmunna, invaded the land of Israel, and was slain by Gideon [Judg. vii. 25; Pa. lxxxiii. 11].

ZELAH, *a rib or side*; a town of Benjamin, the burying-place of Saul's family [Josh. xviii. 28; 2 Sam. xxi. 14]. No trace of it has been found, unless it be at Jala, a little to the west of Bethlehem.

ZEL'EK, *deft*; an Ammonite, and one of David's valiant men [2 Sam. xxiii. 37; 1 Chron. xi. 39].

ZELOPHEHAD, *rupture*; son of Hephher, of the tribe of Manasseh [Numb. xxvi. 33; xxvii. 1]. He himself died in the wilderness without male heirs. His daughters consequently preferred before Moses a claim for a possession in the tribe. Moses consulted the Lord, and, by his command, admitted the claim, and laid down an enactment for future guidance in analogous cases [Numb. xxvii. 1—11].

ZELOTES [Luke vi. 15]. [See SIMON (1).]

ZEL'ZAH, *sun-shade*; a place in Benjamin near the sepulchre of Rachel [1 Sam. x. 2]. It is not now to be found by any such name, although the sepulchre of Rachel is pointed out a little to the north of Bethlehem.

ZEMARA'IM, perhaps *fleecy*; a town of Benjamin [Josh. xviii. 22]. It may have been near Bethel. A ruin called es-Sumrah is found to the east of Bethel, on the edge of the Jordan valley, and perhaps this was its site.

ZEMARA'IM, MOUNT, was in Mount Ephraim, and therefore to the north or north-west of Jerusalem; but its identity has not been established [2 Chron. xiii. 4].

ZEM'ARITE, the designation of one of the tribes of the Canaanites [Gen. x. 18; 1 Chron. i. 16]. Nothing positive is known of their history, but it is very likely that their subsequent location was at Zemaraim, and that the latter derived its name from them. [See ZEMARA'IM.]

ZEM'IRA, *vine-dresser*; a Benjamite, and one of the sons of Becher [1 Chron. vii. 8].

ZENAN, perhaps the same as ZAAANAN, and if so, in the plain country of Judah [Josh. xv. 37]. The name of the place has quite disappeared.

ZENAS, a Christian disciple who appears, from Titus iii. 13, to have been actively engaged in the work of the Gospel. Nothing more is known of him than what is stated in this verse, that he was "a lawyer." Of the traditional notices of him, none are of reliable authority.

ZEPHANIAH, *whom the Lord hides*. 1. A Kola-

thite Levite, named in 1 Chron. vi. 36, in the genealogy of the prophet Samuel. 2. The son of Maaseiah, the priest in the reign of Zedekiah. He was Zedekiah's messenger to Jeremiah, on one or two occasions [Jer. xxi. 2; xxix. 25; xxxvii. 3], and subsequently occupied the position of "second priest" [2 Kings xxv. 18; Jer. lli. 24—27]. He was one of those who was captured after the successful attack of the Chaldeans on Jerusalem, and carried to Nebuchadnezzar at Riblah, and there put to death [va. 19—21]. 3. Father of Josiah [Zech. vi. 10], and of Hen [ver. 14]. 4. One of the minor prophets, of whom we have no information beyond what is contained in the commencement of his prophecy, and certain unreliable traditions [Zeph. i. 1]. He was the son of Cushi, and descended from Hiskiah, whom many suppose to be Hezekiah the king. He prophesied in the reign of Josiah, king of Judah, about 630 B.C., or between 642—611 B.C.

ZEPHANIAH, BOOK OF. This book is the ninth of the minor prophets, and contains only three chapters. The contents are very general. The author denounces the idolatry of his people, calls upon them to repent, and menaces them with judgments. Judgments are also threatened upon the heathen. Towards the conclusion the tone is more jubilant, and the deliverance of Israel from sin and calamity is confidently promised. It is very probable that the prophecy belongs to about the time of Josiah's reformation. The details and allusions are, some of them, particularly interesting, and especially those which are plainly Messianic—chap. iii. 8—20 for example. Several of the predictions have been fulfilled in a striking manner—as those in chap. ii., against the Canaanites, Moabites, Assyrians, and various well-known cities. The genuineness of the book does not appear to have been called in question. Dr. Davidson infers that Zephaniah wrote about 631 B.C., and that the prophecy is single, connected, consecutive, and composed at once; and that "the prophet belongs to about the time of Cyaxares's first invasion of Nineveh," which was "twenty-eight years before the final destruction of the city—i.e., 606." This phrase seems to point to 634, and not 631; but the discrepancy is unimportant ["Intro. to Old Test.," vol. iii., pp. 309—311].

ZEPHATH, beacon; a town of the Canaanites, captured by Simeon and Judah, and called Hormah [Judg. i. 17].

ZEPHATHAH, VALLEY OF, beacon-valley or ravine; the place where Asa fought with Zerah [2 Chron. xiv. 10]. It was adjacent to Maresbah, or dependent upon it, and in the lot of Judah. [See **MARESBAB.**]

ZEPHI, expectation; a son of Eliphaz [1 Chron. i. 36], called "Zepho" in Gen. xxxvi. 11.

ZEPHO. [See **ZEPHI.**]

ZEPHON, expectation; a Gadite, mentioned in the list of the families of the tribe [Numb. xxvi. 15].

ZEPHONITES, the descendants of Zephon [Numb. xxvi. 15].

ZER, strait, or rock; a town of Naphtali [Josh. xix. 35]. The site is unknown.

ZERAH, rising of light. 1. One of the sons of Reuel, and grandson of Esau [Gen. xxxvi. 13, 17; 1 Chron. i. 37]. 2. Father of Jobab, a king of Edom, but whether identical or not with the preceding is unknown [Gen. xxxvi. 33]. 3. Son of Tamar, by her father-in-law Judah [Gen. xxxviii. 30; 1 Chron. ii. 4].

The Greek form of the name is Zera [Matt. i. 3]. 4. One of the sons of Simeon [1 Chron. iv. 24]. 5. A Gershonite Levite, son of Iddo, or Adaiah [1 Chron. vi. 21, 41].

ZERAH THE ETHIOPIAN. This name may be explained in Hebrew; but it has been thought to be Egyptian. Zerah was a Cushite or Ethiopian king, who invaded Judah in the reign of Asa with an enormous army, but was defeated at or near Maresbah [2 Chron. xiv. 10—15]. No doubt Zerah came out of Egypt, and his army included Ethiopians and Lubim, with chariots and horsemen [2 Chron. xvi. 8]. The occurrence of the name Osorchon among Egyptian monarchs naturally suggests that Zerah (Hebrew, *Zerach*) and Osorchon are identical. The only question at all serious is whether an Osorchon can be found who reigned in the time of Asa (955—914 B.C.). The answer to this question is supplied in the affirmative by all competent authorities. M. Champollion-Figeac says: "Osorchon was not unknown to the Hebrews, and able critics identify him with the king Zerah of the Bible, who came and encamped at Maresbah with a very numerous army in the reign of Asa, grandson of Rehoboam. These two personages were at least contemporary" ["Egypte Ancienne," p. 360]. There appear, indeed, to have been two kings named Osorkon or Osorchon; but the first of them is regarded as Zerah by Dr. Hincks, and the writer of the article PHARAOH in this work, and by other students of chronology. A full discussion of this point would carry us beyond our prescribed limits.

Zerah is probably designated a Cushite or Ethiopian, either because he was born in Upper Egypt or Ethiopia, or because that was the seat of his principal government. The omission of all mention of Egyptians in the narrative is curious, and is perhaps only to be explained on the supposition that Upper Egypt was principally represented by the invading army.

ZERAHI'AH, light of Jehovah. 1. A high priest, father of Meraioth [1 Chron. vi. 6, 51]. 2. Father of Elihoenai [Ezra viii. 4].

ZERED, also called ZARED in the English version, a name denoting *abundance of willows*; a valley or brook in Moab, where the Israelites encamped [Numb. xxi. 12; Deut. ii. 13, 14]. It appears to have been one of the valleys, or wady's, to the south-east of the Dead Sea, but which of them is uncertain.

ZEREDA, a fastness, according to Fürst, but Gesenius says *cooling*; a town of Manasseh. Jeroboam the son of Nebat is called "an Ephrathite of Zereda" [1 Kings xi. 26]. It has been supposed to be the same as Zeredathah [2 Chron. iv. 17], Zererath [Judg. vii. 22], and Zarthan, or Zaretan [Josh. iii. 16; 1 Kings vii. 46]. Beyond the fact that it was in central Palestine, nothing is known of its position.

ZEREDATHAH, the same as Zarthan [2 Chron. iv. 17 compared with 1 Kings vii. 46]. It was in the plain of the Jordan. [See **ZARTHAN.**]

ZERERATH, a place only once mentioned [Judg. vii. 22], and perhaps identical with Zereda.

ZERESH, star of Venus; the wife of Haman, whose history is given in the book of Esther. It was at her instigation that he prepared the gallows for Mordecai [Esth. v. 10, &c.].

ZERETH, splendour; one of the sons of Ashur [1 Chron. iv. 5, 7].

ZERI, *sculptor*; a son of Jeduthun [1 Chron. xxv. 3], called "Izri" in ver. 11.

ZER'OR, *bound together*; an ancestor of Saul, king of Israel [1 Sam. ix. 1].

ZERUAH, *stricken*; mother of Jaroboam the son of Nebat, the first king of the revolted tribes [1 Kings xi. 26].

ZERUB'BABEL, *born at Babylon*; the leader of the Jews who, in the first year of Cyrus, king of Persia, and by his permission, returned to their native land from Babylon, at the expiration of the predicted seventy years. There is some obscurity in his genealogy, from the circumstance that whereas in 1 Chron. iii. 19 only he is distinctly affirmed to be the son of Pedaiah, he is described in many other passages as the son of Shealtiel [Ezra iii. 2, 8, &c.; Hagg. i. 1, 12]. The discrepancy has been explained in two ways. Some authors suppose Shealtiel to have been the grandfather of Zerubbabel; others suggest that he was his nephew, and that he is described as his son on the ground that he succeeded him in the headship of the tribe of Judah. He is also known by another name—Sheshbazzar—which was, no doubt, given him in Babylon [Ezra i. 8]. Having received from King Cyrus the sacred vessels of the Temple, which had been carefully preserved, and large gifts from his captive brethren for the purpose of accomplishing the work with which he was entrusted, Zerubbabel and his companions, to the number of 42,360 [Ezra ii. 64], besides a numerous following of servants, &c., set forth on his return to Jerusalem, and energetically commenced the work of restoration. The foundations of the second Temple were laid in the second year of his return, amid the liveliest demonstrations of joy and praise, not unmingled with the deeper and tenderer emotions of those who recalled the splendour of the first [Ezra iii. 8—13]. Notwithstanding many interruptions from their hostile neighbours, the Samaritans, and, if we may judge from the remonstrances of Haggai [Hagg. i. 2], some cooling of religious zeal on the part of the people themselves and their leaders, the work was ultimately finished in the reign of Darius, and a new Temple, consecrated to God, stood on the ruins of that which the army of Nebuchadnezzar had destroyed [Ezra iv.—vi.]. During all this time Zerubbabel appears to have occupied the place assigned him by the decree of Cyrus. To him by name were directed the exhortations of the prophets Haggai and Zechariah, and the glowing promises which were calculated to stimulate the hearts of the Jews to the work they had commenced. His position, indeed, not only as the head of the tribe of Judah and of the royal line of David, but as the chief instrument for carrying out the purposes of God in the rebuilding of the Temple, has led some writers to regard him as a direct type of the Messiah. Scripture supplies no particulars of the later life of Zerubbabel, nor of the time of his death. Indeed, his name disappears from the Old Testament narrative almost immediately after the Temple services were restored. Josephus, following the history of the Apocrypha, supplies several details not to be found in the inspired account, but they are not to be relied upon. In the genealogies of the first and third Gospels, the name is given as "Zorobabel" [Matt. i. 12; Luke iii. 27].

ZERUTAH, *stricken of the Lord*; the mother of Abishai, Joab, and Asahel [1 Chron. ii. 16]. What was her precise relationship to Jesse, and consequently to David, is not clear, inasmuch as, though both she

and Abigail are called, in this verse, sisters of David, Abigail is described in 2 Sam. xvii. 25 as the daughter of Nahaah. It has been conjectured that the true mode of reconciling the apparent discrepancy is by assuming that the wife of Jesse had a previous husband, Nahaah; but whether the assumption has any foundation in fact, it is impossible to say. It is possibly due to the intimate relation between Zeruah and David, or to the fact of her husband having died at an earlier period, that Zeruah's name is so frequently used in connection with her sons, instead of their father's, which is unknown.

ZETHAM, *olive planter*; a son of Leadan, a Gershonite Levite [1 Chron. xxiii. 8].

ZETHAN, one of the sons of Bilhan, a Benjamite [1 Chron. vii. 10].

ZETHAR, *star*; a eunuch at the court of Ahasuerus [Esth. i. 10].

ZIA, *far*; a Gadite, mentioned among the chief men of the tribe in 1 Chron. v. 13.

ZIBA, *poet*; a servant in the house of Saul [2 Sam. ix. 2]. It was through his information that David became acquainted with the circumstance of a son of Jonathan being alive. On the king's granting to Mephibosheth "all that pertained to Saul and to all his house" [2 Sam. ix. 9], Ziba seems to have fallen back to his former position as a servant or slave. From this time he is constantly associated with Mephibosheth in the sacred history, and not in the most favourable light. His crafty attempt to place Mephibosheth in a false position towards the king, on the flight of the latter from Absalom, and thereby to secure his inheritance, is an illustration in point [2 Sam. xvi. 4]. [See MEPHIBOSHETH.]

ZIBEON, *robber*. 1. A Hivite, father of Anah, and ancestor of one of Esau's wives [Gen. xxxvi. 2]. 2. A Horite, and son of Seir [Gen. xxxvi. 20]. Some writers have supposed the two to be identical.

ZIB'IA, *gazelle*; a son of Shaharaim, a Benjamite [1 Chron. viii. 9].

ZIB'IAH, the mother of Joash, king of Judah, and a native of Beersheba [2 Kings xii. 1; 2 Chron. xxiv. 1].

ZICH'RI, *illustrious*. 1. One of the sons of Shimhi, a Benjamite [1 Chron. viii. 19]. 2. One of the sons of Shashak, in the same tribe [1 Chron. viii. 23]. 3. A son of Jeroham, also a Benjamite [1 Chron. viii. 27]. 4. A son of Asaph [1 Chron. ix. 15]. 5. A son of Joram, named in the genealogy of the family of Moses [1 Chron. xxvi. 25]. 6. Father of Eliezer, the prince of the tribe of Reuben in the time of David [1 Chron. xxvii. 16]. 7. The father of Amasiah, who, with 200,000 warriors, enrolled himself in Jehoshaphat's army [2 Chron. xvii. 16]. 8. The father of Eliahaph, who joined Jehoida the priest in placing Joash on the throne [2 Chron. xxiii. 1]. 9. An Ephraimite in Pekah's army, who, in the invasion of Judah by that monarch, slew Maaseiah, the son of Ahar, and others [2 Chron. xxviii. 7]. 10. The father of Joel, and overseer in Jerusalem after the return from Babylon [Neh. xi. 9]. 11. A priest of the family of Abijah [Neh. xii. 17].

ZID'DIM, *sides or flanks*; a town of Naphtali [Josh. xix. 35]. It was probably to the west of the Sea of Galilee, but is now unknown.

ZIDKIJAH, *the Lord is righteous*; one of those who sealed the covenant with Nehemiah [Neh. x. 1].

ZIDON (called **SIDON** by the Greeks), a *fishing-place*; a famous city on the coast of the Mediterranean, and one of the principal seats of Phœnician commerce. It was named after Sidon, the firstborn of Canaan [Gen. x. 15, 19]. In the time of Joshua, it was so important that it is called "Zidon the great" [Josh. xi. 8 (margin, "Zidon-rabbah")]. It fell to the lot of Asher, which tribe did not, however, take possession of it [Josh. xix. 28; Judg. i. 31]. The Zidonians were among the ancient oppressors of Israel [Judg. x. 12], and their strength gave them a sense of security [xviii. 7]. As the head of a province, the city claimed Zarephath [1 Kings xvii. 9]. So far from attempting to subdue them, Solomon formed matrimonial alliances with the Zidonians, and permitted their paganism among his own people [1 Kings xi. 1, 33]. Zidon is thought to have been more ancient than Tyre, and for a long time was more prominent; hence Homer, who mentions the Sidonians, never speaks of Tyre. But, in course of ages, Tyre became the greater, and Zidon was subordinate to it. Zidon is often named by the prophets, who allude to its commerce, wealth, magnificence, power, pride, and wickedness, and foretell its utter overthrow. It was governed by a king in the time of Jeremiah [Jer. xxvii. 3]; but the successive invasions of Assyrians, Persians, and Græco-Macedonians, stripped it of its power, and brought upon it ruinous calamities. The city was taken and utterly burned (about 351 B.C.) by Artaxerxes Ochus, but was restored; and, notwithstanding repeated misfortunes, it has continued its existence to the present day. A volume would be required for a complete account of this famous city.

Sidon is several times mentioned in the New Testament, usually along with Tyre [Matt. xi. 21; Mark vii. 31; Luke vi. 17; x. 13, 14]. It was the last place in the Holy Land visited by St. Paul, and from it he proceeded direct on his voyage to Rome [Acts xxvii. 3, 4]. For interesting details respecting the ancient and modern city, reference may be made to the works of Robinson, Porter, Thomson, and others who have written upon Biblical topography. There are few visible existing remains of old Sidon, but the tombs are innumerable; and Dr. Thomson ["Land and Book"] gives an account of the discovery of the sarcophagus of one of Sidon's ancient kings, named Eshmanezzer. There is a Phœnician inscription upon the lid, in which the king laments his fate, execrates those who violate his sepulchre, enumerates his services to the gods, and names his parents, &c. The time when he lived is unknown, but the record is valuable on many accounts, and curious for its illustration of the Bible declarations that "Ashtoreth was the goddess of the Sidonians." It is also noticeable that Eshmanezzer regularly calls himself "king of the Sidonians," exactly as Ethbaal is described in the allusion to Jezebel, his daughter [1 Kings xvi. 31]. This leads to the further remark, that as Baal was the great deity in the idolatrous reign of Ahab and Jezebel, so Baal is named as a chief god of the Zidonians in the inscription of Eshmanezzer [1 Kings xi. 5, 33; xvi. 31; 2 Kings xxiii. 13].

ZIDONIANS, or **SIDONIANS**, inhabitants and citizens of Zidon [Ezek. xxxii. 30]. [See **ZIDON**.]

ZIDON-RAB'BAH [Josh. xi. 8 (margin)]. [See **ZIDON**.]

ZIF, the second month of the Hebrew year [1 Kings vi. 37]. [See **MONTHS**, **YEAR**.]

ZI'HA, *drought*. 1. A family of the Nethinims, who returned with Zerubbabel from the captivity [Ezra ii.

43; Neh. vii. 46]. 2. One of the chiefs or overseers of the Nethinims who dwelt at Ophel [Neh. xi. 21].

ZIK'LAG, a word of obscure origin; a town in the south of Judah [Josh. xv. 31], but assigned to Simeon [xix. 5]. It afterwards passed again to the Philistines, but was given to David, who dwelt there for more than a year [1 Sam. xxvii. 6, 7]. It was attacked and burned by the Amalekites, who then abandoned it [xxx. 1, 2]; and it was re-occupied by David, who there received news of the death of Saul [2 Sam. i. 1, 2]. It was inhabited after the captivity [Neh. xi. 28]. The Syriac translators always write the name "Zēnāklag;" but neither in this nor in any other certain form is it now known to exist. Asluj, nearly sixty miles southwest of Hebron, is regarded as the most probable site [Wilton's "Negeb"].

ZIL'LAH, *shadow*; one of the wives of Lamech, and the mother of Tubal-cain [Gen. iv. 19, 22].

ZIL'PAH, *dropping*; a handmaid of Leah, the wife of Jacob [Gen. xxix. 24], and subsequently, as his concubine, the mother of Gad and Asher [Gen. xxx. 9—13].

ZIL'THAI, *shady*. 1. One of the sons of Shimhi, a Benjamite [1 Chron. viii. 20]. 2. One of the captains of the tribe of Manasseh, who joined David's forces at Ziklag [1 Chron. xii. 20].

ZIM'MAH, *device*. 1. A Gershonite Levite, and son of Jahath [1 Chron. vi. 20]. 2. The son of Shimei, also a Levite of the family of Gershon [1 Chron. vi. 42], probably identical with the preceding, Jahath being really the grandfather of Zimmah, and not his father. 3. Father of Joah, who took part in the purification of the Temple in the time of Hezekiah [2 Chron. xxix. 12].

ZIM'RAN, *vine-dresser*; one of Abraham's children by Keturah [Gen. xxv. 2].

ZIM'RI, *praiseworthy*. 1. Son of Salu, a prince of the Simeonites during the wanderings of Israel in the wilderness. In consequence of his having shamelessly brought a Midianitish woman into his tent at the time that God's chastisements were punishing the people for their idolatry and impunity, Phinehas, the son of Eleazar, jealous for God's honour, and indignant at the bold defiance of religion and propriety, followed him into his tent and transfixed the guilty pair by his javelin [Numb. xxv. 6—15]. 2. The successor of Elah in the throne of Israel, which he obtained by the murder of his royal master at Tirzah [1 Kings xvi. 8—10]. He then exterminated the entire family of Baasha. His possession of royal power was, however, very short-lived, for he had occupied the throne but seven days when Omri, whom the army had meanwhile elected king, besieged him at Tirzah, and captured the city. Zimri thereupon set fire to the palace and perished in its ruins [1 Kings xvi. 11—20]. 3. One of the sons of Zerah, son of Judah [1 Chron. ii. 6]. 4. A son of Jehoadah, a descendant of Jonathan, the son of Saul [1 Chron. viii. 36]. In the following chapter [ver. 42] Jehoadah is replaced by Jarah. 5. A tribe or people, the kings of which are mentioned in Jer. xxv. 25, in connection with several other nations, as the object of the Divine judgments.

ZIN, of doubtful derivation; a wilderness to the south of Palestine, but not to be confounded with the wilderness of Sin, which was in the direction of Egypt.

It is spoken of as the south border of the promised land [Numb. xiii. 21]. The Israelites entered this region late in their wanderings, and found it an inhospitable dwelling, in consequence of which they renewed their murmurings [Numb. xx. 1—13]. Miriam, the sister of Moses, died and was buried here, in Kadesh, or Kadesh-barnea. The people journeyed hence to Mount Hor, because the Edomites refused to allow them to traverse their country [ya. 21, 22]. Zin appears to have lain to the west of the Arabah, and south-west of the Dead Sea, but it is impossible to say how far it extended. It bounded the lot of Judah [Josh. xv. 1].

ZINA, *ornament*; a Gershonite Levite, and one of the sons of Shimei [1 Chron. xxiii. 10]. In ver. 11 the name is written "Zizah."

ZION (called SION by the Greeks), a name of disputed meaning—perhaps *sunny, bright*; one of the hills upon which Jerusalem was built. The name is not seldom used as a synecdoche for Jerusalem itself, or as a metaphor for the Church of God. When David occupied Jerusalem, he took "the stronghold of Zion," and "dwelt in the fort, and called it the city of David" [2 Sam. v. 7—9]. From this time it became very prominent, and is celebrated on many occasions in the Psalms and prophetic writings. Notwithstanding the celebrity of the name, there has in modern times been much discussion as to which of the heights of Jerusalem is the true Zion. The common opinion, and the one which is accepted by the writer of the article JERUSALEM in this work, is, that Zion is the southern of the two western eminences of the city. The plan of Jerusalem, in the article we have referred to, shows the locality. Dr. Lightfoot thought the northern eminence was Zion. Mr. Fergusson and his followers maintain that the eastern height, or that on which the Temple stood, was the ancient and original Zion. Believing, as we must, that the name was often used of Jerusalem in its entirety, it is easy to see how particular texts can be pressed into the service of either of the foregoing opinions. There are, however, some passages which we cannot reconcile to Mr. Fergusson's view, while Lightfoot's is little, if at all, defended. It is quite plain from 1 Kings viii. 1, &c., that the "bringing up of the ark of the covenant of the Lord out of the city of David, which is Zion," was more than its transfer from one part of the hill to another. A minute examination of such passages is sufficient, we think, to turn the balance in favour of the opinion, which can be traced back to the early times of the Christian Church—namely, that Zion is the south-western hill of Jerusalem. The hill adjacent to this, on the north, would be the one called Akra, and that to the east was occupied by the Temple, &c. Of those eminences Zion was the highest, and that of the Temple the lowest. Josephus, who avoids mentioning Zion by name, speaks of the Upper City, or upper part of the city, in terms which leave no doubt on our minds that with him Zion was the same as with us ["Antiq.," vii. 3]. The only serious objection we are aware of is supplied by Ps. xlviii. 2, which appears to state that Zion was on the sides of the north, and has often been so understood. The structure of the sentence is, however, peculiar, and may be thus exhibited:—"Great is the Lord, and greatly to be praised, in the city of our God, the mount of his holiness. Fair of elevation, joy of all the land, mount of Zion, sides of the north, city of the great King." How are these unconnected clauses related to one another? Ordinarily,

the arrangement is made according to the Hebrew accents, thus:—

"Great is the Lord, and greatly to be praised,
In the city of our God, the mount of his holiness;
Fair of elevation, joy of all the land,
Mount of Zion, sides of the north,
City of the great King."

By inserting the necessary words and stops, this may give us the sense of the English Bible; or the latter part may mean—"Fair of elevation, joy of all the land is Mount Zion, and the sides of the north, and the city of the great King." Still other explanations may be made, showing, at least, that no real argument against our view can be founded upon this text.

The phrase "daughter of Zion" denotes the city itself; but sometimes, as in the plural, "daughters" signify the female inhabitants. In Heb. xii. 22, Mount Zion symbolises the Gospel dispensation, or, as some believe, heaven—as in Rev. xiv. 1. As Zion and Jerusalem was the chief seat of God's worship on earth, the name was used to represent the kingdom of grace and the realm of glory.

ZI'OR, *littleness*; a town of Judah [Josh. xv. 84]. Nothing is known of its situation, except that it was in the hilly district.

ZIPH, *borrowed*; one of the sons of Jehaleleel [1 Chron. iv. 16].

ZIPH. First thinks this means *smelting-place*, but it is very doubtful. 1. A town of Judah, and in the south [Josh. xv. 24]. Mr. Wilton thinks the name an interpolation, but he cannot admit his reasons. The place is called Zib in the Syriac version; and this, coupled with the fact that *z* is often exchanged for *d*, leads to the supposition that Ziph may be represented by ed-Dheib, near Wady ed-Dheib, nine or ten miles to the south of Hebron. 2. Also a town of Judah, in the hilly region—perhaps the modern Zif, a hill three miles to the south of Hebron [Josh. xv. 55]. This place is probably that of which we read in David's life, although the other Ziph may be meant [1 Sam. xxiii. 14—25]. Whichever place is meant, "the wilderness of Ziph" was in the neighbourhood [xxvi. 2]. 3. A son of Jehaleleel [1 Chron. iv. 16].

ZIPH'AH, *borrowed*; a son of Jehaleleel [1 Chron. iv. 16].

ZIPH'IMS, ZIPH'ITES, the inhabitants of Ziph [1 Sam. xxiii. 19; xxvi. 1]. [See ZIPH.]

ZIPH'ION, *expectation*; one of the sons of Gad [Gen. xlii. 16].

ZIPH'RON, *fragrant*; a place on the north border of the land of promise [Numb. xxxiv. 9]. It has not been identified.

ZIPPOR, *little bird*; the father of Balak, king of Moab [Numb. xxii. 2, 4, &c.]. Nothing more is known of him than is implied in this fact.

ZIPPORAH, *female bird*; the daughter of Jethro and wife of Moses [Exod. ii. 21]. In reference to the incident described in Exod. iv. 24—26, Stanley says: "The most probable explanation seems to be that at the caravanserai either Moses or his eldest child was struck with what seemed to be a mortal illness. In some way not apparent to us, this illness was connected by Zipporah with the fact that her son had not been circumcised—whether in the general neglect of that rite amongst the Israelites in Egypt, or in consequence of his birth in Midian. She instantly per-

formed the rite, and threw the sharp instrument stained with the fresh blood at the feet of her husband, exclaiming, in the agony of a mother's anxiety for the life of her child, 'A bloody husband thou art to cause the death of my son.' Then, when the recovery from the illness took place (whether of her son or her husband), she exclaimed again, 'A bloody husband still thou art, but not so as to cause the child's death, but only to bring about the circumcision.' It would seem as if in consequence of this event, whatever it was, the wife and children were sent back to Jethro, and remained with him till Moses joined them at Rephidim [Exod. xviii. 2-6]. [Stanley's "Jewish Church," i. 116, 117.] [See Moses.]

ZITH'RI, *the Lord protects*. 1. One of the sons of Izhar, of the tribe of Levi [Exod. vi. 21]. 2. A son of Uzziel [Exod. vi. 22].

ZIZ, *projecting*; a cliff, or pass, supposed to be that of Ain-Jidy, or En-gedi, which leads up from the Dead Sea [2 Chron. xx. 16; comp. ver. 2].

ZIZA, *splendour*. 1. A prince of the Simeonites, who joined in the invasion of Mount Seir in the reign of Hozekiah, as described in 1 Chron. iv. 34-43. 2. A son of Rehoboam by Maachah [2 Chron. xi. 20].

ZIZAH, *splendour*; a Levite of the family of Gershon, and son of Shimei [1 Chron. xxiii. 11].

ZO'AN, *removing*; an Egyptian city, which stood on the east branch of the Nile, a little south of the Lake Menzaleh. The site is now called San. The Greeks called it Tanis, and the Egyptians also called it Avaris. According to Numb. xiii. 22, Zoan was built seven years after Hebron, and consequently before the time of Abraham. It is referred to as the theatre of God's judgments in favour of Israel [Ps. lxxviii. 12, 43]. The importance of the place is sufficiently evident from the terms in which its ruin is prefigured [Isa. xix. 11, 13; xxx. 4; Ezek. xxx. 14]. The extent and character of the present ruins strikingly harmonise with the prophetic declarations; and discoveries of much archaeological value have been made there of late years.

ZO'AR, *small*; a town near the Dead Sea [Gen. xiii. 10]. Lot and his daughters fled there at the destruction of Sodom [Gen. xix. 22, 23, 30]. It still existed in Isaiah's time [Isa. xv. 5], and it is also mentioned by Jeremiah [Jer. xlviii. 34]. The same place was originally called Bela [Gen. xiv. 2, 8]. From the preceding passages, and from the enumeration in Deut. xxxiv. 1-3, it is clear enough that Zoar occupied such a position as we have assigned to it, but it is not certain whether it was on the east or the west: inasmuch, however, as it is connected with Moab, we may presume it was on the east, or rather south-east, of the Dead Sea. If not actually within the limits of Moab, it must have been close upon its borders [compare Isa. xv. 5 and Jer. xlviii. 34]. The details and statements of later writers do not agree with one another in regularly placing Zoar in the direction we have intimated. Several of these allusions are given by Reland ["Palestine," p. 1,064]. To the east of the Dead Sea there is still a Wady el-Dera'ah, and at its western extremity a site called el-Mezra'ah, either or both of which names may be relics of the name Zoar; and there are ruins in the locality. On the opposite side of the Dead Sea there is a valley, called Zuweirah; and this has, by some, been regarded as the site of Zoar; but we much prefer the other sug-

gestion. We must not pass the suggestion of Mr. Tristram without notice; and we prefer to state it in his own words:—"In the view which was granted to Moses from the top of Pisgah, he beheld 'the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.' Now, from the summit of Nebo it is utterly impossible to behold the south-east of the Dead Sea, or the situation of the modern Dra'a; but if we place Zoar, as it naturally would be placed, according to the narrative of Lot's escape, at the foot of the hill between Wady Dabur and Ras Feshkhah, we see that here was just the limit of Moses's view, in accordance with the record. As we gazed from the top of Nebo, the plain of Jordan seemed to run on interruptedly (? uninterruptedly) till it was cut off by the headland of Feshkhah, and the force and literalness of the Scriptural description of the panorama came vividly home to our minds" ["Land of Israel," p. 362]. If the identification of Nebo were a demonstrated fact, there would be more force in this statement than there now is; but it is open to the serious objection that it at once necessitates the assumption of another Zoar, as Mr. Tristram seems to be quite aware [p. 360]. The Feshkhah is a headland towards the north-west extremity of the Dead Sea; and Wady Dabur terminates quite at the northern end. Between the two lies a portion of low ground, in the centre of which De Saulcy places Gomorrah. We really cannot see any good basis for Mr. Tristram's theory; at the same time we remark that it closely resembles one which appears in a few ancient writers. Josephus regards Zoar as an Arabian city, and as near the extremity of the Dead Sea ["Antiq.," xiv. 1, 4; "Wars," iv. 8, 4]. Van de Velde agrees with the view we have suggested, and mentions several authorities ["Mém.," 356].

ZO'BA, **ZO'BAH**, a Syrian province or kingdom, more fully termed "Aram-zobah" in the title of Ps. lx. It is thought to have been in the north-east of Syria, and to have included the region around Nisibis. According to the modern Jewish traveller, Benjamin, Aleppo is the same as Zobah ["Travels," p. 69]. Saul warred with the kings of Zobah [1 Sam. xiv. 47], and so did David [2 Sam. viii. 3; x. 6]. The realm of Hadadezer, son of Rehob, extended as far as the Euphrates [viii. 3]. The Syriac version took Zobah to be the same as Nisibis—hence, perhaps, the opinion that Nisibis was included in the kingdom of Zobah. We cannot certainly fix the locality of the city, which is thought to have borne the same name; but mention is made of Zobah in some of the Assyrian cuneiform inscriptions.

ZOBE'BAH, *gliding*; a son of Cox, named in the genealogy of Judah [1 Chron. iv. 8].

ZO'HAR, *brightness*. 1. The father of Ephron the Hittite, from whom Abraham bought the field of Machpelah [Gen. xxiii. 8]. 2. One of the sons of Simeon [Gen. xvi. 10; Exod. vi. 15]. The name is given as "Zerah" in 1 Chron. iv. 24.

ZO'HELETH, *serpent*; a stone near En-rogel, and most likely in the valley south-east of Jerusalem [1 Kings i. 9]. It was here that Adonijah feasted his brethren and the men of Judah, when he attempted to secure the throne under the circumstances described in 1 Kings i.

ZO'HETH, *snatching*; one of the sons of Ishi, mentioned in the genealogy of the tribe of Judah [1 Chron. iv. 20].

ZO'PHAH, *spreading out*; a son of Helem, named in the genealogy of Asher in 1 Chron. vii. [ver. 35].

ZO'PHAI, a Levite of the family of Kohath, in the genealogy of Samuel the prophet [1 Chron. vi. 26].

ZO'PHAR, *chirping*; a Naamathite, and one of the three friends who came to condole with Job in his distress [Job ii. 11, &c.].

ZO'PHIM, *FIELD OF, field of watchers*; a place in Moab, and apparently near Pisgah [Numb. xxiii. 14]; most likely to the east or north-east of the Dead Sea.

ZORAH, *place of wasps*; a town of Dan, in the plain country [Josh. xix. 41], apparently the same as Zoreah, which had been at first allotted to Judah [xv. 33]. Manoah, the father of Samson, lived at Zorah, where Samson himself was born [Judg. xiii. 2, 25], and near to which he was buried [xvi. 31]. Rehoboam fenced or fortified it [2 Chron. xi. 10], and it is probably the Zareah of Neh. xi. 29. It is supposed to be represented by the modern Sur'ah, eight or nine English miles west of Jerusalem.

ZOR'ATHITES [1 Chron. iv. 2], apparently the same as the Zareathites [1 Chron. ii. 53], or citizens of Zorah.

ZOR'EAH. [See ZORAH.]

ZOR'ITES, a word which some regard as a repetition of "Zorathites" [1 Chron. ii. 54], but this is doubtful.

ZOROB'ABEL [Matt. i. 12; Luke iii. 27]. [See ZERUBBABEL.]

ZU'AR, *small*; the father of Nethaneel, head and captain of the tribe of Issachar at the first census [Numb. i. 8; ii. 5, &c.].

ZUPH, *honeycomb*; a Kohathite Levite, ancestor of Elkannah and Samuel [1 Sam. i. 1; 1 Chron. vi. 35]. In 1 Chron. vi. 26 he is called "Zophai."

ZUPH. Zuph, like Ziph, is thought to convey the idea of *flowing*, or *melting*. 1. One of the ancestors of Samuel [1 Sam. i. 1]. 2. The "land of Zuph," a

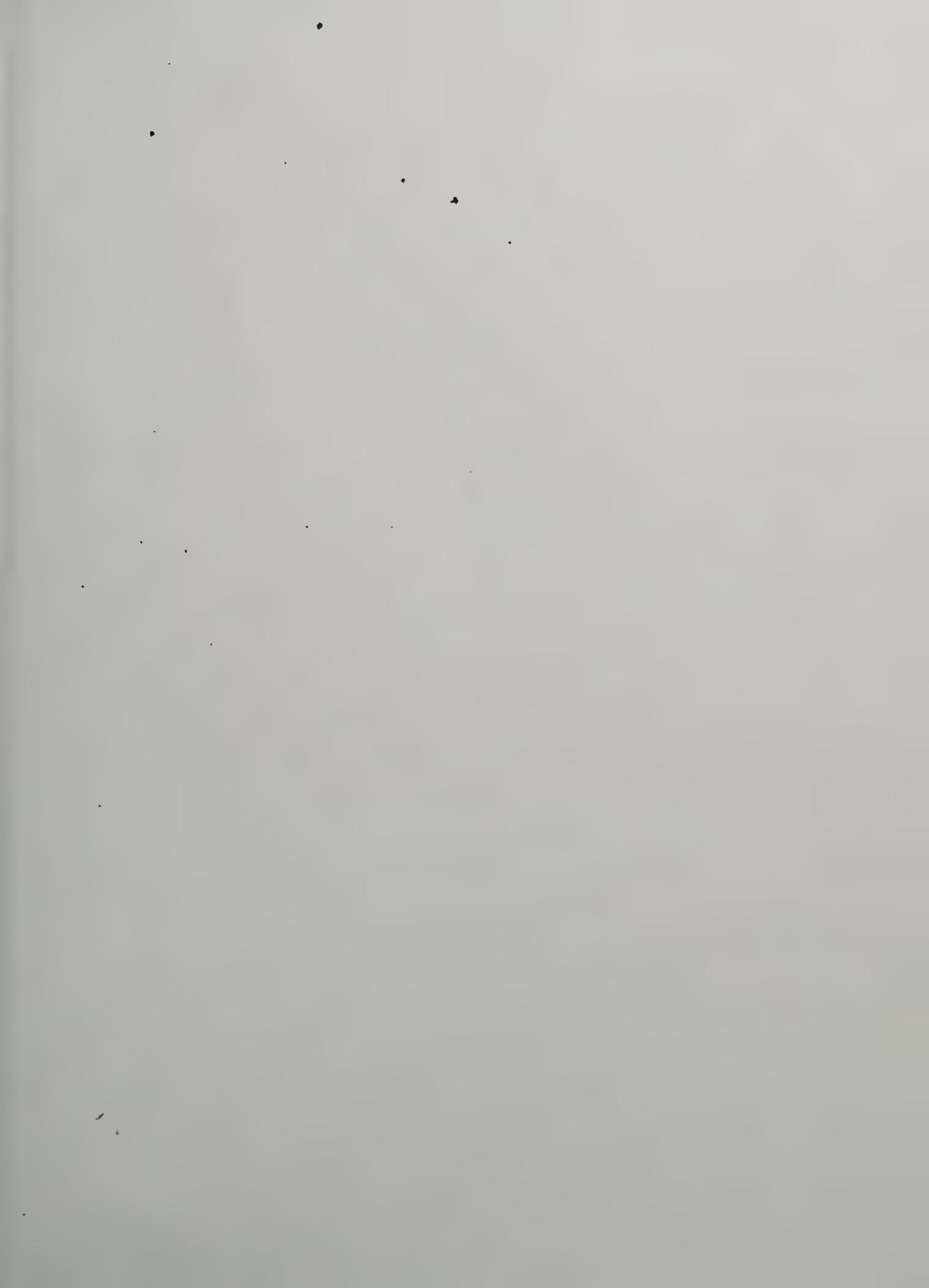
locality mentioned in 1 Sam. ix. 5 only. In the Syriac version it is called "Zur;" but the Greek seems to have identified it with Ziph. If we accept our present reading, there are two places which may alike claim to represent it—Soba, three miles west of Jerusalem, and Sufa, twelve miles to the north-west of Jerusalem. The latter of these may have been Zophim or Ramathaim-zophim; but is it impossible that this and Zuph were one and the same place?

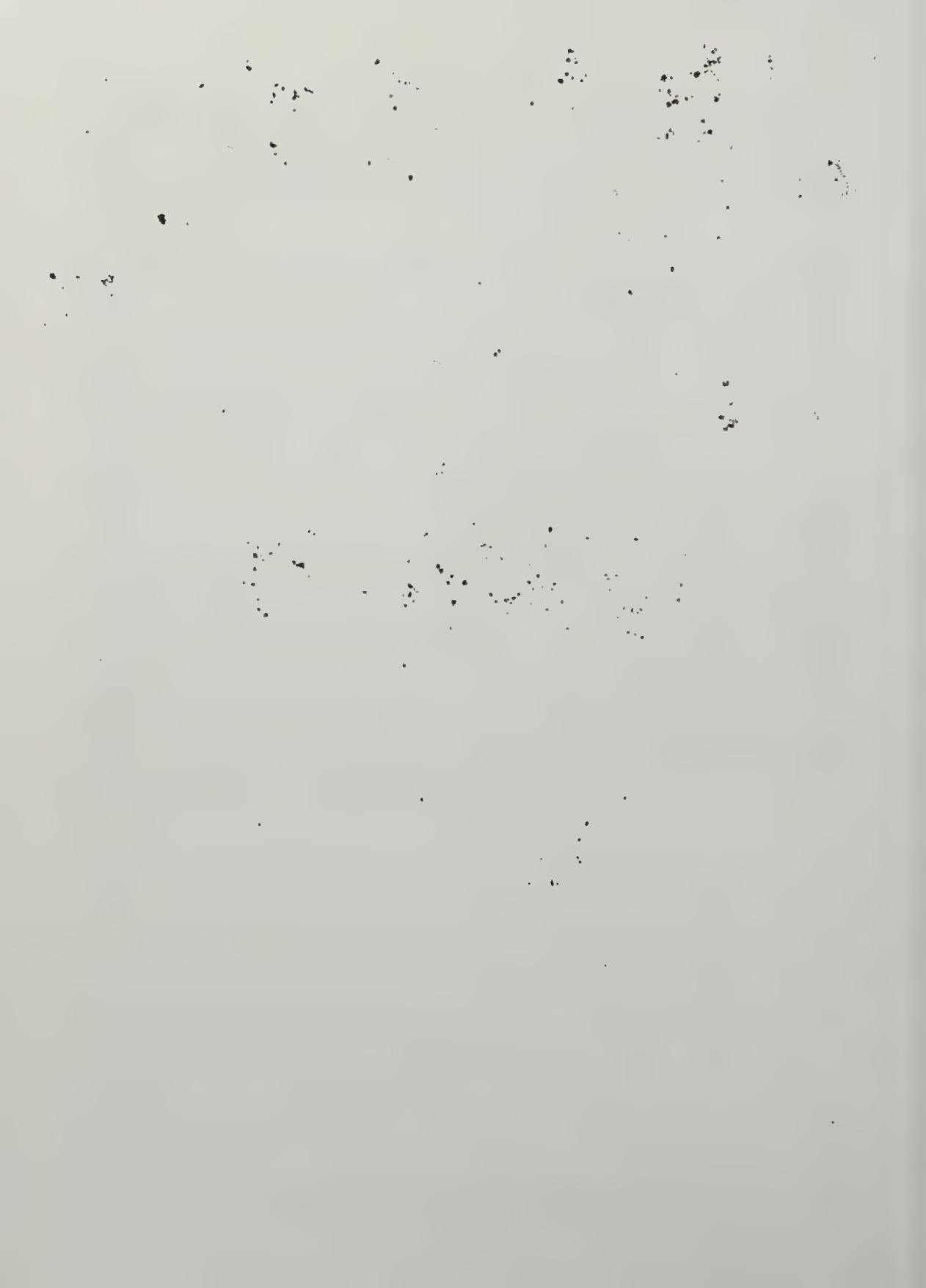
ZUR, *rock*. 1. One of the five kings of Midian, defeated and slain by the Israelites [Numb. xxxi. 8], and whose daughter Cozbi was put to death by Phinehas under the circumstances described in Numb. xxv. 2. A son of Jehiel, the "father" or founder of Gibeon [1 Chron. viii. 30; ix. 35, 36].

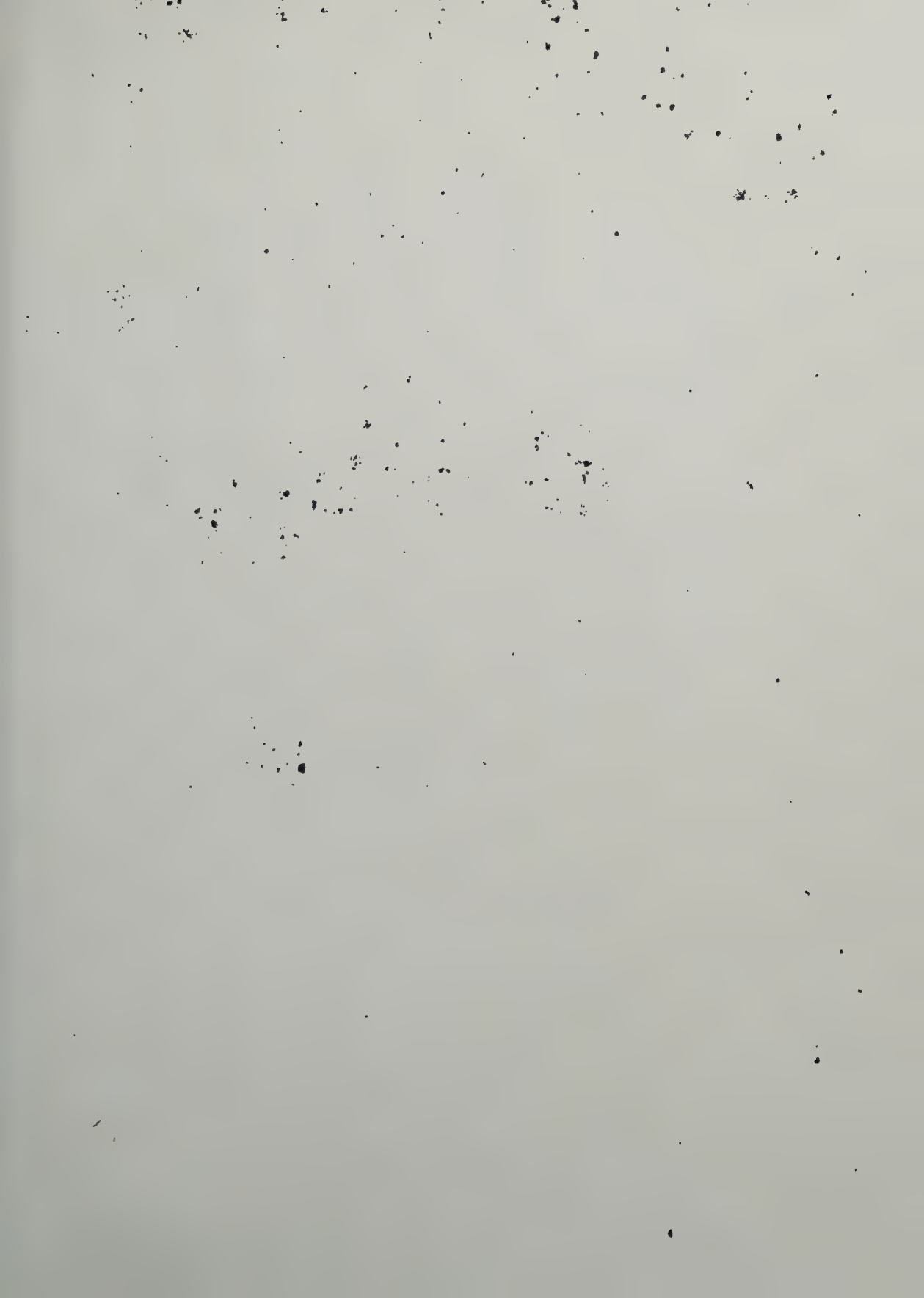
ZU'R'IEL, *rock of God*; chief of the house of the Merarites at the first census. His father's name was Abihail [Numb. i. 35].

ZURISHAD'DAI, *rock of the Almighty*; father of Shelumiel, chief and captain of the tribe of Simeon at the time of the first census in the wilderness of Sinai [Numb. i. 6; ii. 12, &c.].

ZU'ZIMS, a word of unknown origin, and descriptive of a tribe mentioned only once, namely, where we read that Chedorlaomer and his allies smote "the Zuzims in Ham" [Gen. xiv. 5]. That they were the Zamzumims, or Ammonite Bephaim [Deut. ii. 20], is a very unlikely supposition. We are unable to say where they dwelt, if Ham be not Egypt; and that it cannot be here. [See HAM (2).] The uncertainty attaching to the passage is illustrated by the Syriac version of Gen. xiv. 5—"Smote the mighty men that were in Asbtheroth Carnaim, and the strong men that were among them, and the Ammonites who were in Shaveh Kiriathaim." The obscurity connected with the most ancient names and allusions in Genesis affords a peculiar testimony to the extreme antiquity of the narrative: the philological difficulties in many of these names are also, to scientific critics, a curious confirmation of the genuineness of the record. "The grass withereth, and the flower fadeth, but the word of the Lord endureth for ever."







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